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A

NEW AND COMPLETE

ILLUSTRATION

OF THE

OCCULT SCIENCES:

OR, THE

Art of foretelling future Events and Contingencies,

BY THE

ASPECTS, POSITIONS, and INFLUENCES, of the HEAVENLY BODIES.

FOUNDED ON

Natural Philoſophy, Scripture, Reaſon, and the Mathematics.

IN FOUR PARTS.

PART I.

AN Enquiry into, and Defence of, Aſtrology; with an intereſting Diſcourſe on Natural and Occult Philoſophy—in which the Wiſdom and Omnipotence of God; the intellectual Faculties of Angels, Spirits, and Men; the Order, Harmony, Sympathy, and wonderful Properties, of the Celeſtial and Terreſtrial Worlds; the Signs, Influences, and Effects, of the Heavenly Bodies upon all animal, vegetable, and mineral, Subſtances; the Number of the Spheres; the Method of erecting the Horoſcope to caſt Nativities; and the Doctrine of Horary Queſtions; are clearly exemplified and explained.

PART II.

EXAMPLES for acquiring a Practical Knowledge of Aſtrology, with Rules for calculating, rectifying, and judging, Nativities; by which the Reader is enabled to diſcover, with Preciſion and Accuracy, every material Incident of his future Life and Fortune. Illuſtrated by a Variety of new, entertaining, and curious, Queſtions, lately reſolved, upon every material Occurrence in public and private Life. With a Collection of the moſt remarkable Nativities that have been caſt for Kings, Princes, and other eminent Men, by the moſt celebrated Profeſſors of this Science, in all Ages of the World; with aſtoniſhing Inſtances of their exact Completion.

PART III.

METEOROLOGICAL Aſtrology defined and explained: Wherein certain Rules are laid down for prejudging the Revolutions, Viciſſitudes, and Misfortunes, with which every Part of the habitable World may be occaſionally threatened. General Effects produced by great Conjunctions, Eclipſes, Tranſits, Comets, Blazing Stars, and other extraordinary Phænomena; with the Art of calculating Eclipſes, Tides, and Weather, for any Number of Years to come. To which is added, A Collection of improved TABLES, contrived to anſwer all the Purpoſes of Aſtronomical Calculations.

PART IV.

THE Diſtinction between Aſtrology and the Diabolical Practice of Exorciſm; in which the Methods uſed for raiſing up and conſulting Spirits are laid open, with various inſtances of their Compacts with wicked Men. Account of Apparitions and Spirits; including a general Diſplay of the Myſteries of Witchcraft, Divination, Charms, and Necromancy. Compiled from a Series of intenſe Study and Application, and founded on real Examples and Experience.

Δεσμον δε Πλειάδος εγνως;
Η φραγμον Ωριωνος ηνοιξας.---ARGOL. ASTR. Lib. ii. c. 8.

The Sun, Moon, and Stars, hath God diſtributed unto all Nations under Heaven. They declare the Glory of God, and ſhew forth his Handywork: Day and Night do continually tell of them, and their Voice is heard in all Languages, and their Words are gone into the Ends of the Earth.——Deut. iv. 19. Pſal. xix. 1—5.

By EBENEZER SIBLY, Fellow of the Harmonic Philoſophical Society at PARIS.

Embelliſhed with Curious COPPER-PLATES.

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TO THE

YOUNG STUDENT in ASTROLOGY.

My FRIEND,

WHOEVER thou art, that ſhalt with ſo much eaſe receive the benefit of my laborious ſtudies, and doſt intend to proceed in acquiring this heavenly knowledge of the Stars, wherein the great and admirable works of the inviſible and all-glorious God are ſo manifeſtly apparent, in the firſt place conſider and adore thy omnipotent CREATOR, and be thankful unto him for thy exiſtence. Be humble, and let no natural knowledge, how profound and tranſcendent ſoever it be, elate thy mind, or withdraw thee from thy duty to that divine Providence, by whoſe all-ſeeing order and appointment, all things heavenly and earthly have their conſtant and never-ceaſing motion; but the more thy knowledge is enlarged by this comprehenſive ſcience, the more do thou magnify the power and wiſdom of the Almighty God, and ſtrive to preſerve thyſelf in his favour; having in conſtant remembrance, that the more holy thou art, and the nearer thou approacheſt to God in thy religious duties, the purer judgment ſhalt thou always give. Beware of pride and ſelf-conceit, yet never forget thy dignity. Re-

flect

flect often on the primeval ſtate of thy creation, that thou waſt formed in the perfect image of God, and that no irrational creature durſt offend Man, the *Microcoſm*, but did faithfully ſerve and obey him, ſo long as he was maſter of his reaſon and paſſions, or until he ſuffered his own Free-Will to be governed by the unreaſonable part. But alas! when the firſt father of us all gave up the reins to his diſobedient affections, and deſerted his reaſon and his God, then every creature and beaſt of the field became rebellious and diſobedient to his command. Stand faſt then, O Man! to thy integrity, and thy religion! conſider thy own nobleneſs, and that all created things, both preſent and to come, were for thy ſake created; nay, for thy ſake, even God became man! Thou art that creature, who, being converſant with Chriſt, liveſt and converſeſt above the heavens. How many privileges and advantages hath God beſtowed on thee! thou rangeſt above the heavens by contemplation, and conceiveſt the motion and magnitude of the Stars; thou talkeſt with angels; yea, with God himſelf: thou haſt all creatures within thy dominion, and keepeſt the Devils in ſubjection. Thy capacity for acquiring knowledge is unlimited by thy Maker; and the bleſſedneſs of an enlightened mind will bring thee the conſolations of joy and happineſs---Do not then, for ſhame, deface thy nature, nor make thyſelf unworthy

of

of theſe celeſtial gifts; do not deprive thyſelf of the power and glory God hath allotted thee, for the poſſeſſion of a few imperfect, vain, and illuſory, pleaſures.

When thou haſt perfected the contemplation of thy God, and conſidered the extent of thoſe faculties with which thou art endued, thou wilt be fit to receive the following inſtruction, and to know in thy practice how to conduct thyſelf.---As thou wilt daily converſe with the heavens, ſo inſtruct and form thy mind according to the image of divinity. Learn all the ornaments of virtue, and be ſufficiently inſtructed therein. Be humane, courteous, familiar to all, and eaſy of acceſs. Afflict not the unfortunate with the terrors of a ſevere fate; in ſuch caſes, inform them of their hard fortune with ſympathetic concern; direct them to call upon God to divert the judgments impending over them; to ſummon up all their fortitude, and to endeavour to remove the threatened evil, by a manly exerciſe of that free-will with which the all-merciful God hath endowed them. Be modeſt in converſation, and aſſociate with the ſober and learned. Covet not riches, but give freely to the poor, both money and judgment. Let no worldly conſideration procure an erroneous judgment from thee, or ſuch as may diſhonour this ſacred ſcience. Love all thy fellow-creatures, and cheriſh thoſe honeſt

men who cordially embrace this Art. Be ſparing in delivering judgment concerning thy king and country, or of the death of thy prince; for I know experimentally that *Reges ſubjacent legibus ſtellarum*. Rejoice in the number of thy friends; and avoid litigious ſuits and controverſies. In thy ſtudy, be *totus in illis*, that thou mayeſt be *ſingulus in arte*. Be not extravagant in the deſire of learning every ſcience; be not *aliquid tantum in omnibus*. Be faithful and complacent; betray no one's ſecrets, I charge thee; never divulge the truſt either friend or enemy hath committed to thy faith. Inſtruct all men to live well; and be a good example thyſelf. Avoid the faſhion of the times, its luxuries, and laſciviouſneſs; but love thy country, and be its friend. Be not diſmayed, though evil ſpoken of; *conſcientia præſtat mille teſtibus*.

POETICAL

POETICAL INVOCATION
TO
URANIA.

DESCEND, Urania, with prolific Flame,
And ſpread the growing Trophies of thy Name;
Diſcloſe to Man a Knowledge of the Skies,
Whoſe ſpangling Beauties draw our wond'ring Eyes.
Inſtruct young Students in their Care to know,
The ſtarry Influence on all Things below;
Unveil to them the ſtrange myſterious cauſe
Of thoſe Effects deriv'd from Nature's Laws;
As fiery Meteors, Comets, Lightning, Thunder,
Eclipſes, Blazing Stars, at which Men wonder.
The boiſt'rous rolling of the troubled Sea;
The daily Tides, their ſov'reign Regency.
Whirlwinds, and Water-ſpouts, which pleaſing ſhow
The compound Colours of the heav'nly Bow;
With ev'ry occult Virtue and Attraction,
The riſe, the growth, decay, and putrefaction,
Of all Sublunaries that can be found,
From noble Birth, to Herbs within the Ground.
How Fire and Water, Air and Earth, agree,
When equipois'd, in ſocial Harmony.
That there's a Chain of Concord down deſcends,
From Heav'n to Earth; then back to Heav'n aſcends.
By Nature ſhew to ſober Men of Senſe,
Orion's Bands, Pleiades' ſweet Influence;
Shew that the Stars, which trim the heav'nly Spheres,
Are ſet for Signs, for Seaſons, and for Years;
Which Day by Day to Man doth utter Speech,
And Night to Night this ſacred Knowledge teach;

That there's a Time for all Things here below:
A Time to reap, to gather in, and ſow;
A Time for Birth to Creatures God has giv'n,
A Time to View the great Expanſe of Heav'n.
What ſhall befal us, if we're wiſe to look,
Is there contain'd, as in a ſacred Book;
What moves our Inclinations, what our Wills;
What gives us Health, what ſubjects us to ills;
What makes one wiſe; another raving mad;
Another thrifty, yet in rags is clad:
What makes one born a Beggar, and his Fate
Shall be to riſe unto a great Eſtate;
Another, born in very high Degree,
Deſcend therefrom, to abject Poverty.
What makes us merry, lovers of the Fair;
And others hate to come where'er they are.
What makes ſome barren, as we daily ſee,
While others fruitful are inclin'd to be.
What makes one chuſe to change a ſingle Life,
Yet graſp much Mis'ry when he takes a Wife;
And why another ſhall this Path purſue,
And prove that one is not ſo bleſt as two.
What makes one travel both by Sea and Land;
While others hate to move from whence they ſtand.
What makes one labour much for well-earn'd Praiſe,
While others, undeſerving, wear the Bays.
What makes one Army, going forth to fight,
By one much ſmaller quickly put to Flight.
Is it not plain the ſtarry Influence forces,
Ordain'd by Heav'n to act in conſtant Courſes?
Theſe Truths unſhaken ſtand within this Book,
Therefore, conſider o'er the Leaves, and look;
Where Rules enough you'll find to Practice by,
In the pure Science of Aſtrology.

DEDICATION.

To the Ancient and Honourable FRATERNITY of FREE and ACCEPTED MASONS.

GENTLEMEN and BRETHREN,

THE Antiquity of your excellent Fraternity, the univerſality of its plan, and the moral rectitude and purity of its deſign, claim a decided pre-eminence over every other Bond of Society into which mankind have ever formed themſelves, for the mutual welfare and happineſs of each other. The nobleneſs of ſoul which firſt prompted to its inſtitution, and the benevolence of heart which has ever ſince prevailed throughout all its members, will remain a ſubject of laſting admiration!

To you, therefore, as the promoters of liberal ſentiment, and the guardians of every uſeful ſcience, I commit this venerable pile of ancient Aſtrology; a fabric obviouſly conſtructed by the Great Architect of the World, primeval with the ordination of nature, and inſeparable from one of the grand ſubjects of your official contemplation.

This Science, by being little known, and leſs underſtood, may meet with cenſure and diſapprobation from that

that deſcription of learned, as well as of illiterate men, whoſe rule of faith uniformly keeps pace with their own arbitrary conceptions. But the diſpaſſionate part of mankind, with every good Maſon, will candidly weigh the evidence "by the balance of the Sanctuary," and reſerve their ſentence till after a fair and impartial trial.

Sheltered, therefore, under the wing of your fraternal regard, and patronized by every ſober admirer of the ſecret works of Nature, I ſhall attempt to lay the Foundation Stone of an illuſtrious Building, ſacred to Urania, upon which ſome more able and ingenious Workman, ſanctioned by your patronage and protection, may hereafter raiſe the edifice to out-top the ſkies, and, like Jacob's ladder, pierce the ſtarry regions, leading the intellectual faculties of the ſoul to the moſt ſublime contemplations of God and Nature.

I have the honour to profeſs myſelf, with unequivocal attachment and eſteem, GENTLEMEN,

Your Accepted Brother,

And faithful Servant,

E. SIBLY.

PORTSMOUTH COMMON,
In the year of Maſonary, 5784.

AN
ILLUSTRATION
Of the CELESTIAL SCIENCE of
ASTROLOGY.
PART THE FIRST.

SENSIBLE as I am of the rooted prejudices of the times, againſt the venerable ſcience of Aſtrology, and ſenſible alſo of the reproach and obloquy that will be levelled againſt me by men of obſtinate and dogmatical principles; I ſhall nevertheleſs venture, upon the baſis of TRUTH and EXPERIENCE, to make this feeble effort towards reſtoring a competent knowledge of that comprehenſive ſcience, which in all ages of the world was deemed the chief ornament of ſociety, and the diſtinguiſhing excellence of enlightened minds. It is therefore to be lamented that the cultivation of it is become obſolete and unfaſhionable; and that, owing to the violent diſturbances at the cloſe of the laſt century—to the want of recent information on the ſubject, and to the too refined notions of modern philoſophers, its congenial rays have been ſo long withheld from ſhedding their divine light upon theſe kingdoms.

That an Aſtrology in the Heavens does really exiſt, and was ordained of God from the beginning of the world, for the immediate information and direction of his creatures here below, is obviouſly and inconteſtibly proved from various parts of thoſe ſacred Books, which contain the unerring word of God, and the perfect rule of faith for every good and ſober Chriſtian.—To revive the gloomy days of ſuperſtition, or to impoſe on the untaught multitude, precepts of ignorance, is no part of the Author's deſign.—His aim is, to remove the mote from the eyes of prejudiced men; and by juſt reaſoning, and fair argument, founded on the principles of religion and morality, to ſhew them that God is a God of order, and created nothing in vain;—that he framed the world by number, weight, and meaſure, and fixed the whole ſyſtem of heavenly and earthly things upon ſo perfect and immutable a plan, that the whole doth work harmoniouſly and ſympathe-

tically together, ſo as to anſwer all the various purpoſes for which they were firſt ordained;—that ſuperiors do uniformly rule inferiors; and that celeſtial bodies ſenſibly act upon and influence all earthly ſubſtances, whether animal, vegetable, or mineral; not by chance or accident, but by a regular inherent cauſe, implanted in them from the beginning, by the omnipotence of God.

It is a maxim with perſons of a contumacious turn of mind, to conſider every thing as impoſſible, that does not immediately fall within the compaſs of their own ideas; forgetting that the operations of Nature are as unſearchable as they are curious, and that the ways of God ſurpaſs all human comprehenſion!—and ſo warped are they from every ſentiment of liberality, that thoſe who diſcover a willingneſs to receive inſtruction, or who differ from them in opinion, are condemned to ridicule and ſcorn. But to ſhew how reprehenſible ſuch conduct is, we need only reflect on the unbelieving St. Thomas, and the pointed exclamation of our Saviour, upon that occaſion. Men of this untoward diſpoſition, will take up my book from the impulſe of curioſity, 'till recollecting themſelves, they will toſs it with contempt into ſome obſcure corner, and upbraid its author perhaps in terms not the moſt liberal or pleaſing. And yet, I am bold to ſay, that even ſuch perſons, invulnerable as they may be to the force of reaſon, might ſoon be convinced of the purity and excellence of this Science, would they but for a time diveſt themſelves of prejudice, and impartially weigh the evidence brought in its ſupport.—Nay, I have reaſon to believe, that how much ſoever they appear externally to condemn Aſtrology, they nevertheleſs feel in their own mind, and vainly attempt to ſtifle, an internal conviction of its abſolute exiſtence. Would they but wiſely cultivate this internal evidence, and put on the ſolid reaſoning of diſpaſſionate men, the order of nature would then unfold itſelf to their view, and the ſtupendous works of Creation captivate their ſenſes; 'till emulous of attaining the moſt exalted knowledge, they would ſeek the vaſt extent of ſpace, and find the whole canopy of heaven expanded for their contemplation. And thus familiarized in the wonderful properties of heavenly and earthly things, they would no longer conſider Aſtrology as the parent of wicked compact and infatuation, or the child of impoſture, but would be ſenſible it contains the balſamic nutriment of Truth and Wiſdom.

Thoſe who deny the being of Aſtrology, have ſurely never contemplated the myſteries of their own exiſtence, nor the common occurrences that are inſeparable from it; many of which are inexplicable when abſtractedly conſidered, and only ceaſe to ſtrike us with wonder, becauſe they are obvious

obvious and familiar to our ſenſes. If we recollect that the moſt trivial incident in nature, cannot come to paſs without a cauſe; and that theſe cauſes are inceſſantly giving birth to a new fate, which at one time brings us comfort, and at another overwhelms us with misfortunes; that to-day gives us the full enjoyment of our wiſhes, and to-morrow confounds every imagination of our hearts; it is ſtrange we ſhould deny that ſuch cauſes exiſt, when every hour's experience confirms the fact, by the good or ill ſucceſs that conſtantly attends all human purſuits. To illuſtrate this obſervation more fully, let us attentively conſider the ſtupendous frame or model of Nature, as laid down in the holy Scriptures, and endeavour to deduce therefrom the ſubordinate dependence of one part upon another, from the interior heavens, to the minuteſt ſubſtance upon earth. Hence we may poſſibly diſcover the origin of theſe cauſes, and prove that Aſtrology does not exiſt in imagination only.

The ſubſtance of this great and glorious Frame, which the Almighty created, we call the world; and the world conſiſts of the heaven and the earth *. The model of it is, as the prophet Ezekiel deſcribes it, in the form of a wheel †; with many wheels within the ſame, involved one within another. And thus we find it by mathematical demonſtration; for the earth is a wheel or globe of ſea and land, circumſcribed by the atmoſphere, as within a greater wheel, which is globous too; and ſurrounded by the heavens, as by many wheels involved one within another, encircling the ſun, moon, and ſtars, and all the hoſt of them. The power which firſt actuated and put theſe wheels in perpetual motion, was the ſame which called them into exiſtence; the executioners of whoſe will, are repreſented by the Prophet under the ſimilitude of four living creatures, immeaſurably endued with wiſdom, courage, agility, and ſtrength. And hence were life, and ſpirit, and power, and virtue communicated to the heavens, and from the heavens to the earth, and from the earth to man and beaſt, and to every plant and herb, and earthly ſubſtance. Hence alſo are derived the magnetic powers, and wonderful properties of nature; the virtues of ſympathy and antipathy, the inviſible effects of attraction and expulſion, and all the various influences of the ſtars and planets.

The proper agents of this noble ſtructure, are angels, and men; the one compoſed of a pure etherial ſpirit, and incorruptible; the other, in his primary ſtate, leſs pure, but incorruptible alſo, until his fall, which brought upon himſelf and offspring mortality and death. The angels are either good or bad, and ultimately know their reward or doom; but the works

* See Gen. i. 1. † Ezek. i. 15. 16.

of

of fallen man are yet upon the anvil, and time with us is ſtill going on. But man is now endued, as in his primary ſtate, with the agency of a Free Will, and hath good and evil, for a teſt of his obedience, continually ſet before him, with freedom to chooſe either. And thus, unconſtrained either by the immediate hand of God, or by the operation of the planets, as ſecond cauſes, ſome embrace life, and others ſeek condemnation; and hence follow virtue and vice, proſperity and adverſity, ſickneſs and health, life and death, and all the viciſſitudes of Fortune. And though the riſe and fall of empires proceed from the virtues and vices of thoſe men who govern and inhabit them; and theſe virtues and vices proceed from the free will or agency of thoſe men; and though the incidents good and bad of one man's life are innumerable, and the men who are the ſubjects of thoſe incidents in one ſingle age, are innumerable alſo; and though the ages of men, ſince the creation of the world, are innumerable too; yet have all theſe multiplied incidents, whether trivial or important, come to paſs by a regular courſe or concatenation of cauſes, originally implanted in the wheels or frame of nature. And with ſuch minute perfection was this ſtupendous frame conſtructed, that neither the fall of man, nor the tremendous ſhock which agitated the world upon that afflicting occaſion; not all the wickedneſs of mankind in after ages, nor the deſolations which have rent the earth in conſequence thereof, have yet impaired the wheels of this aſtoniſhing machine, or for a moment impeded its conſtant and unceaſing motion. And ſuch was the amazing foreſight and providence of God, that perceiving, at one view, all the events of futurity, the turnings and windings of every man's will, and the total ſum and upſhot of all virtue and vice, he at once contrived the fates of proſperity and adverſity, of rewards and puniſhments ſo to come up, as preciſely to anſwer the virtues and prayers of the righteous, and the vices and profaneneſs of the wicked, in all ages of the world, at their fit and appointed ſeaſons.

Now all mankind have each of them, more or leſs, a certain ſhare of wiſdom, power, or wealth, wherewith they occupy in this life, and carry forward all their undertakings. Thus we ſee ſome men, by means of riches, courage or contrivance, grow mighty, and purpoſe, as if nothing could impede the full accompliſhment of their deſigns; and yet we find there are two things which confound the wiſeſt, the greateſt, and proudeſt of them all, in the very ſummit of their glory;—theſe are, Time, and Chance—two mighty lords upon earth, which bring to paſs many ſtrange and marvellous events. Time is that motion of ſpace which proceeded out of eternity when the world began, and holdeth on unto eternity, which is to ſucceed at the world's end. Out of this one long time, are engen-

dered

dered infinite ſpaces of time, of a great variety of ſorts; and theſe are either general or ſpecial, and each of them either fortunate, or unfortunate. There is a time for every purpoſe under heaven *; a time of pleaſure, and another time of pain and grief; a time to riſe, and a time to fall; a time to be born, and a time to die. There is a certain lucky time in man's life, wherein if he go out to battle, though with but few men, yet he carrieth the victory; and there is another time wherein, though he go out with ever ſo complete an army, yet ſhall he gain nothing but diſgrace †. So alſo there is a time when overtures of marriage ſhall be ſucceſsful, but a man's deſires anſwer it not, and again there is a time when deſires of marriage ſhall ſtrongly urge, and all overtures prove ineffectual; but there is a time alſo when deſires and overtures ſhall exactly correſpond, and ſuit together. In like manner there is a time when proſperity and riches ſhall offer themſelves, and be attained, whether a man ſleep or wake; and by and by, though he purſue them with wings, yet ſo unlucky a time occurs, as renders all his endeavours fruitleſs. Some men come into the world in a lucky hour, ſo that let them be wiſe or fooliſh, they ſhall be buoyed up on the wings of fate in all matters of wealth or honour, and ſucceed in all that they take to; while wiſer and better men, ſmitten with an unlucky time of birth, ſhall be as undeſervedly diſparaged, and all their undertakings ſhall prove unſucceſsful and unhappy. Some ſhall be lucky in the van of their enterprizes, and as unfortunate in the rear; and others again contrariwiſe. And thus time ſeems to mock and ſport with the men of this life, and to advance, or counteract, all their ſkill and contrivances, even to a degree infinitely beyond whatever we could reaſonably conceive or expect. And yet time of itſelf is but a dead thing, and a mere inſtrument; but the wheels of the heavens turning upon it, imprint riddles in its face, and carve and cut out the various ſhapes of proſperity and adverſity, upon the minuteſt portion thereof. And wonderful it is to obſerve, that a child, the moment it draws breath, becomes time-ſmitten by the face of heaven, and receives an impreſſion from the ſtars therein, which taking riſe from the aſcendent, ſun, moon, and other principal ſignificators, operate as the impreſſors ſtand, and point out, as with the finger of God, the cauſes whence the fate and fortune of the newborn infant proceed; and whether it come before, or at its full time, or in what part of the world ſoever it is born, it matters not; for as the nature of the ſignificators are that aſcend upon the horizon at the birth, ſuch ſhall certainly be the fortune of the ‡ native. This is a truth that

* See Eccl. iii. 1, 2, &c. † Chap. ix. 11.

‡ This aſtoniſhing property of nature will be illuſtrated more at large, in its proper place, and the reader enabled, by plain and obvious rules, to make the experiment upon himſelf, upon his own family, or upon any other ſubjects he may think proper.—The event of his own obſervations will confirm the fact, and afford him an inexhauſtible fund of moral and religious contemplation!

will bear the moſt minute enquiry, and will be found the ordination of an all-wiſe and indulgent Providence, for the ſpeculation and improvement of his creature man. And theſe ſignificators repreſent, as it were, a ſeries of curious knots, which untie by courſe; and as every knot unties, different times ſeem to fly out, and perform their errands; and of theſe, ſometimes we may obſerve two, or three, or more, lucky knots opening together, and at other times as many that are inauſpicious. Yet *all times are beautiful in their ſeaſons*, if men could hit them; but through the malignity of ſin, and an intemperate purſuit of worldly pleaſures, we often loſe the favourable time afforded us, of embracing the moſt ſubſtantial happineſs.

The ſecond great lord over human inventions, is Chance. And theſe chances proceed from a great variety of rare and ſecret operations of heaven, which throw in the way of men thoſe ſtrange and fortuitous turns of fortune, that ſurpaſs all human foreſight or conception. And yet there is really no ſuch thing as chance in nature; much leſs can there be any thing that comes by chance, in reſpect of God; but all thoſe curious hits that ſtrike in between the cauſe and its effect, we call Chances, as beſt ſuiting human ideas, becauſe of the undeſcribable properties of them. For in ſhuffling a pack of cards, or in caſting the dice, it ſeems to us a meer chance what caſt ſhall happen uppermoſt, or what card will go to the bottom of the pack, and yet it is evident by experience, that there is a certain luck in nature, which preſides over all theſe adventures, ſo that a man ſhall either win or loſe in a methodical courſe. It alſo happens in the time of battle, and in every purſuit after wealth and honor, that chances fall in upon us, and turn the ſcales by a ſecret kind of fate, beyond all that could reaſonably have been expected; and thus heaven breathes into all human actions, an infinity of theſe chances, that overturn the wiſdom and power, and all the greatneſs of man. Theſe chances are uniformly managed by a certain kind of luck, either good or bad, which drives the nail; and this, by ſome heavenly influence, that infuſes a ſecret virtue or poiſon into our actions, as courage into their hearts on one ſide, or diſmay on the other; and ſkill into ſome mens heads to purſue the right courſe to be rich, or folly into others, whereby they run headlong to miſery and want; or elſe fortunateth or infortunateth by miſtake of words, ſignals, or acts, that turn to the beſt or worſt advantage, by ſtrange hits or miſcarriages; and thus it happens that a ſlight miſtake in battle begets an utter rout, after a victory made almoſt complete, by the meer utterance of a wrong word, or ſteering an improper courſe. But which way ſoever it happens, the whole matter is wrought by a good or ill luck, and the hand of God is at the bottom of it; not by any new contrived act, but by the ſame regular courſe of nature, ordained from the beginning of the world.

Thus

Thus both Time and Chance are the ſervants of nature, under whoſe commands they ſway the world, and worldly men; but by her laws are both of them diſpoſed. Time meaſures out the extent of mens lives, and ſets bounds how long they may live by ſtrength of nature, and how much of that time ſhall be extenuated by means of ſin; and it alſo carves out limits to the particular fates of all mankind; and Chance acts in obſervance of thoſe limits, and brings about the good and bad ſucceſs of every fate. And thus by the ſervice of Time and Chance, nature performs all her great and ſecret operations, whether upon collective bodies, or places, or perſons. It may be thought ſtrange that nature ſhould bring forth men and women at a great diſtance of years, hours, and places, all deſtined to die at one time, and by the ſame manner of death, either by war, plague, peſtilence, or ſhipwreck; and that time and chance ſhould pick them up, and draw them together, from a variety of different purſuits, to partake at laſt in one and the ſame deſtructive fate. Yet this is no more ſtrange than true; for theſe things frequently happen, and that by the imperceptible influences of thoſe heavenly aſpects and ſtars, which *in their courſes fought againſt Siſera**. And by the ſame rule, as many men, women, and children, are, on the other hand, gathered together by a ſimilar force and virtue, to enjoy great and good fortune.

Some perhaps will contend, that theſe operations of nature are incompatible with the free agency of man's will. But if what has already been premiſed be attentively conſidered, this ſuppoſition will immediately vaniſh; for God, who ordained the courſe of nature, certainly foreſaw the minuteſt turn of every man's will, and eventually contrived his fate to correſpond therewith, ſo as to admit its free and uncontrouled choice. And whoever denies this antecedent principle, or preſcience of God in the conſtruction of the world, denies one of his moſt eſſential attributes. The Will of man, without doubt, in a variety of inſtances, makes great ſtruggles and wreſtlings with the ſtarry influences, both in good and in evil purſuits, and often prevails over them exceedingly;—for though a perſon be born under ſuch benevolent or malignant aſpects, as ſhall point out his natural temper and diſpoſition, and indicate the principal tranſactions, fortunate or unfortunate, that are likely to be the diſtinguiſhing marks of his life; yet does it depend entirely upon the free uncontrouled will of that man, whether all thoſe circumſtances, ſo pointed out in his nativity, ſhall come to paſs, or not; becauſe the free will in every man, when fortified by habits of virtue and wiſdom, often enable him to over-rule thoſe evil aſpects, ſo as to avoid the commiſſion of any criminal offence, and to guard him againſt the misfortunes or

* Judg. v. 20.

loſſes

loſſes impending over him; while men of a profligate and careleſs habit, not only loſe the advantages of a promiſing nativity, but, if born under malevolent aſpects, are often reduced to the laſt ſtage of diſtreſs, and periſh under the very ſame ſtrokes of nature, which wiſer and better men, born in the ſame inauſpicious moments, have endured with much eaſe. And thus far *ſapiens dominabitur aſtris*, the wiſe man, above the fool, may rule his ſtars. But we muſt not forget, that under theſe operations of fate, there are many influences ſo powerful, that no wiſdom of man can oppoſe. Such are the fatal wounds of death, when nature's glaſs is run out, and ſuch the violent blows of excruciating pain and ſickneſs, and the high tides of proſperity and adverſity; in all which caſes, we find by experience, *aſtra regunt homines*, the ſtars rule and overpower men. Yet nevertheleſs, ſuch is the infinite preſcience and providence of God, that foreſeeing the deſires and deſerts of all wiſe and holy men, in their different ages and times, he alſo laid their fates ſuiting to their actions. He foreſaw Joſeph's prayers and tears in his captivity, and accordingly provided his advance in nature to correſpond therewith*. He foreſaw Hannah's faſting, and earneſt prayer, and ordained her opening womb to bud forth in courſe of nature exactly anſwering thereto†. So that the wiſdom and will of man has its full free work, without reſtraint or controul; and grace and virtue act by their own principles, as they are led by the Holy Ghoſt; and yet nature, as it was contrived from all eternity, acts freely too. This is the doctrine we are taught by the word of God, which is confirmed by the evidence of our own reaſon and experience.

Now the ſcience which we call Aſtrology, is nothing more than the ſtudy or inveſtigation of this frame or model of nature, with all its admirable productions and effects; whereby we acquire a knowledge of the ſecret virtues of the heavens, and the ſhining luminaries therein contained. It is a ſcience which all may attain to, by common diligence and application; and the more we delight in it, the more readily do we foreſee the motions of future events, and the curioſities of chance and natural accidents, and the courſes of luck by which both are governed, and the order of fate, unto which all of them are ſubſervient; together with all the moſt curious acts of attracting and expelling, alluring and threatening, encouraging and diſheartening, and all ſuch like operations of nature, moſt ſecretly and imperceptibly performed, beyond the reach of imagination. And as by a ſkill in this ſtudy we attain to ſee and experience things that are paſt, ſo by the ſame ſkill we attain to a knowledge of things which are to come; and, by knowing the time of our birth, are

* See Gen. xxxvii. and xli. 40. Pſal. cv. 18, 19, 20.—† Sam. i. 10, 11, &c.

enabled

enabled to read in the heavens the ſtory of our whole lives, our bleſſings and croſſes, honour and diſhonour, proſperity and adverſity, ſickneſs and health, and all the years of our life, and time of our death, even as though we had ſeen them tranſacted and come to paſs, in their ſeveral times and ſeaſons. For God hath aſſuredly given this knowledge unto the wiſe man, *to know the time and the judgment, and the number of our days, that we may be certified how long we have to* live*, with comfort and content; that we may be timely prepared for all ſtates of proſperity and adverſity, for a long and happy life, or a calamitous and ſpeedy death; and that we may ſupport ourſelves with fortitude and reſignation, in proportion to our foreknowledge of theſe events. And no man ſo fit to foreknow theſe, as he who is able to ſay, *Major ſum quàm cui poſſit fortuna nocere.*

But many men will not believe, that by natural means, all or any of this foreknowledge can be fairly and lawfully obtained; or that the influences attributed to the heavenly bodies, have any foundation in truth. It is therefore neceſſary, before I enter upon the practical part of the ſcience, to bring ſuch evidence in ſupport of what has been already advanced, as will be found incontrovertible, and deciſive; and for this purpoſe I muſt refer to the teſtimony of thoſe ſacred writings, which contain the revelation of God, and in which the doctrine of this ſcience is ſo demonſtrably proved, that it will be difficult to believe the one, without admitting the other. Let us conſider the account given by Moſes, of the creation of the heavenly bodies. God ſaid, "Let there be lights in the firmament of heaven, to divide the *day* from the *night*; the *greater light* to rule the *day*, and the *leſſer light* to rule the *night*; and let them be for *ſigns*, and for *ſeaſons*, and for *days* and *years*."—Theſe then were the purpoſes for which they were ordained, and irrevocably fixed by their great Creator—firſt for lights; for had they not a place in the firmament, or were we deprived of their illuminating rays, we ſhould be inſtantly overwhelmed with impenetrable darkneſs. Secondly, they are to divide the day from the night; and this they never ceaſe to do; for when the ſun, the *greater light*, is ſunk five degrees below our horizon, we call it night; for then the moon and ſtars appear, and ſhed their *leſſer light*, and darkneſs in ſome degree is ſpread around, and every thing declares it to be the ſtate of night. But when the ſun, that glorious fountain of life, light, and motion, begins to touch the eaſtern verge of the horizon, darkneſs is diſpelled, light begins again to dawn, and the ſtars which beautifully beſpangle our hemiſphere, are ſoon obſcured by the full blaze of day; but as days and nights are unequal, and never continue at one ſtay, theſe celeſtial luminaries diſtinguiſh their reſpective reigns. Thirdly, they are for

* Eccl. i. 5. Pſal. xxxix. 4, 5.

ſigns—not to brutes, for they have not the faculty of underſtanding them; nor to angels, for they continually behold the face of God, and obey his will in the government of the heavenly bodies, at his pleaſure. Therefore, when God ſaith, *Let them be for ſigns*, he muſt ſpeak in reference to man, whom he formed a rational creature, capable of diſtinguiſhing one ſign from another, and of improving by them. Nor are we to look upon them as mere ſigns, like beacons upon a hill, or as only ſetting bounds to days, months, and years; but we are to conſider them as *ſigns* and *tokens* of thoſe hidden events of futurity, which it concerns every wiſe and good man to know; and which he may always foreſee, by a virtuous and ſober ſtudy of theſe intelligent *ſigns*, placed by God for that purpoſe, in the firmament of heaven. And that this was the intent of them, is clearly demonſtrated by the words of our Saviour, when he foretold the deſtruction of Jeruſalem, and the final conſummation of all things. His apoſtles aſked him, What ſhall the *ſign* of theſe things be? He replies, Earthquakes, famines, and peſtilences; fearful *ſights in the heavens*, and *ſigns* in the *ſun*, in the *moon*, and in the **ſtars*. Such alſo was the *ſign* by which the Eaſtern Sages diſcovered the birth of our Saviour, and the place of his nativity; and numerous other inſtances may be adduced both from ſacred and profane hiſtory, in ſupport of this doctrine.—The fourth uſe of theſe celeſtial luminaries, is for *ſeaſons*. This is alſo obvious; for we find that heat and cold, and drought and moiſture, are all guided and governed by the heavenly bodies; and that not only ſpring and autumn, and ſummer and winter, bear teſtimony of it; but we have it confirmed by the evidence of our own conſtitution and feeling; for when the weather is heavy and lowering, we find ourſelves dull and languid; when bright and radiant, we are chearful and merry; and when unſettled and unſeaſonable, we feel it by indiſpoſition and melancholy; and this is all brought about by the operation of theſe luminaries upon the ſeaſons of the year, in the due courſe of nature. The next uſe allotted them is, fifthly for *days*, and ſixthly, for *years*; and that theſe are meaſured out, and governed by them, is every way apparent; by the ſun's circuit, and the moon's energy.—The ſun, like a ſtrong man, rejoices to run his race; he riſeth out of the chambers of the eaſt, and with golden rays diſpels the morning clouds, and exhales the pearly dew; chearing and refreſhing all nature with his preſence. Hence it is evident that theſe luminaries were not only placed in the heavens to give light upon the earth, to govern the ſeaſons, and to ſet bounds to time; but alſo to communicate *ſigns* and *tokens* to mankind, of things to come. We ſhall now conſider how far it is ſcriptural, and conſonant to reaſon, to allow them thoſe *Influences* attributed to them by Aſtrology.

* Luke xxi. 6, 7, 11, 25, &c.

That

That the ſun, moon, and all the planets, have a direct and obvious *influence* upon earthly ſubſtances, no man of common obſervation will pretend to deny. The ſun is the fountain of heat, and that heat is the nurſe of life; and the moon is the fountain of moiſture, which tempers the violent heat of the ſun, and modifies all his operations. But the ſun and moon, and all the planets, have each of them a particular ſpecific property, according to their own innate quality, and according to the nature of that ſign or band of ſtars, under which they happen to be poſited. This is a fact eſtabliſhed by repeated obſervation and experience; for when the ſun enters the equinoctial ſign Aries, the ſpring begins to ſhew herſelf, and all vegetative nature, by the moon's humidity, and the ſun's temperate heat, ſeems to revive and flouriſh, and, as it were, to riſe from the dead; whither the cold blaſts of the hyemnal air, had before conſigned it. So when his radiant beams enter the ſign Taurus, they ſtir up the benign *Influences* of the Pleiades and Hyades; Hoedi being then to the north, and Orion to the ſouth, and Arcturus ſinking below the horizon; and their cold and tempeſtuous effects begin to ceaſe, as they are ſucceeded by theſe benevolent conſtellations, which produce warm ſouthern winds, and gentle ſhowers, repleniſhing the earth, and cauſing vegetation. Again, when the ſun riſes with the Dog-ſtar, we find an *influence* which cauſes vehemency of heat, contagion, and infirmity. Medicaments adminiſtered under this conſtellation, prove hard and obnoxious; and we find dogs at this time are apt to run mad; the ſea is troubled without any apparent cauſe, and all nature ſeems more or leſs oppreſſed by it; and yet theſe effects are never found to be equally violent in any two ſummers, which clearly proves an *influence* in the ſtars, as well as in the ſun. And again, though the ſun keeps the ſame conſtant and invariable courſe through the twelve ſigns of the Zodiack, for an infinity of annual revolutions, yet we never find the ſeaſons and weather exactly correſpond, which they doubtleſs would do, was it not that cold and heat, and wind and rain, are governed by the configurations the ſun has with the planets and fixed ſtars; and this alſo evidently proves the force of their *influence*. It is likewiſe manifeſt, that whenever the planet Saturn is paſſing out of one ſign into another, the weather is more or leſs turbulent and unſettled.

But it is not the weather only, nor the inanimate part of the creation alone, that is affected by the influences of the ſun, moon, and planets; for we find they operate upon the human ſpecies, and upon all animate nature, in every part of the world. The ſun, and the quality of the heavens about the torrid zone, naturally occaſion thoſe men who are born and live under it, to be quite black, with ſhort criſped hair, of a mean ſtature, and hot conſtitution, imbibing a fierce and ſavage ſpirit; and this

this by reaſon of the ſun's continual ſtay and power in that fiery region. It is obſervable, that the inhabitants of the ſouth, are of a better and quicker wit, and much more ingenious and tractable; and this is accounted for by their vertical point being ſituated nearer the zodiac, in which the planets move. So likewiſe the inhabitants of the north are of a ſtrong body, but of rude manners and condition, becauſe their vertical point is placed at a great diſtance from the ſun's courſe; and therefore they abound with cold and moiſture, and are of a phlegmatic conſtitution, of a fair complexion, tall, courageous, and ingenuous. Europe being ſituated in the north-weſt part of the earth, is under Mars in Aries, and by reaſon of this planet ruling in that triplicity, its inhabitants are naturally of a noble and magnanimous ſpirit, given to martial exploits, and feats of war; of a generous mind, and courteous manners. And thus the ſun, modified by the different ſigns and conſtellations through which he paſſes, regulates the climates, and ſheds his influence upon all mankind, leaving behind him evident marks of his government and ſway. Some, indeed, have attempted to account for the ſwarthy and black complexion of the ſavage race, by a variety of other plauſible conjectures; but none are to be relied on, that do not attribute its cauſe to the intenſe heat and power of the ſun in thoſe climates; than which nothing can be more conſonant to reaſon, ſince we find, even in this country, that if we remain long together in the ſun, in the heat of ſummer, our complexions change, and we become in a degree tanned and ſwarthy.

Conſpicuous as are the *influences* of the ſun, thoſe of the moon are no leſs ſo. This is evinced by a conſideration of that wonderful and never-ceaſing operation of the moon upon the ocean, ſo as to occaſion that perpetual flux and reflux of the ſea, which we call tides. Here we ſee the waters of the vaſt ocean, forgetful, as it were, of their natural reſt, move and roll in tides obſequious to the ſtrong attractive power of the moon, and with an increaſe or diminution of force, in proportion as ſhe appears in ſtrength, or want of aſpect. This is an influence ſo univerſally admitted, and ſo peculiar to that luminary, that it eſtabliſhes at once the doctrine we contend for. But there are numerous other inſtances of the effects of the moon, no leſs common than extraordinary, and perfectly well known. Thoſe unhappy perſons who labour under a deprivation of ſenſe, and are afflicted with lunacy, have their fits more violent and terrible, in proportion as the moon increaſes or diminiſhes in light and motion; and in all chronic and acute diſeaſes, her power and influence are viſibly and forcibly felt. Indeed every ſubject of the creation is more or leſs affected by the moon's energy; the eyes of cats are obſerved to ſwell or fall at the full and change of the moon; and even the ſhell-fiſh at the bottom

bottom of the ocean, are known to feel the weight of her influence. Thoſe who ſleep in the fields, or in any place expoſed to the open air, by moon-light, find their heads oppreſſed with water, and their ſenſes inert and heavy; and butcher's meat hung up, and expoſed to the moon-light, will ſoon putrify. The gardener alſo brings us abundant teſtimonies of the influence of the moon upon the vegetable world. If peas are ſown in the increaſe of the moon, they never ceaſe blooming; and if fruits and herbs are ſet in the wane, experience ſhews they are neither ſo rich in flavour, nor ſo ſtrong and healthy, as when planted during her increaſe; ſo vines, becauſe they ſhould not ſpread too faſt, are uſually pruned in the wane. It is alſo remarkable that a pomegranate will live only as many years as the moon was days old, when it was planted; and in planting ſhrubs, or the like, if they are to ſhoot up ſtrait and tall, and to take little root, they are ſet when the moon is in an airy ſign, and increaſing in light; but contrariwiſe when they are to take deep root, and to ſtrike downwards. And thus we may obſerve flowers that are under the moon's influence, only open their bloſſoms in the night; whilſt thoſe which are peculiarly under the government of the ſun, open every morning when he begins to riſe, and cloſe in the evening when he ſinks below the horiſon. Theſe effects and influences of the moon, are ſo common, and ſo generally known, that it were almoſt needleſs to repeat them here, but for the purpoſe of drawing this concluſion, that as one planet has a known and forcible action upon ſublunary things, it is natural to believe that all the others are endued, in ſome degree, with a ſimilar force and virtue. Indeed moſt phyſicians know that the planet Saturn rules all climacterical years, as the ſun doth critical days, and the moon the criſis of all acute diſeaſes; and that every ſeventh year Saturn comes to the ſquare or oppoſition of his place in the radix of every man's nativity; and that after the revolution of the ſun, he becomes the chief ruler of critical days; and is often obſerved, by his configurations with the moon, to ſet aſide the fatal criſis of thoſe deſperate diſorders, over which the patient was not expected to live. From theſe phyſical reaſons, we may ſafely conclude that Saturn is by nature cold and melancholy, as the ſun is hot and chearful; and being thus oppoſite to the ſun in quality and effect, ſo is he in relation to the ſigns and manſions of the heavens where he bears rule, and therefore inclines always to cold, as the ſun does to heat. Hence it follows, that when the ſun is in Aquaries, which is the proper ſign of Saturn, and oppoſite to his own ſign Leo, the weather inclines more to cold than to heat; and at every conjunction, ſquare, or oppoſition of Saturn with the two great luminaries, we always find the weather cold, moiſt, and lowering, even in the midſt of ſummer, unleſs the rays of Jupiter or Mars interpoſe, in which caſe theſe effects are ſomewhat leſs viſible. Thus, we

may preſume to affirm, that the influences of the ſun, moon, and planets, are eſtabliſhed beyond contradiction.

But beſides theſe ſignioritics of the ſun, moon, and planets, the *fixed ſtars* have alſo their *principalities* in the heavens. The Lord, who gave the ſun for a light by day, gave the *ordinances* of the moon and ſtars alſo, for a light by night; and to theſe ſtars hath he committed a certain *rule* or *dominion** over the day and night, and that promiſcuouſly. Now the ſtars have no viſible operation upon us, beſides that little light they adminiſter to our eyes in a dark and clear night; and that is ſo very ſmall, that all the ſtars in heaven, beſides the ſun and moon, are not to be compared, in this reſpect, with the ſmalleſt wax-light; and this little light too is only to be had when the nights are ſerene and unclouded. Can it then be ſuppoſed that God made theſe glorious bodies, many of which are bigger than the whole earth, and move in their orbs as ſo many other worlds in the heavens, merely for a twinkle in the night, and that only when the weather permits? lo! every little daiſy that grows upon the cold ground, has a ſecret and inſenſible virtue wrapt in its leaves and flowers; and have theſe celeſtial bodies no *influences* but what we now and then catch with our eyes, as they occaſionally ſparkle their dim glances upon us? Yes, they have each of them a ſecret power and virtue, wherewith they act upon all earthly things, as well by day as by night, and in cloudy as well as in clear weather. But as their operations are not performed by ſenſible and palpable means, it follows that they have a ſecret and hidden way of rule, whereby their influences are imperceptibly infuſed into every concern of this life. And as have the ſtars, ſo alſo have the ſun and moon, a ſecret and imperceptible action, peculiar to themſelves; for it is not the mere heat that gives life, nor the mere moiſture that ſuſtains it; for if that were the caſe, then might man make living creatures artificially. It is true that heat may hatch the eggs, but all the ingenuity of man cannot make an egg that can be hatched; for there is a ſecret operation of the ſun and moon, independent of heat and moiſture, neceſſary to the production of life, both in vegetive and ſenſitive animals. And in theſe ſecret and inſenſible operations, beſides the *light* that they give, conſiſts that *rule* which the ſun, moon, and ſtars were ordained to exerciſe over all the ſons of day and night; and herein are written all thoſe *ordinances* of the moon and ſtars, which are to be a *law* unto mankind, and to the whole body of nature, ſo long as the world† endures. Thus the ſtars have their natural influences, aſſigned to them in the frame of nature, from the beginning of the world; and theſe influences are diffuſed upon all earthly things, as far as day and night extend their limits. And this God

* See Jeremiah xxxi. 35. and Gen. i. 18. † Jeremiah xxxi. 35, 36.

him-

himſelf confirms, when he ſays to Job, " Canſt thou bind the ſweet *influences of Pleiades*, or looſe the bands of Orion ?—Canſt thou bring forth Mazzaroth *in his ſeaſon* ; or canſt thou *guide* Arcturus with his ſons* ?" Whence it is evident that the ſtars called the Pleiades have their *ordinances*, that is, their *ſweet influences*, which no power of man is able to reſtrain. And the ſtars of Orion have their *ordinances*, and binding faculty, by ſhowers in ſummer, and froſt in winter, bringing ſuch an hard and tough coat of armour upon the ground, as all the contrivances of man are not able to prevent. Thus Mazzaroth and †Arcturus with his ſons, have alſo their ordinances, and the whole hoſt of heaven have their courſe, by which the purpoſes of God, and all the events of this life, are uniformly brought to paſs.

To this purpoſe it is ſaid by Deborah the Propheteſs, *That the ſtars of heaven fought in their courſes againſt Siſera*‡ ; not by ſword or ſpear, nor by thunder or lightning ; but by thoſe fatal and malevolent *influences*, wherewith Siſera and his hoſt were marked from their cradle, and drawn together by the operations of *time* and *chance*, to partake in one common deſtruction, in the ſame day. And to this effect the Almighty diſcourſes with Job, concerning the *treaſures of the ſnow and hail, which he has hid againſt the time of trouble, and the day of war and* § *battle*. Now what can we ſuppoſe the meaning of this *hiding* to be, but the order of thoſe meteors, ſo curiouſly lodged within the arms of the ſtars, and withheld by their influences, that they may fall by due courſe of nature, at ſuch exact periods, as to effect the puniſhment of the wicked, and of God's declared enemies, ſuch as was Siſera, at the preciſe time when their abominations call forth the judgments of an injured and incenſed Deity ? And after the ſame manner the light and heat, the wind and rain, the thunder and lightning, the froſt and dew, are all of them ſo admirably contrived in the poſition of the heavens, that they come to paſs in their due and appointed ſeaſons, and *make the graſs to grow even in the wilderneſs, where no man* ‖ *dwells*. Now it muſt be obvious to the meaneſt underſtanding, that if theſe things were regulated by a virtue immediately iſſuing from the boſom of the Deity, then would the light and heat, the wind and rain, and all the reſt of them, fall only where men and beaſts dwell, who may ſee and enjoy the bleſſings of them, and adore and glorify Him who ſends them ; but ſince they fall equally where neither man, nor living creature is to be found, it follows, that they fall by virtue of *means*, and that in a continued courſe, wherever thoſe means lead them, making the

* Job xxxviii. 31, 32, 33.—† See Argol. Aſtr. ante Ephem. lib. ii. cap. 8. Stellæ tempeſtuoſæ ſunt Orion, Arcturus, &c. plurioſæ Pleiades.—‡ Judges v. 20.—§ Job xxxviii. 22, 23, 24, 25, &c.—‖ Job xxxviii. 26, 27.

earth

earth fertile and productive, where eaters are not to be found, as well as where they are.

Thus far both Scripture and Reaſon unite, in confirming our belief of the ſtarry influence; but there are ſo many other proofs of it, in the ordinary productions of nature, that it would be highly unpardonable, were I to paſs them over in ſilence. The loadſtone affords us one very ſtriking example, by its attractive and expulſive faculty, and by the magnetic virtue it has a power of communicating to other diſtinct bodies. Thus we ſee a needle, only touched with the loadſtone, and placed in the compaſs, will conſtantly point towards the north pole; and though it be ever ſo far diſtant, or though rocks and mountains, or even the earth's body intervene, yet it retains this directive property in ſo extraordinary a degree, that it will continue preciſely in the ſame direction, unleſs violence be uſed to prevent it; and even after it has been removed by force, it will of itſelf return to its former ſituation, without the leaſt ſenſible difference. The properties of the loadſtone in many other reſpects, are ſo very inexplicable, that the experiments of our moſt celebrated modern mathematicians, have not been able to afford us a ſatisfactory definition of them. This however is certain, that it could not poſſibly imbibe theſe miraculous properties, without the aid of ſome celeſtial matter, which is communicated to it by the influence of the pole-ſtar, or ſome other of the heavenly bodies within the polar circles, from whence it is manifeſt the loadſtone receives theſe ſecret and admirable qualities. Another aſtoniſhing effect of this influence, may be obſerved in the natural production of life and motion; how it ſtarts up and grows, and continues in the lap of heat and moiſture, proportionably conjoined, and perfect in all its parts, beyond the utmoſt of our comprehenſion whence it comes, or which way it is maintained, unleſs by the operation of this ſecret and inviſible influence. And if this be denied, I would wiſh to aſk, Whence the roſe, ſurrounded by ill-ſcented weeds and thiſtles, derives its fragrant ſmell? or how the plantane, by the pathway ſide, acquires its admirable virtue of healing ſores? or which way the lily, ſtanding up to its middle in mud and mire, receives its coat of many colours, ſo beautifully wrought, as many times we ſee it is? or how a grain of wheat, thrown into the cold earth, putrifies and *dies, and then ſtarts up into new life, and multiplies into an ear of thirty or forty grains for one? Or tell me how the matter in an egg, by the ſitting of the hen, is in a few weeks animated, and converted into a chicken, that will eat, and walk, and chirp the moment it emerges from the ſhell? Or by what means the ſeed in the womb, without any art, or ſkill, or knowledge of the mother, coagulates, and

* St. John xii. 24.

turns

turns into fleſh and blood, receives life, and is ſo admirably formed into a perfect child, that learns to cry, and ſpeak, and call? You will ſay, perhaps, That this is the immediate workmanſhip and effect of God. But this we already know; the only queſtion is, how he does it; whether by means, or without? If *without means*, then every child that is born, and every ſeed that grows out of the ground, muſt of neceſſity come to paſs by a new creation; for to bring things into exiſtence without means, is the ſame as to produce them without matter; and requires no more; but for the Almighty to ſay, Let there be men, or, Let there be leaves and flowers; and, as the Word ſays, they come to paſs. But we are certain there never was more than one creation, which was at the beginning of the world, and ever ſince that time, all things have come to paſs by a regular courſe of nature; and hence it follows that there muſt be a natural and efficient means, for the production of all things. And if ſo, then muſt theſe things come to paſs by an earthly means alone, or elſe by the aid and aſſiſtance of ſome celeſtial influence. But by an earthly means alone, it is evident, they cannot come to paſs; for we know experimentally, that neither fire, earth, air, or water, can of themſelves infuſe into the roſe its grateful and fragrant ſmell; it muſt therefore proceed from the agency of ſome *ſpiritual* or *material* ſubſtance, far ſuperior in efficacy and virtue to any earthly element. If it proceeds from a ſpiritual ſubſtance, it is effected either by the angels, or by the *ſoul of the world*. But by the angels we know it cannot be; for they have their peculiar offices allotted them in another way; and though they are ſubjects of the world, yet are they no part of the great frame of nature, from whence all things in their order are formed. And if it be effected by the *ſoul of the world*, then certainly muſt there be ſuch a ſoul ſomewhere exiſting, which at preſent, is a matter in diſpute among the learned; and this ſoulmuſt have a ſpecial ſeat in the world, worthy of itſelf, from whence it may inform and actuate every minute particle of the creation. If this be admitted, then it undoubtedly dwells among the celeſtial matter, and from thence ſupplies the earth, through the medium of the heavenly bodies, with all that power and virtue, which brings to paſs that variety of ſhape, colour, ſmell, life, and increaſe, which we daily ſee come to paſs. But if this hypotheſis be denied, and it is inſiſted that the earth is ſupplied with all her ſecret virtues by ſome ſupernatural *material* ſubſtance; then name any one thing beſides the heavenly matter, and the ſtars of heaven, that can be ſuppoſed to form that ſubſtance, and the argument ceaſes; for either way it proves an *influence* and *aſtrology* in the heavens, beyond contradiction, and there will remain only one queſtion to be decided, which is, Whether theſe celeſtial influences *create* the ſucceſſion of earthly things, by an immediate power from God, or whether there exiſts

a general ſoul in the world, through the means of which they come to paſs in a due order and courſe of nature? *Utrum horum mavis accipe*; I contend for no more. "In the beginning God created the heaven and the earth; and the earth was without form, and void, and darkneſs was upon the face of the deep, and the ſpirit of God moved upon the face of the waters." Here, when there was nothing but earth and water, and darkneſs overſpread all, the *ſpirit of God* maintained that chaotic maſs, and managed the earth by the water, and the water and darkneſs by himſelf. But now both the earth and water are *under the face of heaven*, and the light is *upon this heaven*, and the ſpirit of God moveth upon the face of the heavens *in that light*; and as he actuates the earth and the waters *by the heavens*, ſo doth he actuate the heavens *by himſelf*. And agreeably to this idea ſpeaks the prophet Hoſea, when he ſays, *God will hear the heavens, and they ſhall hear the earth, and the earth the corn and wine and oil, and they* * *Jezreel*; wherein he ſhews us, that as man lives by corn and wine, ſo they by the earth, and the earth by the heavens; and if ſo, then by the heavens is it that the earth receives all its efficacy and virtue, whereby it brings forth ſmell, colour, taſte, and life. Moſes alſo tells us, that *God ſhall open his good treaſure the heavens, to give rain unto the land, and to bleſs all the* † *works of our hands*; whence it is evident that there lodges in the celeſtial influences, a faculty of fortunating civil affairs, as well as of managing natural things; and that the root of all earthly bleſſings is from heaven. Moſes ſays again, that *the ſun, moon, and ſtars, God hath diſtributed unto all nations under heaven*; and the Pſalmiſt ſpeaking of the ſun and heavenly bodies, ſays, *they declare the glory of God, and ſhew forth his handy-work; day and night do continually tell of them, and their voice is heard in all languages, and their words are gone into the ends of the* § *world*; by which we learn that the heavens, and all the ſtars therein, are full of ſuch virtues as the whole world hath need of; and that theſe virtues God hath lodged in the heavens, to be dealt out for the comfort and happineſs of his creatures upon earth. *His ſpirit* (ſaith Job) *hath garniſhed the* ‡ *heavens; and by the ſpirit of his mouth was the whole army of heaven made.*

The notion, or idea, that there is one general ſoul actuating the whole world, as there is one ſoul informing every man's body, was not only the opinion of the Platoniſts and ancient philoſophers, but alſo of many learned men in later ages; and I muſt confeſs, it appears very reaſonable to believe, that the world has ſuch a ſoul. For were there not one and the ſame general living virtue, comprehending the whole ſyſtem of nature,

* Hoſea ii. 21, 22. † Deut. xxviii. 12. § Deut. iv. 19. Pſal. xix. 1, 2, 3, 4, 5. ‡ Job xxvi. 13. Pſal. xxxiii. 16.

from

from the exterior circumference of the heavens to the inmoſt center of the earth, how could the ſympathies and antipathies of nature poſſibly work ſuch compliances and differences as we know they do, at the amazing diſtances we ſee them, and without any viſible or imaginable contact; unleſs ſome faculty exiſts in the world, that is capable of ſuſtaining this inviſible correſpondency between one creature and another? Where life is, theſe things are eaſily effected; as the child in the womb is nouriſhed by the food the mother eats; but in the inanimate part of the creation, we are at a loſs which way to account for it. Now admitting that there really is ſuch an univerſal ſoul exiſting, yet is it queſtionable whether this ſoul be *intellectual*, or merely *vegetive*. That there is an intellectual *power* informing the whole world, as the ſoul does the body, is not to be doubted; for otherwiſe the whole frame of nature would be inert and motionleſs; but then, if we admit the ſoul of the world to carry this intellect in its own brain, it will follow, that this ſoul is a God; for an intellectual being, filling heaven and earth with its preſence, is an attribute of * Gods. Hence I conclude there is an univerſal ſoul in the world, but that it is only *vegetive*, and not *intellectual*; and that in this ſoul dwells the ſpirit of Almighty God, who filleth the heavens and the earth with his preſence, and from hence garniſheth the heavens, and cauſeth the precious influences of the ſun, moon, and ſtars, to be diſtributed into all parts of the §world. And thus God rules *immediately* in the heavens, but rules the world *mediately* by the heavens. It is true, indeed, that God is equally well able to govern and maintain the world without means, as he was at firſt to conſtitute and create the frame of nature; but ſuch is His divine will and pleaſure, that he has thought fit to bring all things to paſs by virtue of means, as ordained from the beginning of the world. It is a common and true maxim, that God and nature have made nothing in vain; and yet it is as true, that graſs and herbs grow where no creatures live to eat † them. Now were the world governed by God's immediate preſence only, then would the production of this graſs and herb be a work in vain; becauſe God's word brings forth all things at pleaſure; and having a power of increaſing or diminiſhing its operation in a moment, would certainly not have brought forth this fertility in an uninhabited and deſolate country. But nature running her courſe by a conſtant and unchangeable decree, has no power to ceaſe her work without a miracle, and therefore though the graſs may grow in vain, yet nature's operations are not in vain, ſince by one and the ſame cauſe, it produces vegetation in all parts of the world.

* See Jer. xxiii. 23, 24, 25. § Acts xvii. 28. Job xxvi. 13. Deut. iv. 19.
† Job xxxviii. 26.

Known

Known unto God are all his works, from the beginning of the *world*; and therefore it would be derogatory to the attributes of the Deity, not to believe that the minuteſt events of this world, were foreſeen and provided for in that moſt perfect frame or model of nature, which as we have already ſeen, may be compared to the conſtruction of a watch, conſiſting of many ſmall wheels, regulated by one maſter-wheel, or firſt mover, which being wound up at the creation, with the line of time, of a ſeemingly infinite length, has ever ſince been winding off, unto the prēſent hour; and yet is there ſtill more line upon the wheel; but how much remains, is only in the breaſt of the Almighty. And when this line ſhall be entirely wound off, then will the frame of nature find its † period, and all ſubordinate wheels will ceaſe their motion. But until that time, there is allotted in this frame of nature, unto every one that comes into the world, a certain order or courſe of life, by which he runs through ſickneſs and health, honour and diſhonour, and all the occurrences of life, from his cradle to the grave. For man is, as it were, a little world within himſelf; and though he ſtand but as one wheel in the frame of the great world, yet within this one there ſeems many thouſands of wheels, eſpecially in enterpriſing people, which appear to move one within another almoſt *ad infinitum*, till the thread turned on the outer wheel break, or elſe be wound off, and there they make a ſtop, and die. All theſe things God, who made man at the firſt, perfectly knows, and foreknew, from the beginning of the world; and by this order of man's life, he perfectly knows all the paſſages of our lives, and even the moſt ſecret thoughts of our hearts, both ſleeping and ‡ waking; and how one thought drives off, and brings on another, and continues ſo doing till the laſt moment of our life, when our breath fails. Now every man being, as it were, a wheel of the great world, it will follow that all men move in a certain frame or wheel above themſelves, by virtue of which the maſter-wheel of every man's life is put in motion; and this wheel is ſubordinate unto others, and theſe alſo unto the maſter-wheel of the whole world, which is the high and mighty wheel of heaven, wherein the ſun, moon, and ſtars are ſet, to carry on the great works of nature, unto the end of time. And hence comes the original of every man's nativity, and of all natural qualities, paſſions, and incidents of our lives, except the motions of our free-will and reaſon, which may be allured and inclined by the works of nature, but cannot be *forced* by them. Now above and beyond this great wheel of nature, there is yet another § wheel, within which the heavens themſelves are turned; and herein is that great and hidden line of time, whereby the whole world, with all its dependencies, is made to hold on and continue its motion, unto the final end of all things; and this ſtu-

* Acts xv. 18. † 2 Peter iii. ‡ John ii. 24, 25. § 2 Cor. xii. 2, 3, 4.

pendous

pendous wheel is God himſelf, who draws out the line of time, and *ſitting upon the circles of the earth, he ſtretches out the heavens as a curtain, and beholdeth all the inhabitants of the world, as graſshoppers under his* * *feet*; and hence he diſcerns, as it were, with one view, all the world naked before him, both paſt, preſent, and to come.

From what has been advanced, it appears obvious that every occurrence of our lives, and all the various productions of nature, however ſtrange or incomprehenſible they may appear, are brought to paſs by a regular and eſtabliſhed means, decreed by the wiſdom of God, at the beginning of the world; and conſequently, whatever happens by a contrary effect, muſt of neceſſity be produced by the immediate hand of God, and conſtitutes *a miracle*. Such was the caſe when the Almighty made the ſun and moon ſtand ſtill; and when, at the prayer of Iſaiah, he reverſed its courſe, and made itretrograde. Such alſo were the works of our Saviour, when her aiſed the dead, and gave ſight to men born blind. And ſuch was the work of God, when the ſea made a lane for men to paſs through on dry ground; and when the fire had no power to ſcorch, nor to burn thoſe who walked in the midſt of † it. Theſe miracles, it is true, had no immediate dependence upon the works of nature; and yet, as God from the beginning ſaw the neceſſity of them, and the occaſion upon which they would be required, it is reaſonable to ſuppoſe he ſet down in his eternal mind the contrivance of theſe miracles, and ſo ordained them to keep pace with the works of nature, and to come to paſs at their appointed ſeaſons, without diſturbing or deranging that univerſal frame of the world, out of which all natural things proceed, and from whence all the hoſt of heaven derive their faculty of influencing earthly ſubſtances. And that the heavenly bodies poſſeſs theſe influences, in an infinitely powerful degree, I believe will not be denied, ſince both ſcripture and reaſon, as we have now ſeen, ſubſtantially prove them. The ancient philoſophers were unanimous in ſubſcribing to this opinion, even without the teſtimony of the ſacred writings; and many very learned authors, in later ages, have ſupported the ſame doctrine. Milton gives us a very ſtriking proof of his belief of the ſtarry influence, in the following paſſage of his Paradiſe Loſt:

To the blank moon
Her office they preſcrib'd; to th' other five,
Their planetary motions and *aſpects*,
In ſextile, ſquare, and trine, and oppoſite
Of *noxious efficacy*, and when to join
In ſynod *unbenign*; and taught the *fix'd*

* Iſaiah xl. 22, 23, &c. † See Joſh. x. 12, 13.—2 Kings xx. 11.—John ix. 6, 7. and xi. 44, 53.—Exod. xvi. 21, 22.—Dan. iii. 27.

Their *influence malignant* when to ſhow'r;
Which of them riſing with the ſun, or falling,
Should prove *tempeſtuous*, &c. *

The ingenious Mr. Ferguſon alſo proves, in a variety of inſtances, an efficiency and influence in the ſun and moon, though he denies that any ſuch faculty exiſts in the fixed ſtars. And yet he has ſhewn, by very ſatisfactory obſervations, that "the fixed ſtars are ſo many glorious ſuns, with ſyſtems and worlds ſurrounding them, ſimilar to our own;" and that "the Almighty would not have placed them at ſuch diſtances from each other, without proper objects were near enough to be *benefited* by their *influences*." Hence it follows, from his own hypotheſis, that the fixed ſtars do each of them poſſeſs a natural † influence, homogeneal to the ſun and moon. But to what diſtance the fixed ſtars, or any of the heavenly bodies, are capable of extending theſe influences, is beyond the power of the moſt enlightened mind to determine; ſince the celeſtial matter flows through a boundleſs and unlimitted ſpace, and operates upon every ſubſtance that falls within the line of its direction. And now, having made it apparent, by an union of concurrent teſtimonies, that the ſun, moon, and ſtars have their reſpective influences, and that an Aſtrology in the heavens does by conſequence exiſt, it will be proper to conſider, how far the ſtudy of this noble ſcience is compatible with our moral and religious obligations, and what degree of it is attainable by the human underſtanding.

That the ſtudy and practice of Aſtrology, is a moral purſuit, becoming ſober and religious men, may be collected from the cuſtoms of the antients in all enlightened countries; as well as from the beſt and wiſeſt of God's choſen people. And that our all-wiſe and beneficent Creator, originally implanted in the frame of nature, a means whereby mankind may attain to the knowledge of ſuch future contingencies as concern their welfare and happineſs, is in no reſpect to be doubted, ſince we obſerve in the brute creation, that even the moſt inconſiderable creatures upon the earth, are more or leſs endowed with a gift of foreknowledge. Thus the induſtrious bee, and laborious ‡ ant, lay in their ſummer ſtore, to ſupply the neceſſary wants of an inclement winter, which they *foreknow* is

* See Paradiſe Loſt, b. x. l. 656. † See Ferguſon's Aſtronomy, 6th edit. 8vo. Sect. 4, 5, 8, 9, 14, 15, &c.

‡ Of all the race of reptiles, the ant, the ſpider, and the bee, appear to be endowed with the greateſt ſhare of ſagacity. The wiſdom of the ant is conſpicuous in forming themſelves into a kind of republic, and therein obſerving, as it were, their own peculiar laws and policies; but the cunning of the ſpider ſeems to exceed that of moſt other inſects; its various artifices to enſnare its prey, is no leſs remarkable than its contrivance of a cell or retreat behind its web, where it feaſts upon its game in ſafety, and conceals the fragments of thoſe carcaſes it has devoured, without expoſing to public view the leaſt remains of its barbarity, which

is yet to come. The badger, the hedge hog, and the mole, alſo provide themſelves a magazine of plants and herbs, which they foreknow will enable them to lie concealed in their holes, during the hard froſts of winter, contented with their priſon, which affords them ſafety. Their holes are alſo conſtructed with amazing art, and have generally two appertures, that in caſe one is beſet by an enemy, they may eſcape by the other. The doublings of the hare, and the tricks of the fox, to eſcape the hounds, are alſo aſtoniſhing indications of foreſight and ſagacity. The feathered race are likewiſe endowed with a ſimilar faculty, and often foretel an approaching ſtorm a conſiderable time before it appears, by retiring in flocks to their holes and hiding places for ſhelter and protection. The birds of paſſage ſeem to inherit this gift in a moſt remarkable degree; for they aſſemble together in prodigious flocks, at an appointed hour, and take their leave of us before the approach of winter, which they foreſee will deſtroy the flies and other inſects, upon which their own life depends, as they feed upon nothing elſe. And it is no leſs extraordinary than true, that theſe birds return as early as the ſun brings forth this claſs of inſects into new life; and they have alſo the ſagacity to find out and repoſſeſs their former neſts and * habitations. The ſame provident *forecaſt*, for ſelf-preſervation and ſafety, is even extended to the innumerable inhabitants of the immenſe ocean, where we ſee the fiſhes, preſſed by unceaſing hunger, indiſcriminately prey upon one another, the large upon the ſmall, even of its own ſpecies; whence the ſmaller fiſh, in regular gradations, when in danger of being devoured, fly for an aſſylum to the ſhallow waters, where they know their enemy cannot, or dares not purſue them. And this purſuit of one ſpecies of fiſh after another, is by no means confined to a ſingle region; for we find ſhoals of them purſuing one another, from the vicinity of the pole, even down to the equator; and thus the cod, from the banks of Newfoundland, purſues the whiting, which flies before it, even to the ſouthern ſhores of Spain. It is aſtoniſhing alſo that herrings, which appear to generate towards the north of Scotland, regularly make their way, once a year, to the Britiſh Channel. Their voyage is conducted with the utmoſt regularity; and the time of their departure is fixed from the month of June to Auguſt. They always aſſemble together before they ſet out, and no ſtragglers are ever found

which might diſtinguiſh its place of abode, or create the leaſt jealouſy in any inſect, that their enemy was near. Into what hiſtory can we look, to find people who are governed by laws equal to what we obſerve in the republic of bees? What experience can we deſire beyond that we obſerve in the cunning ſpider, to teach us to guard againſt the artifices of thoſe, who lay ſnares, to catch the thoughtleſs and unwary? Or what can exceed the indefatigable ant, in teaching us leſſons of frugality and induſtry?—Well might the wiſe man ſay to the ſlothful and ignorant, *Go, thou ſluggard, to the ant, conſider her ways, and be wiſe.*

* This has been diſcovered by tying certain marks to their legs, or by cutting off a claw, &c. before they emigrate.——In the enſuing ſpring, if you preſerve their neſts, you will find the ſame birds will inhabit them, or if you deſtroy them they will rebuild in the ſame place, or near it.

from

from the general † body. It is impoſſible to aſſign any cauſe for this emigration, but it doubtleſsly proceeds from the ſame inſtinctive impulſe, with which all orders of animate nature are more or leſs endued. Seeing then that the ſupreme Being, in his paternal regard for the minuteſt part of his works, has endued the loweſt claſs of animals with a gift of foreknowledge in what immediately concerns their ſafety and welfare; would it not be derogatory to the equal providence of God, to ſuppoſe he had not ordained, in an infinitely ſuperior degree, a means of communicating foreknowledge to man, whom he hath graciouſly formed in his own expreſs image and likeneſs, and appointed lord over his vaſt creation?—A creature whom he hath endowed with a rational ſoul, capable of paying him adoration and worſhip; and with an underſtanding qualified to decypher the golden characters he hath placed in the firmament of heaven, for *ſigns* of thoſe hidden events of futurity, which are yet to come? If we give the ſcriptures an attentive peruſal, we ſhall find a variety of paſſages to confirm this opinion, both in the old and new Teſtament. And we may gather additional evidence, that the Almighty intended we ſhould ſtudy futurity, from the communications given to Adam in Paradiſe by the angel Gabriel; as well as from the commiſſion Michael the Archangel received from God, to ſhew him, in a viſion, the principal events of futurity, from his fall, to the birth, reſurrection, and aſcention of * Chriſt. And I think I am warranted to ſay, from the authority of our Saviour's own words, that there appears only *one* event, concerning the human race, which the Deity ever propoſed to withhold from their knowledge, and that is, the time of the laſt and terrible day of Judgment. But even of this awful and ſecret event, we are promiſed ſome previous intimations, by ſigns in the ſun, moon, ‡ and ſtars; which are the common ſignificators of all inferior tranſactions of futurity. For this reaſon we are told to *watch, for no man knoweth the hour when theſe things ſhall come*; therefore, thoſe who ſtudy the ſydereal ſcience, by their watchfulneſs of the heavenly bodies, and their capability of diſcovering ſuch ſigns in the ſun, moon, and ſtars, whenever the tremendous fiat ſhall be paſt, will be the firſt to know that the viſitation of God is at hand; whilſt thoſe who condemn both the ſcience and its profeſſors, unprepared by any previous intimation, and folded in the arms of incautious repoſe, will find the fatal hour approach *like a thief in the*

† See Brookes's Nat. Hiſt. 2d. edit. 12mo. vol. i. p. 25. Introd vol. ii. p. 168. vol. iii. p. 2, 4. vol. vi. p. 9, 20. * See Milton's Paradiſe Loſt, Books v. vi. vii. viii. xi. and xii. Adam, for this purpoſe, is ſaid to be taken up to the top of an high hill, by Michael, who addreſſes him in theſe lines:

Adam, aſcend
This hill; let Eve, (for I have drench'd her eyes)
Here ſleep below, while thou to *foreſight* wak'ſt;
As once thou ſleptſt, while ſhe to life was form'd.

‡ Matt. xxiv. 29, 36.—Mark xiii. 24, 25, 32.—Luke xxi. 25.

night;

night §; when petrified and motionleſs, in bitter anguiſh and deſpair, they will too late repent their negligence and incredulity.

Now if we conſider aſtrology, what it truly is, a legal and virtuous ſtudy, we may eaſily believe the accounts tranſmitted to us by Joſephus and other hiſtorians, concerning its antiquity and divine original. We have already ſeen that Adam, previous to his expulſion from Paradiſe, was inſtructed in a foreknowledge of futurity, by the expreſs command of God, as a means of enlarging his mind, and alleviating his diſtreſs, upon being turned adrift into the wide world. Joſephus, an hiſtorian of character and eminence, who quotes the moſt ancient authors of reſpectability for what he aſſerts, confirms the ſame thing, and further informs us, that Adam, before his death, inſtructed his ſon Seth in this ſcience, who afterwards engraved the rudiments of it upon permanent pillars of ſtone, which endured through many generations, and were not entirely effaced till ſome time after the *deluge. We have it from the ſame authority, that the Art was taught by Enos and Noah, who preſerved it to the days of Abraham, and he increaſed the knowledge of it by divine aids, teaching it to the Chaldeans and Egyptians. Joſeph is alſo ſaid to have patronized and

§ I would recommend a ſerious and attentive peruſal of theſe ſcriptures, to every perſon who has doubts concerning the doctrine of Aſtrology. It is here pointed out, to the underſtanding of the moſt unlettered part of mankind, that the great and terrible day of the Lord, the day of judgment, will moſt aſſuredly come. Our Saviour's diſciples enquire of him, When this day ſhall be? He replies, "Of that day and hour knoweth no man, no not the angels which are "in heaven, neither the Son, but the Father only." They alſo aſk, What ſhall be the ſigns hereof? They are told, "There ſhall be ſigns in the ſun, in the moon, and in the ſtars; the "ſun ſhall be darkened, and the moon ſhall not give her light; and upon the earth diſtreſs of "nations, with perplexity; the ſea and the waves roaring; with great earthquakes in divers "places, and famines, and peſtilences; fearful ſights and great ſigns ſhall there alſo be in the "heavens. Watch, therefore, for in an hour when ye think not, ſhall theſe things come; for "as in the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered the ark; and they knew not, until the flood "came and took them away; ſo alſo ſhall the coming of the Son of man be. Then ſhall he "ſend forth his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth, to the uttermoſt part of heaven; then ſhall two be in a field, the one "ſhall be taken, and the other left; two women ſhall be grinding at the mill, the one ſhall be taken, and the other left. Therefore be ye ready, leſt coming, he find you ſleeping; and what "I ſay to you, I ſay unto all, WATCH." Now it is clear, from the above, that *ſigns* of great and direful events, are diſcoverable not only by the celeſtial bodies, but alſo by *fearful ſights* in the heavens; by tremendous earthquakes; by total eclipſes of the two great luminaries, which deprive them, for a time, of the power of giving light; and by other extraordinary phenomena, which ſhould always be attended to with reverence and awe. Theſe *ſigns* our Saviour informed his diſciples ſhould precede the deſtruction of Jeruſalem; and aſtrologers, and other hiſtorians, have borne record of the exact completion of this prophecy; and it muſt be ſelf-evident to every thinking mind, that the laſt day will come to paſs, exactly in they way our Saviour has deſcribed it. Thoſe, therefore, who *watch* the heavenly configurations, and learn to underſtand the *ſigns* our Saviour ſpeaks of, will be timely informed of the approach of this direful day, and found prepared, by repentance and humility of heart, to be *gathered with God's elect*; while unbelieving and impenitent men, given up to ſenſual and careleſs habits, will be found *ſleeping when the avenger cometh*. "In that day the ſtouteſt heart will tremble, and the countenance of the proudeſt man will fall, before the face of an incenſed Deity."——See St. Matt. xxiv.—Mark xiii. and Luke xxi. * See Joſ. Ant. lib. i. cap. 4, 8, 12, &c.

taught it in Egypt, and is ſuppoſed by Origin, Diodorus Siculus, and other ancient hiſtorians, to have been the author of an aſtrological work, called, The Aphoriſms of Hermes the †Egyptian. Moſes afterwards taught and profeſſed it, independent of the gift of prophecy, which always came by divine inſpiration, and conſequently was only exerciſed upon certain extraordinary occaſions. From Moſes, we are told, the Prophets and Seers had it; and that it was afterwards particularly taught among the tribe of Iſſachar, who are on that account ſtiled in the ſacred writings, *Men who had underſtanding in the* ‡*times*, and were expert at reſolving all queſtions concerning futurity; and as this tribe were neither prieſts nor Levites, nor endued with the ſpirit of prophecy, it follows that their *underſtanding in the times*, and their ability in foretelling future events, aroſe entirely from an acquired knowledge of the ſigns and influences of the heavenly bodies. For the ſame reaſon the Perſian aſtrologers were called Mages, or Wiſe men, who *were ſkilled in the times*; and the Chaldeans termed their young ſtudents in aſtrology, *Men ſkilled in wiſdom and cunning* §*ſcience, to learn the learning of the Chaldeans*. And after the Chaldean method of ſtudying the ſcience of aſtrology, Daniel, and Shadrach, and Meſech, and Abednego were inſtructed by their tutor Melzar, and became *ten times more learned in all matters of wiſdom and underſtanding, than all the aſtrologers in the realm*, in conſideration of which they were elected members of the public * ſchools at Babylon, which were founded for the ſtudy of this art; and Daniel was made, by the King's decree, Maſter over the Chaldean ‖ aſtrologers.

In the days of Samuel, it appears to have been a common cuſtom to go to the Seers, or men of *underſtanding in the times*, not only to be informed concerning future contingencies, but alſo to enquire after loſt goods. To this effect we find Saul and his ſervant diſcourſing, when they were ſent out to find the ſtrayed aſſes of Kiſh, Saul's father; and not being able to find them, the ſervant propoſes to go and enquire of the Seer, which way the aſſes were gone, and where they may be found. Saul agrees to this, but aſks, *What have we to give him? we have no bread left, nor have we any ſufficient preſent*. The ſervant replies, *I have a fourth part of a ſhekel of ſilver; I'll give him that*. Saul anſwers, *Well ſaid, let us* ** *go*. This paſſage enables us to diſtinguiſh between the gift of prophecy, for the purpoſes of eſtabliſhing God's true religion, and the art of anſwering horary queſtions, and predicting future events. The one was evidently effected by ſupernatural means, and promulgated to the people without

† Orig. tom. in Gen. Diod. Sic. lib. i. cap. 2. ‡ 1 Chron. xii. 32. § Eſth. i. 13. Dan. i. 4.
* In ſome of theſe ſchools Abram is ſaid to have been taught; and that Belus, the father of Nimrod, afterwards built the ſchool-houſe where Daniel was inſtructed in this ſcience. See Joſ. Ant. lib. i. cap. 8. Diod. Sic. lib. i. cap. 8.
‖ Dan. i. 4. 5, 11, 17, 18, 19, 20. ii. 13. v. 11. ** 1 Sam. ix. 6, 7, 8, 10.

expence;

expence; whilſt the other, by being calculated for the benefit of reſpective individuals, was always accompanied with money or preſents. In the ſame way we find David, when in Keilah, where he heard that Saul was coming to beſiege him, was deſirous of knowing the truth, whether Saul was coming or not; and if he was, *Whether the men of Keilah would be true to him, or would betray him.* And being informed they would betray him into the hands of the enemy, who were ſeeking his life, he fled into the wilderneſs of Ziph, and eſcaped the danger that was impending over † him. And in the New Teſtament alſo, we have frequent confirmations of the meteorological part of this ſcience, from our Saviour's own words, in his converſation with the Phariſees, who were all verſed in aſtrology. He addreſſes them to this effect: "When it is "evening, ye ſay, it will be fair weather, becauſe the ſky is red; and "in the morning it will be foul weather, becauſe the ſky is red and "lowering. And when a cloud ariſeth out of the weſt, ſtraightway ye "ſay, A ſhower cometh; and it is ſo. And when ye ſee the ſouth-wind "blow, ye ſay, There will be heat; and ſo it comes to paſs. Ye hy-"pocrites, ye can diſcern the face of the ‖ ſky, but the ſigns of the times "ye cannot diſcern." And now, if we impartially contemplate the origin and antiquity of this ſcience, and recollect that the beſt and wiſeſt men in every age of the world, were profeſſors of it, we muſt admit its practice to be highly conſiſtent with all our moral and religious duties.

That the human underſtanding is alſo capable of attaining to a very high degree of knowledge in the hidden works of futurity, and in the ſecret operations of nature, is likewiſe to be proved, beyond the power of contradiction. Indeed the paſſages already quoted from the holy ſcriptures, are a ſufficient confirmation of it to every diſpaſſionate reader; but as there are ſome very extraordinary inſtances of this predictive faculty, recorded by different hiſtorians, I will juſt mention a few of them, by way of corroborating the evidence already brought in its ſupport. The Emperor Domitian required the Profeſſor Largius Proculus, to calculate his nativity, from the ſuppoſed time of his birth, which was done, and delivered into the Emperor's own hands. Aſclatarius, a moſt famous aſtrologer of thoſe times, procuring a copy of this nativity, rectified it, and foretold the hour and manner of the Emperor's death; which when Domitian heard, he commanded Aſclatarius to be brought before him, when he affirmed his predictions would prove true. Domitian aſked him if he could foretel the manner of his own death? Aſclatarius replied, That he knew he ſhould ſhortly be torn in pieces by dogs; but to confute the aſtrologer, the Emperor ordered him to be burnt alive. The cruel ſentence was accordingly put in execution; the body was bound and

† 1 Sam. xxiii. 10, 11, 12, 13, 14. ‖ See Matt. xvi. 2, 3. Luke xii. 24, 55, 56.

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laid upon the pile, and the fire kindled; but at that inſtant, there aroſe a dreadful ſtorm of wind and rain, which drove the ſpectators away, and extinguiſhed the fire; and Aſclatarius was afterwards torn in pieces by dogs, as he had foretold. When Latinus informed the Emperor of this event, he was greatly mortified, and very melancholy; and on the day his aſſaſſination had been predicted, he feigned himſelf indiſpoſed, and locked himſelf up in his chamber. Stephanus, the captain of his guard, went to his door, pretending he had received ſome important diſpatches, which he wanted to deliver to him; but Domitian declining to admit him till a certain hour was paſt, Stephanus perſuaded him it was then much later than the time ſpecified. The Emperor, in conſequence, concluding the danger to have paſſed by with the hour, or looking upon the prediction as a mere fable, ſeeing no conſpiracy or danger about him, opened the door, upon which Stephanus ſtept up to him with a drawn dagger, and ſtabbed him to the heart, in the very hour that had been predicted by the aſtrologer, on the eighteenth day of September, the month he had ordered to be called * Germanicus. The ſame writers add, that Apollonius Tyaneus was at that inſtant of time at Epheſus, ſtanding in the preſence of the Magiſtrates, and in a kind of ecſtacy, cried out, O Stephanus, ſtrike the tyrant; and after a pauſe, added, 'Tis well, thou haſt killed him. This art of rectifying nativities, was a diſcovery which brought the ſcience to very high perfection, and has enabled its profeſſors to be aſtoniſhingly exact in predictions of conſequence. Thus Lucius Tarutius Firmianus, by the acts of Romulus's life, and the time of his death, found that he was born in the firſt year of the ſecond Olympiad, the twenty-third day of the month, about ſun-riſing. And hence he diſcovered that the building of Rome was begun when the moon was in Libra, the ſun with Mercury, and Venus in Taurus, Jupiter in Piſces, and Saturn with Mars in † Scorpio. The Archbiſhop of Piſa conſulted ſeveral different profeſſors of aſtrology concerning his deſtiny, and they all calculated his nativity at different times, and without any communication with one another; but they all foretold him he would be hanged. It ſeemed highly incredible at the time, becauſe he was in ſo much honour and power; but the event juſtified the predictions; for in the ſedition of Pope Sextius IV. in the ſudden rage and uproar of the people, he was ſeized and ‡ hanged. Petrus Leontius, a celebrated phyſician and aſtrologer of Spoletanum, caſt his own nativity, and foretold that his death would be occaſioned by water, and many years afterwards he was found drowned in a pond, into which he had fallen the preceding night, by miſtaking his § way. Joſephus tells us he caſt the nativities of Veſpatian, and his ſon Titus, and predicted that they would both be Emperors; and ſo it turned out. R. Cervinus

* Vid. Sueton. in Domitian. † Vid. Peucer de Divinat. ſect. de Aſtrolog. ‡ Vid. Annal. Florentin. § Jovius, Elog. 35.

calculated

calculated the nativity of his ſon Marcellus, and foretold that he ſhould come to great preferment and dignity in the church; and his mother afterwards entreating him to marry one Caſſandra Benna, he very reſolutely declined it, ſaying, He would not with the bands of matrimony, bind himſelf from that better fortune which the ſtars had promiſed him, if he continued to live ſingle and unmarried. And he was afterwards really made Pope *. Picus Mirandula was a ſevere writer againſt aſtrology, inſomuch that he was termed, Flagellum Aſtrologorum; and to ſtop the malignity of his pen, Lucius Bellantius, and two other aſtrologers of eminence, procured the time of his birth, and calculated his nativity, which they afterwards ſent him, with this prediction incloſed, "That he would die in the thirty-third year of his age." This exaſperated him ſo much, that he began to write a new tract, with inconceivable aſperity, againſt the poor aſtrologers, attempting to prove their calculations a mere bubble, and themſelves a ſet of impoſtors. But when the fatal appointed hour arrived, he ſaw the folly of his own conceits; recanted his opinion, and ſealed by his death, a ſtanding memorial of the inerrability and truth of this ſcience. Many other extraordinary circumſtances of the kind might be related from different authors, were it not already ſufficiently obvious that the intellectual faculties of man, when cultivated by ſtudy, and improved by obſervation and experience, are capable of attaining a very extenſive degree of knowledge and ſkill in this art. We will therefore diſmiſs this argument, and endeavour to explain what the ſubjects are, that the ſcience of aſtrology naturally comprehends.

Aſtrology is compounded of αστηρ, *ſtar*, and λυσος, *diſcourſe*, and literally implies, *The doctrine of the ſtars*; teaching how to judge of their effects, and ſecret influences, and to foretel future events, by the order of their different aſpects, qualities, and poſitions; and alſo how to diſcover their energy and force upon earthly ſubſtances, in the wonderful and abſtruſe operations of nature. It comprehends the moſt excellent part of that noble ſcience called Phyſiology, or natural Philoſophy, which is the doctrine of natural bodies, in the conſtruction of the works of nature. The body natural may be conceived either generally, as one perfect and entire body; or ſpecially, as it may be divided into two, or ſubdivided into many thouſand component parts. This grand and perfect body of nature is called the World, or the whole world, which is generally conſidered as making but one entire body; but this general body admits of many ſpecial diviſions and ſubdiviſions; and is firſt divided into two

* Vid. Thuan. l. 15. It is remarkable that this prediction was printed at Venice, and publiſhed by Curtius Trojanus, in a book of nativities written by Gauricus, upwards of three years before Marcellus Cervinus was proclaimed Pope. And this is that Pope, who when the Lecturer, as the cuſtom was, read a certain portion of the writings of the Fathers at dinner time, ſaid, "He could not conceive how thoſe who held ſo high a place, could provide for their own ſalvation."

branches, making one body natural called Celeſtial, and another called Terreſtrial; and hence ariſe two diſtinct ſciences, the one termed Uranology, and the other Geology.

Geology is a ſcience treating of the natural body called the earth, and ſpeaks either generally of the whole earth, or ſpecially of the parts, or ſome particular part thereof; and is either ſpeculative, or practical. Speculative Geology conſiſts in the ſimple inveſtigation of the earth, either in whole, or in part, and of the principles and affections thereof; and to this purpoſe it treats either of the common being of any earthly thing, merely as it is a being abſtract from all matter, whether intelligible, or ſenſible; and as it operates thus, it is termed Metaphyſical, or Preternatural Philoſophy. But if it diſcourſes of a movable being in matter, and that as it is perfectly material, it is then called Natural Philoſophy. Or if it ſpeaks of things converſant in matter intelligible, but not ſenſible, as they are the abſtracts of matter, it is named Mathematical, or Abſtract Philoſophy. Of this ſort of ſcience the ſubject is Quantity, and is either continued, or diſcreet. If of continued quantity, it is called Geometry, or its ſubordinate, Perſpective; but if the quantity be diſcreet, it is then termed Arithmetic, or its ſubordinate, Muſic. Natural Philoſophy properly ſo called, treats of terreſtrial bodies, either ſimple or mixed. The ſimple bodies conſiſt of the four elements, called Fire, Air, Earth, and Water, which occupy all places from the utmoſt and inferior bodies of the heavenly matter, unto the inmoſt centre of the earth; ſo that vacuum no where exiſts under the cope of heaven. The mixed bodies are compounded of theſe four elements, and are divided into animate, and inanimate bodies. And all animate bodies are endued either with a vegetive, ſenſitive, or rational faculty. Now while we ſtudy the doctrine of this earthly body natural, the ſciences of Geography, Hiſtory, and Chronology, naturally flow from it; the firſt of which deſcribes the ſituation and boundaries of the different parts of the earth; the ſecond relates the ſtory of whatever has been ſeen or tranſacted upon it; and the third computes and adjuſts all the different æras and portions of time, from the creation of the world, to the preſent hour. And ſubordinate to theſe are Topography, or a deſcription of particular places, and Chronologies of certain diſtinct periods of time. Practical Geology, is that part of natural philoſophy which conſiſts in Speculation, for the profit and advantage of mankind; and leaves a track or fruit of its operation remaining, when the act itſelf is paſt and gone. And this is a ſort of ſtudy claſſed under the denomination of Art, rather than of Science. The ſubject of it muſt be either Man himſelf, or ſome ſubordinate ſubſtance. If Man be the ſubject of inveſtigation, then the object will be to teach him precepts of morality; and this we call

Ethical

Ethical Philoſophy; or elſe to inſtruct him in the Art of Reaſoning, called Logical Philoſophy; or in the Art of Speaking, which we term Grammatical, or Rhetorical Philoſophy. But if the Speculation be upon any ſubordinate ſubſtance, then the Earth itſelf, or the productions of it, become the ſubject of inveſtigation. If it be the Earth, then the buſineſs we contemplate, is to improve and cultivate the ſoil, for the encreaſe of uſeful vegetation, which is called Agriculture; but if it be the productions of the earth, then the ſtudy muſt be ſo to prepare and manufacture them, as to render them the eſſentials of Health, Wealth, Food, or Cloathing; or whatever elſe is conducive to the comforts or neceſſities of mankind. And theſe are ſeverally diſtinguiſhed by as many ſignificant Terms, as there are occupations or employments, by the invention and uſe of which all theſe things are produced.

Uranology is a Science which treats of the natural body of Heaven, after the ſame manner as Geology deſcribes that of the Earth; and ſpeaks either generally, of the whole Heaven; or ſpecially, of ſome particular or diſtinct part of it. And as Uranology is a part of Phyſiology, ſo has it the ſame principles, whether internal, as Matter and Form; or external, as the cauſes Efficient and Final; and theſe are Principles of their own nature, as Chance and Fortune are Principles by accident. It hath alſo affections internal, as Motion and Reſt, and Finity and Infinity; and the ſame external, as Time and Place. Uranology is alſo either ſpeculative, or practical. Speculative Uranology conſiſts in the ſimple knowledge of the Heavens, either in whole or in part, and of their various Principles and Affections; and to this purpoſe it ſpeaks of theſe things either Mathematically, or Naturally. Mathematically, it treats of Aſtronomy, or Uranometry, which is a ſcience that points out the magnitude, meaſure, and motion of the heavens, and of the ſtars therein; and Naturally, it defines the qualities, motions, aſpects, and operations of the heavenly Bodies, and all their apparent and inſenſible influences. Practical Uranology is that ſublime Art, which being once perfectly known, and rightly underſtood, enables a man, by his ſkill in the affections of the Heavens and heavenly Bodies, to unboſom the remoteſt tranſactions of futurity, and to trace the myſterious and moſt obſcure operations of Nature to their ſource; whence he defines the innate principles and virtues of all animal, vegetable, and mineral ſubſtances, and points out their reſpective uſes, for the laſting profit and advantage of mankind.

Having thus ſhewn what the word Aſtrology imports, and arranged its component parts by the rules of Science, it will be ſeen that its collateral branches are ſo extenſive and multitudinous, that moſt men, of any learning

learning or ingenuity at all, are ſome way or other converſant in Aſtrology, without appearing to know it. But the perverſeneſs of human nature is in this inſtance moſt ſtrikingly viſible, ſince it leads mankind to a choice of inferior ſpeculations, whilſt they utterly neglect an inveſtigation of thoſe curious, indiſcernible, inſenſible, and impalpable tracks of nature, which open to a field of unbounded information, calculated to reform the mind, and enlarge the underſtanding; and to extirpate the ſeeds of atheiſm, by leading to the moſt ſublime and heavenly contemplations of a Supreme Being. The common objections againſt engaging in this elevated ſtudy, are equally abſurd and ridiculous; but they proceed only from thoſe men who wilfully neglect, or obſtinately perſiſt in a diſbelief of Nature's ſecret and imperceptible works; and yet her operations are ſo manifeſt, and ſo often confirmed by fatal experience, that it is aſtoniſhing mankind are not more frequently awakened by them. Thus we ſee a man inſtantaneouſly taken off, by a violent and feveriſh diſtemper, and yet no one can poſſibly conceive how or from what cauſe it proceeds; nor can the moſt able phyſician, by any depth of medical ſkill, point out its genuine cauſe, ſo as to ſhew that another man under the ſame ſymptoms, ſhall be ſeized with juſt ſuch another diſorder. But look into the ſick man's nativity, by the rules of aſtrology, and there you will moſt apparently ſee the root and cauſe of his affliction. And hence we demonſtrably prove, that it was not ſo much the effect of catching cold, or of any accident, which brought on the malady, but the evil influence of ſome malignant aſpect, that unperceived and unſuſpected gave the fatal blow, while a cold, or ſome trifling accident, were but mere inſtruments; for another man ſhall have a worſe cold, and ſcarcely find himſelf the leaſt feveriſh, or expoſed to danger.

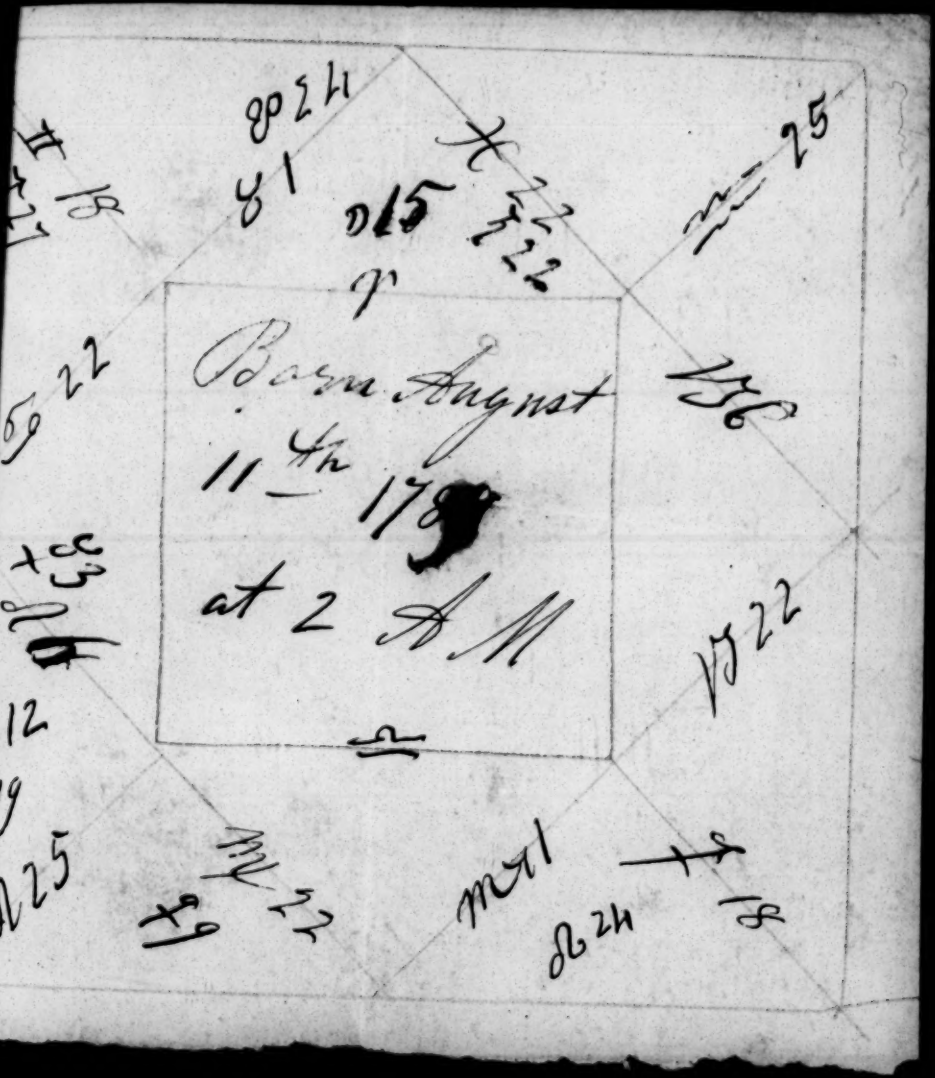
Thus we find aſtrology comprehends every operation that proceeds out of the maſter-wheel or frame of Nature, and furniſhes us with a knowledge of the occult virtues of all earthly ſubſtances, and of the nature and end of every particle of God's Creation; and to minds that can reliſh enjoyments ſuperior to thoſe of ſenſe, nothing can furniſh more noble and exalted pleaſures, than a contemplation and ſtudy of theſe immenſe works; while nothing ſurely can give greater proofs of an abject and contracted mind, than to be daily converſant with, and yet ſtupidly inſenſible of the amazing miracles of nature. The ſun, moon, and ſtars, were not made by a wiſe and beneficent Creator, that the wonders of them ſhould open themſelves to eyes that ſee not, or diſplay their influences unregarded, to the incurious inhabitants of the earth. It was indeed principally for the pleaſure of Him by whom all things exiſt, that *they are and were created*; *who rejoiceth in his works*—in ſurveying that ſtructure which omnipotence alone could raiſe; but they are likewiſe deſigned

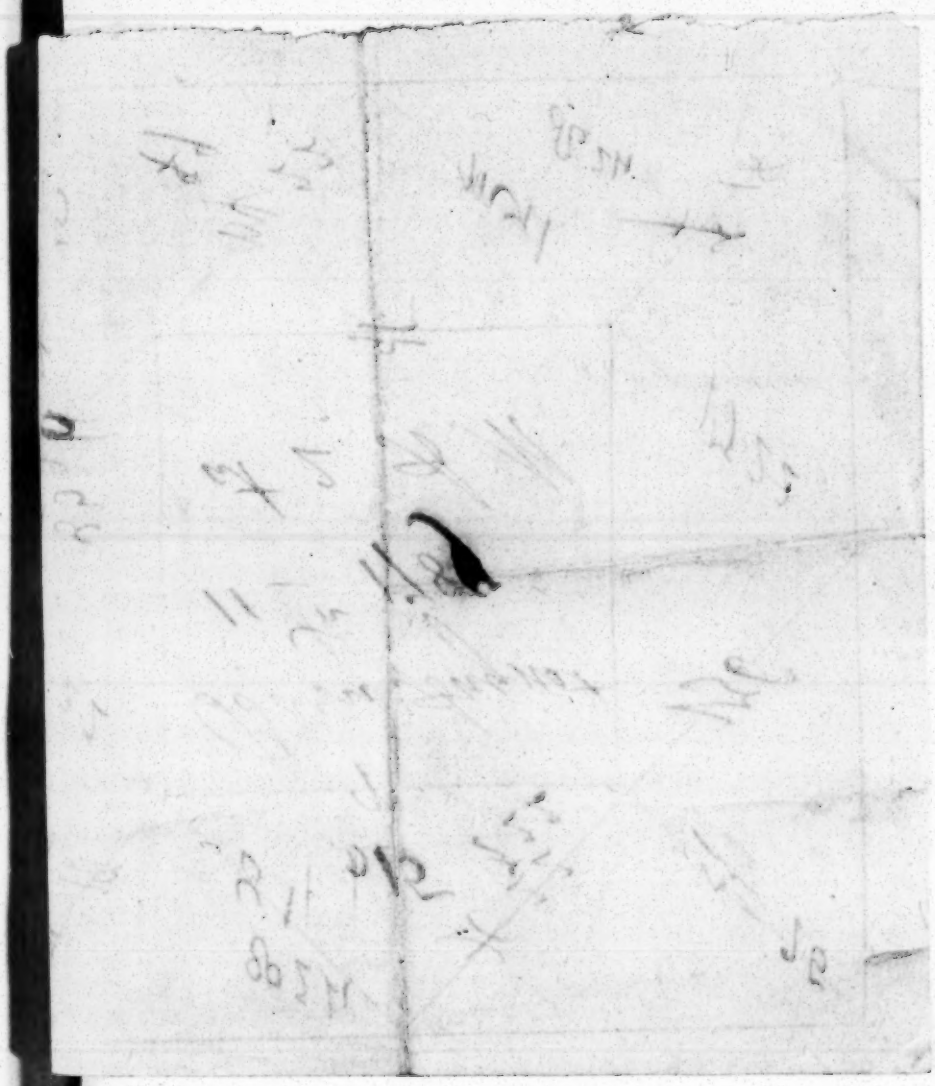
ſigned to communicate wiſdom and happineſs, and intellectual and moral improvement to mankind. And to him who is not barely ſatisfied with an external admiration of things, they will ſuggeſt ſuch reflections as will make him both wiſer and better; for at the ſame time that they feaſt his imagination, they will enlarge his underſtanding, and meliorate his heart. Whatever part of the works of nature we caſt our eyes upon, we ſhall find imprinted therein ample leſſons of inſtruction and improvement. Would we contemplate the inexpreſſible greatneſs and majeſty of God, let us but look up and ſurvey the heavens, which are ſpread over us like a curtain; *they declare the glory of God, and ſhew forth his handy work*—they viſibly ſhew it forth to the rude and illiterate; but the mind which is fraught with this comprehenſive ſtudy, may for ever expand itſelf in the immenſity of the proſpect. Even the irrational and inanimate part of the creation, are held forth by the wiſdom of God, to direct the Beings of Reaſon in the way that they ſhould go; and our Saviour in his parables deſcends to the lifeleſs emblems of ſeed ſown, of the fig-tree, and of a ſingle grain of muſtard ſeed, to enlighten the underſtanding of mankind. Is it not then the duty of every rational creature to improve by this divine example, and by a ſtudy of that excellent part of aſtrology called natural philoſophy, to increaſe our imperfect Knowledge in the ſubjects of creation? Such knowledge as this lies open even to the wayfaring man; it grows in every field, and meets us in all our paths; and as it is moſt important to be well underſtood by the reader, before any material progreſs can be made in the aſtrology of the heavens, I ſhall conclude theſe obſervations with a ſhort introduction to the ſtudy of Nature.

A Summary VIEW of the WORKS of CREATION, in the CONSTRUCTION of NATURE.

NATURE is that which God has ordained Empreſs over all the Works of his Creation, and over every part of the Celeſtial and Terreſtrial World. This world comprehends both the Heaven and the Earth, and is compounded of three ſeparate and diſtinct parts, which are alſo called Worlds, namely, an Elementary world, which is the loweſt in dignity; a Celeſtial world, which is next above the elementary; and an Etherial world, which is the higheſt of all; and theſe three leſſer worlds, make the one entire Great World. In the order of Nature, the all-wiſe and ſupreme Being has ordained that every inferior ſhould be governed by its ſuperior; and by this eternal decree, the Intellectual world actuates and governs the Celeſtial, which conſiſts of the ſun, moon, and ſtars, and all the hoſt of heaven; and the Celeſtial world actuates and governs the Elementary world, and all elementary bodies, whether animal, mineral, or vegetable.

The Elementary world is compoſed of the four elements, Fire, Air, Earth, and Water, of which all things peculiar to the elementary world, are generated; but theſe elements, in the ſtate we commonly find them, are not pure, but intermixed with each other; and they often change one into the other by nature, as fire turns into ſmoke, and ſmoke into air, and air into water, &c. Each of theſe elements have likewiſe two ſpecific qualities, viz. fire is hot and dry, water is cold and moiſt, air is hot and moiſt, and the earth is cold and dry; ſo that fire is inimical to water, and air to the earth. Theſe elements alſo poſſeſs three eſſential properties inherent in themſelves, viz. air has motion, thinneſs, and darkneſs; fire has motion, brightneſs, and thinneſs; water has motion, darkneſs, and thickneſs, and earth has darkneſs, thickneſs, and quietneſs; ſo that fire is twice more thin than air, thrice more moveable, and four times more bright; air is twice more bright, three times more thin, and four times more moveable than water; water is twice more bright, thrice more thin, and four times more moveable than earth; as therefore fire is to air, ſo is air to water, and water to earth; and *vice verſa*, as earth is to water, ſo is water to air, and air to fire. Three of theſe elements have motion, and are active; but the earth is fixed and paſſive, and only ſupplies matter for the other elements to act upon; for as nothing can be produced unleſs matter be ſubminiſtered, ſo of neceſſity one element muſt ſubminiſter that matter for the operation of the others. And no influence could be diſpenſed by the heavens, unleſs there were elementary bodies


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bodies to receive their influence; therefore every active principle muſt of neceſſity be in motion, and every paſſive principle muſt be at reſt. And accordingly, as the active elements find the earth that they act upon to be pure, or impure, ſo will the work be that is produced. The earth can bring forth nothing of itſelf, but is the womb or matrix into which the other elements diſtil or project their ſeminal virtues; and in proportion as it is impregnated by their force and energy, it brings forth, according to the due courſe of nature. The Earth alſo receives the celeſtial rays and influences of all the heavenly bodies, as ordained by God, to be the object, ſubject, and receptacle of them; whereby it not only brings forth what is intended to be produced, but alſo multiplies what it receives, and ſeparates the good from the bad, and the pure from the impure. It likewiſe contains the ſeeds or ſeminal virtues of all elementary bodies, and hath a triplicity in itſelf, viz. mineral, animal, and vegetive. It is the common fountain or mother from whence all things ſpring, whoſe fruitfulneſs is produced by the three-fold operation of fire, air, and water. And as theſe elementary bodies poſſeſs moſt extraordinary qualities, it will be proper to conſider each of them diſtinctly, and to explain their ſeveral properties more at large.

Fire, the firſt active element, is an elaſtic body, compoſed of infinitely ſmall particles, ſcarcely, if at all, adhering to each other, and a body in motion. It is in effect, the univerſal inſtrument of all the motion and action in the univerſe; without fire, all bodies would become immoveable, as in a ſevere winter we actually ſee our fluids become ſolid for want of it. Without fire a man would harden into a ſtatue, and the very air would cohere into a firm rigid maſs. Fire then is the ſole cauſe of all mutation or change; for all mutation is by motion, and all motion by fire. Upon the abſence of only a certain degree of fire, all oils, fats, waters, wines, ales, ſpirits of wine, vegetables, and animals, become hard, rigid, and inert; and the leſs the degree of fire, the ſooner is this induration made. Hence, if there were the greateſt degree of cold, and all fire was abſolutely taken away, all nature would grow into one concrete body, ſolid as gold, and hard as diamond; but upon the re-application of fire, it would recover its former mobility. So that upon this one element of fire, depends all fluidity of humours and juices; alſo all vegetation, putrefaction, fermentation, animal heat, and a thouſand other things. Fire is in itſelf but one, though it centers in divers places. It centres in the heavens, and is boundleſs, where it guards and preſerves nature, and enlivens all the creation, giving life, light, and motion to all creatures, and ſtirs them up to fecundity and fruitfulneſs. It centres alſo in the earth, where it generates metals, minerals, and ſtones; and by joining itſelf with the beams of the celeſtial ſun and moon, pro-

duces

duces vegetation upon the ſurface of the earth. It occaſions that heat we ſometimes obſerve in ſprings and fountains; and imparts a principle of its own into whatever it produces, ſo that whatſoever retains life, retains it by virtue of its own incloſed heat; and whenever this is exhauſted or extinguiſhed, it periſhes and dies. And as water purgeth, cleanſeth, and diſſolveth all things that are not fixed, ſo fire purgeth and perfecteth all things that are fixed; and as water conjoins all things that are diſſolved, ſo fire ſeparates all things that are conjoined; it cauſes all ſeeds to grow and ripen; and when they are ripe, it expels them by the ſperm into divers places of the earth; and as the ſituation and temperature of theſe places are, whether hot or cold, moiſt or dry, pure or impure, ſo will the diverſity of things be both in the bowels, and upon the ſurface of the earth. But amongſt all the wonderful properties of fire, there are none more extraordinary than this, That though it is the principal cauſe of almoſt all the ſenſible effects that continually fall under our obſervation, yet it is in itſelf of ſo infinitely a ſubtle nature, that it baffles or defeats our moſt ſagacious enquiries, nor ever comes within the cognizance of our ſenſes.

Fire may be divided into three kinds or ſpecies, viz. celeſtial, ſubterraneous, and culinary. Celeſtial fire is that which is peculiar to the celeſtial regions, where it exiſts in the greateſt purity and perfection, unmixed with ſmoke, or any of that groſs, feculent, or terreſtrial matter, found in culinary and ſubterranean fire; but allowing for this difference, the effects of the celeſtial fire appear to be the ſame as thoſe of the culinary. Subterraneous fire is that which manifeſts itſelf in fiery eruptions of the earth, volcanoes, or burning mountains, and is always found in the more central parts of the earth, and often in mines and coal-pits. Culinary fire is that which we employ in all chemical operations, and in the common occaſions of life. To aſcertain the force and power of fire, the learned Boerhaave made innumerable curious experiments, which enabled him to divide it into ſix degrees. The firſt degree is that by which nature performs the office of vegetation in plants, and by which chemiſtry imitates and does the like. This commences from the higheſt degree of cold, which in Fahrenheit's thermometer is denoted by one, and ends at eighty degrees; ſince in this whole interval vegetables of one kind or other give indication of life and growth; ſo that if all plants be examined by the degrees of heat contained within theſe limits, we ſhall find all of them come to maturity in one or other of theſe intermediate degrees. This heat is ſuited to extracting the native ſpirits of odoriferous vegetables with oils, as that of roſes, jeſſamin, and the like. Thus the fragrant ſcent of roſes may be communicated to oil, by putting the inodorous and inſipid oil of olives in a tall clean chemical glaſs, and digeſting it in a heat of fifty-ſix degrees, with

with the moſt fragrant roſes, gathered juſt as they are opening in a morning; the application of a ſimilar degree of heat would alſo impregnate alcohol with the pureſt ſpirit of ſaffron. The ſecond degree of fire may be accounted that of the human body, in a healthy ſtate. This degree is always greater than that of the ambient air, and may be ſuppoſed to commence at the 40th degree of the thermometer, and end about the 94th. Within this compaſs animals may live and ſubſiſt, that is, if their juices be of any degree of heat within theſe bounds. The eggs of inſects ſubſiſt unhurt during hard winters, and hatch in the ſucceeding ſpring. Fiſhes both of the ſea and of rivers, live in water which is only thirty-four degrees warm; and fiſhes that have lungs, and all reſpiring animals in a ſtate of health, communicate to their humours a warmth of ninety-two degrees; and therefore the utmoſt limits of this degree are fixed at thirty-three and ninety-four. Within the compaſs of this heat are included the vital actions of animals, the fermentation of vegetables, and the putrefaction both of vegetables and animals; and likewiſe the generation, breeding, hatching, birth, and nutrition of animals. This degree is alſo employed by chemiſts to prepare elixirs, volatile alkaline ſalts, and tinctures. The third degree of fire is that which extends from ninety-four degrees of the thermometer to 212, at which laſt, water uſually boils. This degree is required in the diſtillation of ſimple and compound waters, the eſſential oils of vegetables; and will coagulate or conſolidate the ſerum, blood, and other animal juices, and conſequently deſtroy life. The fourth degree of heat may be reckoned from the degree 212 to 600; within which limits all oils, ſaline lixivia, mercury, and oil of vitriol are diſtilled; lead and tin will alſo melt and mix together. The oils, ſalts, and ſaponaceous juices of animals and vegetables are rendered volatile and acrid, and become more or leſs alcaleſcent; their ſolid parts are calcined, and loſe their diſtinguiſhing qualities and proper virtues; and with this degree of fire, foſſil ſulphur and ſal armoniac are ſublimed. The fifth degree is that wherein the other metals melt, and which commences from ſix hundred degrees of the thermometer, and ends where iron is held in a ſtate of fuſion. In this degree moſt bodies are deſtroyed; but glaſs, gold, ſilver, copper, and iron, remain long unchanged; all other fixed bodies grow red hot in this degree, and all the unvitrifiable ſtones are calcined. The ſixth and higheſt degree of fire hitherto known, is that of the burning lens, or ſpeculum, by M. Villette, Tſchirnhauſen, Buffon, and others. The focus of theſe lenſes will even volatilize what is called the metalline or mercurial part of gold, and vitrify the more terreſtrial. The utmoſt degree of fire is the vitrification of fixed bodies, which the ancient magi, or the aſtrologers of the eaſt diſcovered; and they predicted the final end of the world by fire, and its mutation into tranſparent glaſs *.

* See Boerhaave's Chemiſtry, vol. i. part 2. Muſchenbroek's Introd. ad Phil. Nat. tom. ii. cap. xviii. Prieſtley's Exp. and Obſ. vol. i. p. 282, &c. Franklin's Letters and Papers on Philoſophical Subjects, p. 412. &c. Chambers's Cyclop. new edition, vol. ii. Art. *Fire*.

Air is the next active element that engages our attention, and it is divided into *proper* or *elementary*, and *common* or *heterogeneous*. Elementary air, properly so called, is a subtile, homogeneous, elastic matter; the basis or fundamental ingredient of common air, and that which gives it the denomination. It likewise enters into the composition of most or perhaps all bodies, and exists in them under a solid form, deprived of its elasticity, and most of its distinguishing properties, and serving as the cement, and universal bond of nature; but capable, by certain processes, of being disengaged from them, recovering its elasticity, and resembling the air of our atmosphere. The peculiar nature of this aerial matter we know but little of; what authors have advanced concerning it being chiefly conjectural. We have no way of altogether separating it from the other matter, with which, in its purest state, it is more or less combined, and consequently no way of ascertaining, with satisfactory evidence, its peculiar properties, abstractedly from those of other bodies. Philosophers, both ancient and modern maintain, with great plausibility, that it is the same with the pure ether, or that fine, fluid, active matter, diffused through the whole expanse of the celestial regions, and of the interior heavens; and is supposed to be a body *sui generis*, ingenerable, incorruptible, immutable, present in all places, and in all bodies.

Common, or heterogeneous air, is a coalition of corpuscles of various kinds, which together constitute one common mass, wherein we live and move, and which we are continually receiving and expelling by respiration. The whole assemblage of this makes what we call the *atmosphere*; and where this air or atmosphere ends, there the pure ether is supposed to commence, which is distinguished from air, by its not making any sensible refraction of the rays of light, as air does. This common air, says the ingenious Mr. Boyle, is the most heterogeneous body in the universe; and Boerhaave shews it to be an universal chaos, or *colluvies*, of all kinds of created bodies. Beside the matter of light or fire, which continually flows into it from the heavenly bodies, and probably the magnetic effluvia of the earth, whatever fire can volatilize, is found in the air. Hence the whole fossil kingdom must be found in it; for all of that tribe, as salts, sulphurs, stones, and metals, are convertible into fume, and thus capable of being rendered part of the air. Gold itself, the most fixed of all natural bodies, is found to adhere close to the sulphur in mines; and thus to be raised along with it. Sulphurs also make a considerable ingredient of the air, on account of the many volcanoes, grottos, caverns, and other spiracles, chiefly affording that mineral, dispersed through the globe. All parts of the animal kingdom must also be in the air; for, beside the copious effluvia continually emitted from their bodies, by the vital heat, in the ordinary process of perspiration, by means of which an animal, in the course

courſe of its duration, impregnates the air with many times the quantity of its own body; we find that any animal when dead, being expoſed to the air, is in a certain time wholly incorporated with it*. As to vegetables, none of that claſs can be wanting in the contribution of their effluvia to the common air, ſince we know that all vegetables, by putrefaction, become volatile. The aſſociations, ſeparations, attritions, diſſolutions, and other operations of one ſort of matter upon another, may likewiſe be conſidered as ſources of numerous other neutral, or anonymous bodies, unknown to the moſt inquiſitive naturaliſt. Thus air is one of the moſt con-

* This fact is proved in a very ſtriking manner, by an extraordinary effect produced by thoſe dead bodies, after they became filled with air, which were unfortunately drowned in the Royal George, at Spithead, on the 29th of Auguſt, 1782. This ſhip was heeled on her ſide for the purpoſe of ſome repair, when the water ruſhed into her lower port-holes, and ſunk her almoſt inſtantaneouſly. She went down in fourteen fathom water, and fell upon her ſide, as was evident from her top-maſts, which remained above the water, in an inclined direction. A conſiderable time after this fatal accident, ſhe ſuddenly righted, and her maſts became nearly perpendicular. No one could account for this extraordinary tranſaction, which was effected without any apparent cauſe; and it remained for ſome time a circumſtance equally aſtoniſhing and inexplicable. At length ſome very able anonymous writer publiſhed the following ingenious and correct ſolution of it.

" By the muſter-roll of this unfortunate ſhip, it appears that 495 ſouls periſhed between her " decks; and as the bodies had no way to eſcape, they of courſe remained in that ſituation. " Now all bodies in a ſtate of putrefaction ferment, and this fermentation generates large quan- " tities of air, ſo that a putrifying carcaſe, inflated by the generation of air, expands itſelf to a " ſize far exceeding its original bulk, and becomes lighter than water in a very high degree; and " will conſequently be preſſed upwards towards the ſurface, with a power equal to the weight " of a quantity of water, adequate in bulk to the inflated carcaſe; and would riſe immediately " to the ſurface in a perpendicular line, if not obſtructed in its paſſage. Now it is obvious " that the 495 carcaſes, which lay between the decks until fermentation and putrefaction " commenced, would riſe as ſoon as the generated air rendered them ſpecifically lighter than " ſea water: and as fermentation increaſed their bulk, they would by their expanſion, " remove a quantity of water from between the decks, on the loweſt ſide of the ſhip (to " which by their gravity they would naturally incline when their breath firſt left them) " equal to their encreaſed bulk; and being then acted upon by the upward preſſure of the " water, would exert againſt the under-part of the decks, immediately over them, a power like- " wiſe equal to ſuch weight of water as equals their encreaſed bulk. The heavieſt ſide " of the ſhip, being thus firſt lightened by the diſplacing ſo large a quantity of water, and " exchanging it for air; and then acted upon by the preſſure of the water upwards againſt the " under ſide of the inflated carcaſes, lifting hard againſt the decks on or beneath the center of " the ſhip; and farther by the preſſure of the water upwards, againſt the underſide of the " hulls, maſts, &c. together with the counterpoiſe of a large weight of water between decks, " on the higheſt ſide, would cauſe her to be nearly in equilibrio; and conſequently, the firſt " ſtrong tide (as was the caſe) would ſwing her on her keel, and right her.

" To ſhew that 495 bloated carcaſes might have power ſufficient to produce ſo ſtrange a phe- " nomenon, let us ſuppoſe each carcaſe at that time equal to a twenty gallon caſk, and it could " be no leſs, for when in a ſtate of putrefaction, not only the abdomen and thorax, but even the " ſmalleſt veſſel in the human frame, becomes inflated by the vapour generated in fermentation; " ſo that the limbs ſwell to the extremities, and become buoyant, which makes the eſtimate of " twenty gallons per carcaſe leſs perhaps than the truth.

" Then 495 the number of carcaſes ſuppoſed to have remained between the
20 " decks, being multiplied by 20, the number of gallons increaſed in
252)9900(39 " each carcaſe, which divided by 252, the number of gallons
2340 " contained in a ton liquid meaſure, quotes 39 tons 72 gallons,
72 " which multiplied by 3, to anſwer the treble power, make
39 72 " near 118 tons; a difference of weight between the two
3 " ſides fully ſufficient, with the aſſiſtance of a ſpring tide, to
117 Tons, 3 hhds. 27 gal. " lift the ſhip to a balance, which the tide, though ever ſo " ſtrong, could not have effected without it."

ſiderable

ſiderable and univerſal agents in all nature, being concerned in the preſervation of life, and the production of moſt of the phenomena relating to this world. Its properties and effects, including a great part of the reſearches and diſcoveries of the modern philoſophers, have in a conſiderable degree been reduced to preciſe laws and demonſtrations; in which form they make a very extenſive and important branch of the mixed mathematics, called Pneumatics; for a more perfect knowledge of which, I beg leave to recommend the curious reader to Dr. Prieſtley's invaluable Experiments and Obſervations on different kinds of air. But I ſhall juſt obſerve further, that to the preſſure of air, we are to attribute the coherence of the parts of bodies. Breathing too, on which depends animal life, is owing to the preſſure and ſpring of the air; and to the ſame cauſe may be attributed the production of fire and flame, as appears from the ſudden extinction of fire when deprived of air. It is likewiſe neceſſary for the exiſtence and propagation of ſounds, for the germination and growth of plants, for conveying all the variety of ſmells, and for receiving and tranſmitting the rays and influences of the celeſtial world, to the terreſtrial. Air acts upon all bodies by its common properties of weight and elaſticity, and by the peculiar virtues of the ingredients whereof it is compoſed. Theſe properties of weight and elaſticity in the air, when engendered in large quantities in the bowels of the earth, and heated by the ſubterranean fire, occaſions earthquakes, and other vehement commotions of nature. And by ſome late experiments of M. de la Hire, it is found that a certain quantity of condenſed air, if heated to a degree equal to that of boiling water, will produce an exploſion ſufficient to tear aſunder the ſolid globe. By means of a corroding acid, air diſſolves iron and copper, unleſs well defended by oil; even gold in the chemiſt's laboratory, when the air is impregnated with the effluvia of aqua regia, contracts a ruſt like other bodies. It fixes volatile bodies, and volatilizes thoſe which are fixed. From the different effluviæ diffuſed through the air, proceed a variety of effects. Near mines of copper, it will diſcolour ſilver and braſs; and in London, where the air abounds with acid and corroſive particles, metalline utenſils ruſt much ſooner than in the country. Stones alſo undergo the changes incident to metals. Thus Purbeck ſtone, of which Saliſbury cathedral is built, is obſerved to become gradually ſofter, and to moulder away in the air; and Mr. Boyle gives the ſame account of Blackington ſtone. It is very difficult to obtain oil of ſulphur in a clear dry air, as its parts are then more ready to evaporate; but in a moiſt cloudy air, it may be obtained in abundance. All ſalts melt moſt readily in cloudy weather; and ſeparations proceed beſt in the ſame ſtate of the air. If pure wine be carried into a place where the air is full of the fumes of wine then fermenting, it will begin to ferment a-freſh. The wholeſomeneſs and unwholeſomeneſs of air, is certainly owing

owing to the different effluvia with which it abounds. The beſt air is to be found in open champaign countries, where the ſoil is dry, and ſpontaneouſly produces wild thyme, wild marjoram, and the like ſweet-ſcented plants. The morning air is more refreſhing than that of the evening, and air agitated with breezes, than that which is ſerene and ſtill. As good air contributes greatly to health, ſo that which is bad or infectious, is no leſs prejudicial to it, as is evident in contagious diſeaſes, plagues, murrains, and other mortalities, which are ſpread by an infected air. But this infected air may be corrected, and the body preſerved from its fatal effects, by the effluvia of aromatic and ſtrong-ſcented herbs and flowers. From obſervations on bleeding in rheumatiſms, and after taking cold, it is evident the air can enter with all its qualities, and vitiate the whole texture of the blood, and other juices. From palſies, vertigoes, and other nervous affections, cauſed by damps, mines, &c. it is evident that air thus qualified, can relax and obſtruct the whole nervous ſyſtem. And from the cholics, fluxes, coughs, and conſumptions produced by damp, moiſt, and nitrous air, it is evident it can corrupt and ſpoil the noble organs of the whole human ſtructure. Thus air is an inſtrument which nature is univerſally applying in all her works §, conſequently a knowledge of its properties ſeems highly neceſſary not only to the chemiſt and phyſician, but to the philoſopher and divine.

Water, the third active element, is the menſtruum of the world, and is of two kinds; firſt, Pure Water, which is a limpid, and colourleſs liquor, without ſmell or taſte, ſimple and volatile, and is peculiar to the celeſtial regions. Secondly, Groſs Water, which is a pellucid fluid, convertible into ice by cold, naturally pervading the ſtrata of the earth, and flowing on its ſurface, and with the body of the earth, conſtitutes the terraqueous globe. The figure of the component parts of water appears to be ſmooth and ſpherical, like thoſe of quickſilver; whence it becomes extremely moveable and penetrating. Thus it readily enters the pores of wood, leather, ſkins, chords, and muſical ſtrings, and is capable of moving and agitating particles of matter leſs active than itſelf; and ſo proves the more immediate phyſical agent of fermentation, putrefaction, ſolution, and the like; and thus it alſo conveys earthy and ſaline matter through filtres of paper, ſtone, &c. and even raiſes ſome proportion of them in diſtillations. Its particles appear to be extremely minute, and ſo have a large ſhare of ſurface. Hence water is admirably fitted for a

§ For more on this important ſubject ſee Hales's Veget. Stat. ch. vi. Sir Iſaac Newton's Optics, Qu. 31. p. 371, 372. Buffon's Hiſt. Nat. Supp. vol. i. M. de la Hire, Mem. de l'Acad. An. 1703. Phil. Tranſ. vol. lvi. p. 152, &c. Bacon, Nov. Organ. lib. ii. app. 13. Lavoiſier's Phyſical and Chemical Eſſays, vol. i. Black's Eſſ. and Obſ. Phyſ. and Liter. vol. ii. Chamb. Cyclop. new Edit. Art. Air; and the ingenious Dr. Prieſtley's Exp. and Obſ. vol. i. p. 71. vol. iii. p. 75.

ſolvent, or for readily entering the pores of ſalts, and coming into full contact with all their particles; and thus it will paſs where air cannot, on account of its moiſture, or lubricating power, whereby it faſtens mucilaginous matters, and will therefore ſoak through the cloſe pores of a bladder. It penetrates the atmoſphere very copiouſly, by means of the continual diſtillations of the ocean and rivers, raiſed up by the heat of the central ſun, and draws along with it a warm unctious vapour, which cauſes a natural generation of whatever the earth, as a matrix, is impregnated with. Water always contains an earthy ſubſtance, and is found in the hardeſt bodies, and in the drieſt air. It is the proper menſtruum of ſalts, and by the readineſs with which it imbibes the different kinds of air, is eaſily rendered, by a lately diſcovered chemical proceſs, to poſſeſs the ſame qualities and virtues of the moſt eſteemed mineral waters hitherto diſcovered. Water is alſo of infinite uſe in all the works both of nature and art, as without it there could be no generation, nutrition, or accretion performed in any of the animal, vegetable, mineral, marine, or atmoſpherical regions. The blood could not flow in the veins, the ſap in the veſſels of vegetables, nor the particles of minerals concrete and grow together, without water. It is this that makes the largeſt part of our blood, our drink, and other aliments. There could be no corruption, fermentation, or diſſolution carried on without it; no brewing, no diſtilling, no wines, no vinegar, no ſpirits, made without it. We alſo meet with water under an infinite variety of forms, and in an infinite variety of bodies, as that of air, vapour, clouds, ſnow, hail, ice, ſap, wines, blood, fleſh, bone, horn, ſtone, and other bodies, through all which it ſeems to paſs unaltered, as an agent or inſtrument that ſuffers no alteration by re-action, but remains capable of reſuming the form of water again upon any occaſion. In its own common ſtate, water appears to be a combination of all the elements together, as containing a quantity of fire, which keeps it fluid; a quantity of air, and a quantity of earth; whence it is not at all ſurpriſing, that water alone, as it appears to the ſenſes, ſhould ſuffice for vegetation in ſome caſes, where little earth is wanted, or for ſupporting animal and mineral life, where no great degree of nutriment is required; and hence it proves a glue or cement to ſome bodies, and a ſolvent to others; thus it conſolidates brick, plaiſter of Paris, ſtone, bone, and the like; but diſſolves ſalts, and ſubtile earth approaching to ſalts, and becomes the inſtrumental cauſe of their action. Water alſo conveys nouriſhment, or a more fixed and ſolid matter to the parts of vegetables, where having depoſited it, the finer fluid perſpires into the atmoſphere, which gives us the phyſical cauſe of the dampneſs and unwholeſomeneſs of woody countries, as they remarkably find in America. For all large vegetables act after the manner of forcing-pumps, continually drawing in large quantities of water at their roots, and diſcharging

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it at their leaves; which intimates a method of collecting water in dry countries, and likewiſe of making ſalt water freſh. It is alſo obſervable, that water in paſſing through plants, after having depoſited its more terreſtrial part, does not always go off pure, but impregnated with the finer effluvia, or more ſubtile particles of the vegetable; thus making an atmoſphere around every plant according to its nature, odoriferous or otherwiſe, which ſupplies us with a rule for procuring the odoriferous waters of vegetables by diſtillation. But the particles, not fine enough to go off thus along with the water, are left behind upon the ſurface of the leaves and flowers of plants, being now thickened or ſtrained from their moiſter parts, and remaining in the form of honey, manna, gums, or balſams, according to the nature of the vegetable. And hence we deduce the phyſical cauſe why plants prove more odoriferous and ſweet when the air is both warm and moiſt, as is the caſe immediately after a ſummer ſhower. Water is likewiſe of the utmoſt uſe in divers of the mechanical arts and occaſions of life, as in the motion of mills, engines, fountains, and all other machines which act by the † laws of Hydroſtatics.

The fourth element, which is paſſive and fixed, is Earth, and conſiſts of a ſimple, dry, and cold ſubſtance; and is an ingredient in the compoſition of all natural bodies. It muſt be obſerved, that pure native earth, is a very different matter from the earth whereon we tread, and this pure earth is ſuppoſed to be the baſis, or ſubſtratem of all bodies, and that wherein the other principles reſide. It is all that is ſolid in an animal, or vegetable body, all the real vaſcular parts, the reſt being juices. This earth may be found in and ſeparated from all animal and vegetable ſubſtances, and is the ſame in all, and is the baſis of all. It remains after the ſeparation of the other principles by chemiſtry, from all animal and vegetable ſubſtances, and neither coheres together, nor ſuffers any change in the fire. The aſſayers acknowledge no difference between the earth of animals and vegetables, but make their teſts for the niceſt uſes equally of both. If water be poured upon this earth, it acquires ſome degree of tenacity, ſo as to become capable of being formed into veſſels; but if oil be added, it coheres into a much ſtronger and more compact maſs; hence it appears that oil and earth are the principles which give conſiſtence and tenacity to plants. This oil, as well as this earth, ſeems the ſame in all, and poſſeſſes nothing of the poiſonous or medicinal virtues of the plant, or whatever it is extracted from; they being all ſeparable by decoction, diſtillation, and other proceſſes of that kind, and never remain either in

† For the further properties and effects of Water, ſee Deſag. Exp. Phil. vol. ii. Cotes's Hyd. and Pneum. Lectures. Phil. Tranſ. No. 203, 220, 337. Ferguſon's Lectures, 4to. p. 68, &c. Chamb. Cyclop. Art. Water, Fluids, Hyd. &c.

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the earth, or in this connecting oil. Long drying will diveſt plants of all their virtues; ſo that nothing but theſe principles ſhall remain in them, and theſe giving ſolidity and figure, preſerve the plant in its former appearance; but theſe only remaining, it poſſeſſes none of its virtues. This pure earth may be procured by drawing off the ſpirit, ſulphur, phlegm, and ſalts of wine; and what remains will be a taſteleſs, ſcentleſs, duſty matter, not capable of being raiſed by diſtillation, or diſſolved by ſolution, but will preſerve the ſame ſtate and form even in the fire; and this is called pure earth, or *caput mortuum*. It may alſo be obtained pure and unmixed from the common claſs of vegetables and other bodies, by letting the remaining maſs, after diſtillation, be thoroughly calcined, then boiled in ſeveral waters to get out all its ſalt, and after this dried in a clear fire, or in the ſun; and this dried maſs will be pure || earth. Thus, from the different qualities and operations of the four elements upon one another, we may obſerve, that the fire preſerves the earth from being overwhelmed or deſtroyed by water; the air preſerves the fire that it is not extinguiſhed; and the water preſerves the earth, that it is not burnt; but if either of theſe active elements were to become predominant in any great degree, the world would be deſtroyed; as was the caſe at the time of the deluge, by the predominancy of water.

Of theſe four elements the whole terreſtrial world is compoſed, with all its productions and appendages; and over theſe Man hath the dominion, as God's vicegerent upon earth, being compounded of the moſt perfect and noble part of earthly matter, and formed after God's own image and likeneſs. Hence Man is called the Microcoſm, from μικρος, *little*, and κοσμος, *world*, literally ſignifying, *the little world*, which is applied to Man by way of eminence, as being an epitome of all that is excellent and wonderful in Nature. If we attentively conſider the ſtructure and faculties of man, we ſhall clearly perceive his exiſtence upon earth, in a character ſubordinate to that of angels, is only intended by the Deity for a ſtate of probation; and as this corporeal life ſhall terminate, either in acts of piety, or profaneneſs, ſo ſhall follow the retributions of an impartial and juſt Judge, in a future ſtate of everlaſting duration. Man is compoſed of three diſtinct eſſences, Spirit, Soul, and Body; as St. Paul evinces when he ſays, *Let your Spirits, Souls, and Bodies be kept blameleſs at the coming of the Lord Jeſus Chriſt*. And theſe three eſſences are compounded of the three leſſer worlds; the Soul of Man is formed of the ethereal world; the Spirit, of the celeſtial world; and the Body, of the elementary world. Hence is deducible the influences of the ſun, moon,

|| For more on this ſubject, ſee Boerhaave's Chemiſt. part. ii. p. 21. Shaw's Lectures, p. 151, Phil. Tranſ. No. 3. Hill's Hiſt. of Foſſils. Linn. Syſt. Nat. tom. iii. 1770. De Coſta's Foſſils, p. 119, &c. Swed. Mem. 1760.

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and ſtars, upon Man's body, becauſe he hath a microcoſmical ſun, moon, and ſtars within himſelf, that bear a ſympathy with the celeſtial bodies, and in the centre of which ſhines the divine Spirit. For the ſenſual, celeſtial part of man, is that whereby we move, ſee, feel, taſte, and ſmell, and have a commerce with all material objects; and through theſe the influences of the divine Nature are conveyed to the more refined and ſenſible organs. This celeſtial ſpirit actuates and influences the elementary eſſence, and ſtirs it up to the propagation of its like, and to every other purpoſe for which Nature deſigned it. And this ſpirit is even diſcoverable in herbs and flowers, which open when the ſun riſes, and cloſe when he ſets; which motion is produced by the ſpirit being ſenſible of the approach and departure of the ſun's influence. Next to theſe, in Man, ſhines that pure, etherial, angelic part, called the rational ſoul; which is a divine light or ſtream flowing immediately from the Great Creator, uniting Man with God, and raiſing him above all other parts of animated nature. This Soul, when once it enters the body, runs parallel with eternity; and joins in with the celeſtial ſpirit, through the ſphere of the planets; and is conducted by a divine Genii, to an hypoſtatical union with the elementary body; ſo that there exiſts two active principles in the body of man, to one paſive; and as the Superior Rules in the celeſtial world are ſituated at the time of man's nativity, ſo will his conſtitution and diſpoſition be framed. And here we derive the cauſe of all thoſe aſtoniſhing variations of temper, diſpoſition, and conſtitution, which are not only peculiar to different ſubjects, but even to one and the ſame perſon; for every one will bear teſtimony of this fact, that we find ourſelves ſometimes chearful, and at other times melancholy; to day in perfect health, and to-morrow in pain and anguiſh; this hour compoſed, affable, and complacent, and the next auſtere, petulent, and peremptory; and theſe contrarieties, are evidently produced by the continual reſiſtance and oppoſition of the four elements in man's body, which alternately diſpoſe him to the various affections diſcoverable in human nature. The cauſe of this is deduced from the natural enmity of the elementary matter, viz. heat and cold, and drineſs and moiſture; each of which occaſionally predominates in man's body, according to the motion and influence of thoſe heavenly bodies, that rule, govern, and modify the operation of the four elements, in and upon every terreſtrial ſubſtance. Thus it is evident, that the underſtanding and intellectual faculties of Man are formed of the ethereal world; the ſenſitive powers of life and action are derived from the celeſtial world; and the groſs and corruptible part, the fleſh and blood, conſiſts of the elementary world; which are all ſubordinate the one to the other. Under this idea of the workmanſhip and conſtruction of Man, Job exclaimed, that *he was fearfully and wonderfully made*; in poſſeſſing the three-fold eſſences, of ſpirit, ſoul and body.

Sceptical and atheiſtical writers, indeed, have attempted to overturn this ſyſtem of nature in the conſtruction of man, by denying the immortality of the ſoul, and a future diſtribution of rewards and puniſhments; contending that the ſoul is an indiviſible part of the body, and has its diſſolution in the common courſe of mortality. But theſe tenets are ſo extremely abſurd, ſo vague, and ſo deſtitute of evidence, that the rational mind is at a loſs to conceive how ſuch an inconſiſtent doctrine could have ever been broached; for, the ſame philoſophical reaſoning that enables us to define the nature and exiſtence of the body, will likewiſe prove the nature and exiſtence of the ſoul. It is only from the primary or eſſential qualities of body, its extenſion, and ſolidity, that we form any idea of it; and why may we not form the complex idea of a ſoul or ſpirit, from the operations of thinking, underſtanding, willing, and the like, which are experiments in ourſelves? This idea of an immaterial ſubſtance, is as clear as that we have of a material one; for though the notion of immaterial ſubſtances may be attended with difficulties, we have no more reaſon to deny or doubt of its truth, than we have to deny or doubt of the exiſtence of the body. That the ſoul is an immaterial ſubſtance, appears from hence—that the primary operations of willing and thinking, are not only unconnected with the known properties of body, but ſeem plainly inconſiſtent with ſome of its moſt eſſential qualities. For the mind not only diſcovers no relation between thinking, and the motion and arrangement of parts; but it likewiſe perceives, that conciouſneſs, a ſimple act, can never proceed from a compounded ſubſtance, capable of being divided into many parts. To illuſtrate this, let us only ſuppoſe a ſyſtem of matter endowed with thought; then, either all the parts of which this ſyſtem conſiſts muſt think, which would make it not one, but a multitude of diſtinct conſcious beings; or its power of thinking muſt ariſe from the connection of the parts one with another, their motion, and diſpoſition, which, all taken together, contribute to the production of thought. But it is evident, that the motion of parts, and the manner of combining them, can produce nothing but an artful ſtructure, and various modes of motion. Hence all machines, however artfully their parts are put together, and however complicated their ſtructure, though we conceive innumerable different motions, variouſly combined, and running one into another with an endleſs variety, yet never produce any thing but figure and motion. If a clock, or watch, tells the hour and minutes of the day, it is only by the motion of the different hands, pointing ſucceſſively at the different figures marked upon the hour-plate for that purpoſe. We never imagine this to be the effect of thought or intelligence, nor conceive it poſſible, by any confinement of ſtructure, ſo to improve the compoſition, as that it ſhall become capable of knowledge and conſciouſneſs; and the reaſon is plainly this, that

thought

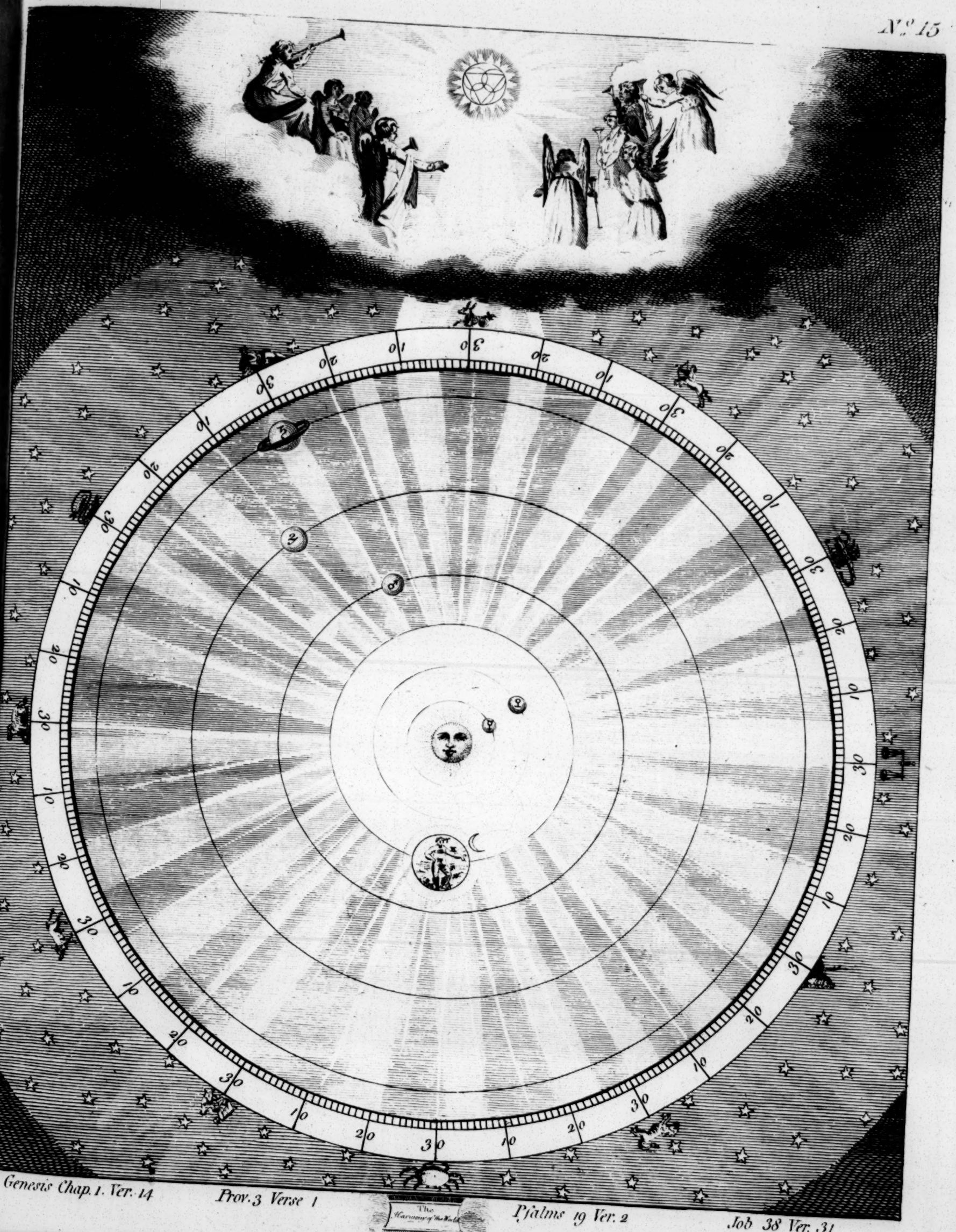
thought being ſomething altogether different from motion and figure, without the leaſt connection between them, it can never be ſuppoſed to reſult from them. This then being evident, that intelligence cannot ariſe from an union, or combination of unintelligent parts; if we ſuppoſe it to belong to any ſyſtem of matter, we muſt neceſſarily attribute it to all the parts of which that ſyſtem is compoſed; whereby, inſtead of one, we ſhall, as was before obſerved, have a multitude of diſtinct conſcious beings. And becauſe matter, how far ſoever we purſue the minuteneſs of its parts, is ſtill capable of repeated diviſions, even to infinity, it is plain that this abſurdity will follow us through all the ſuppoſitions that make thought inherent in a material ſubſtance. Wherefore, as conſciouſneſs is incompatible with the coheſion of ſolid ſeparable parts, we are neceſſarily led to place it in ſome other ſubſtance of diſtinct Nature and Properties—and this ſubſtance we call Spirit, which is altogether diſtinct from body, nay, and commonly placed in oppoſition to it; for which reaſon, the beings of this claſs are called immaterial; a word that implies nothing of their true nature, but merely denotes its contrariety to that of matter, or material ſubſtances.

As to the immortality of the human ſoul, the arguments to prove it may be reduced to the following heads; firſt, The nature of the ſoul itſelf, its deſires, ſenſe of moral good and evil, and gradual increaſe of knowledge and perfection; and ſecondly, The moral attributes of God. Under the former of theſe conſiderations, it is apparent that the ſoul, being an immaterial intelligent ſubſtance, as has been already proved, does not depend upon the body for its exiſtence; and therefore may, and abſolutely muſt exiſt after the body, unleſs annihilated by the ſame power which gave it a being at firſt, which is not to be ſuppoſed, ſince there are no inſtances of annihilation in nature. This argument, eſpecially if the infinite capacity of the ſoul, its ſtrong deſire after immortality, its rational activity and advancement towards perfection, be likewiſe conſidered, will appear perfectly concluſive to men of a philoſophical turn; becauſe nature, or rather the God of nature, does nothing in vain. But arguments drawn from the moral attributes of the Deity, are not only better adapted to convince men unacquainted with abſtract reaſoning, but equally certain and concluſive with the former; for as the juſtice of God can never ſuffer the wicked to eſcape unpuniſhed, nor the good to remain always unrewarded; therefore arguments drawn from the manifeſt and continual proſperity of the wicked, and the frequent misfortunes and unhappineſs of good and virtuous men in this life, muſt convince every thinking perſon, that there is a future ſtate wherein all will be ſet right, and God's attributes of wiſdom, goodneſs, and juſtice, fully vindicated. Had the religious and conſcientious part of mankind no hopes of a future ſtate, they would be of all men the moſt miſerable; but as this is abſolutely

lutely inconſiſtent with the moral character of the Deity, the certainty of ſuch a ſtate is clear to a demonſtration.

Thus far we have conſidered the elementary world, which is the loweſt in dignity; and man, the chief ſubject thereof. The celeſtial world, which is next in eminence, is conſtituted of a body natural, moſt ſimple, ſpherical, clear, fluid, and moving conſtantly in a circle, and this by virtue of an innate power always within itſelf; comprehending and containing the ſun, moon, planets, and ſtars, fixed in diſtinct orbs by the great Architect of Nature, and bearing ſympathy with all terreſtrial ſubſtances, as being formed out of the ſame chaotic maſs, at the beginning of the world. This celeſtial heaven is what Moſes calls רקיע the firmament, which was the work of the ſecond day's creation, and literally ſignifies an *expanſe* of *extenſion*; a term very well adapted by the prophet to the impreſſion which the heavens make on our ſenſes; whence in other parts of the Scriptures, the heaven is compared to a curtain, or a tent ſtretched out to dwell in. Through the medium of this celeſtial world, and the heavenly bodies therein contained, the ſupreme Being rules, governs, and actuates the elementary world; and this is apparent, becauſe that thing which we term obedience, is only to be found in elementary bodies. And ſince motion is the cauſe of all mutation and change, and as all motion originates with the heavenly bodies, by the revolutions of which even Time itſelf is meaſured out and divided, ſo we find theſe celeſtial influences produce all the variations of heat and cold, dryneſs and moiſture, generation and corruption, increaſe and decreaſe, life and death, and all the viciſſitudes of nature, without even varying themſelves, or being ſubject to the leaſt change or alteration; whilſt the elementary bodies are perpetually changing, and never continue in one ſtay. Hence it is apparent that the celeſtial bodies are active, and the elementary paſſive; ſo that the celeſtial bodies give the form and ſtamp to all the productions of nature, and the elementary bodies ſubminiſter matter to receive this form. And as the poſitions and affections of the heavenly aſpects are when this form or ſtamp is given; and as the quality of the elementary matter ſhall be when ſubminiſtered, ſo will the nature and quality of the ſubject be, that receives this celeſtial form or ſtamp. And were it not for this active and paſſive principle, then would all elementary things be alike, without a poſſibility of exiſting. It is, therefore, a perfect knowledge of this mediate or celeſtial world, its various affections and diſpoſitions, the nature, tendency, and effect of the luminaries, their motions, aſpects, and poſitions, which enable us to judge of future contingencies, and to diſcover the ſecret and abſtruſe operations of nature: But to attain this knowledge in any competent degree, we muſt trace theſe heavenly intelligencers throughout the whole celeſtial regions, and acquaint ourſelves with their general and

eſſential



Genesis Chap. 1. Ver. 14 *Prov. 3 Verse 1* *Psalms 19 Ver. 2* *Job 38 Ver. 31*

The Harmony of the Worlds

eſſential qualities. I ſhall for this purpoſe, after treating of the ethereal world, make this ſpeculation a leading clue to the art of calculating nativities.

The Etherial world, which is the ſuperior, and the higheſt in dignity, is that which the inſpired writers, and the ancient philoſophers, called the Empyrean Heaven, and is conceived to be the abode of God, and bleſſed ſpirits, of angels, and the ſouls of the righteous departed; wherein the Deity is pleaſed to afford a nearer and more immediate view of himſelf, a more ſenſible manifeſtation of his glory, and a more adequate perception of his attributes, than in the other parts of the univerſe, where he is likewiſe preſent. But the moſt exalted conceptions we can poſſibly form of this bliſsful abode, are extremely inadequate and imperfect; nor is it in the power of the moſt enlarged underſtanding to frame ſuitable ideas of the Godhead, or of the angelic hoſt that perpetually ſurround his throne. As much, however, as the human comprehenſion is able to contain, the Almighty has been graciouſly pleaſed to reveal to us in the Scriptures, by the inſpired writers, particularly Iſaiah, Ezekiel, and St. John the Divine, who have given us very magnificent deſcriptions of the heavenly manſions, their ſtructure, apparatus, and angelic attendance. From this divine Revelation the Hebrew writers, and other learned men, have deſcribed the Harmony of the Univerſe, and the neceſſary ſubordination and dependence of one thing upon another, from the interior heaven, to the remoteſt corner of the earth. We ſhall therefore preſume to follow theſe authors in ſpeaking of God and his angels; and whoever ſufficiently contemplates the ſubject, will be ſecure againſt the impious doctrines of Atheiſts, of Free-thinkers, of immoral and irreligious men.

God is an immaterial, intelligent, and free Being; of perfect goodneſs, wiſdom, and power; who made the univerſe, and continues to ſupport it, as well as to govern and direct it by his providence. By his immateriallity, intelligence, and freedom, God is diſtinguiſhed from fate, nature, deſtiny, neceſſity, chance, and from all other imaginary beings. In ſcripture, God is defined by, I am that I am; Alpha and Omega; the beginning and end of all things. Among philoſophers, he is defined a Being of infinite perfection; or in whom there is no defect of any thing which we conceive might raiſe, improve, or exalt his nature. Among men, he is chiefly conſidered as the firſt cauſe, the firſt Being, who has exiſted from the beginning, has created the world, or who ſubſiſts neceſſarily, or of himſelf; and this knowledge of God, his nature, attributes, word, and works, with the relations between him and his creatures, make the extenſive ſubject of Theology, the ſiſter ſcience of Aſtrology.

Sir Iſaac Newton conſiders and defines God, not as is uſually done, from his perfection, his nature, exiſtence, or the like; but from his dominion. The word God, according to him, is a relative term, and has a regard to ſervants; it is true it denotes a Being eternal, infinite, and abſolutely perfect; but a Being, however eternal, infinite, and abſolutely perfect, without dominion, would not be God. The ſame author obſerves, that the word God, frequently ſignifies Lord; but every lord is not God; it is the dominion of a ſpiritual being or lord, that conſtitutes God; true dominion, true God; ſupreme, the ſupreme; feigned, the falſe god. From ſuch true dominion it follows, that the true God is living, intelligent, and powerful; and from his other perfections, that he is ſupreme, or ſupremely perfect: he is eternal, and infinite; omnipotent, and omniſcient; that is, he endures from eternity to eternity, and is preſent from infinity to infinity. He governs all things that exiſt, and knows all things that are to be known; he is not eternity, nor infinity, but eternal, and infinite; he is not duration or ſpace, but he endures, and is preſent; he endures always, and is preſent every where; and by exiſting always, and every where, he conſtitutes the very thing, duration and ſpace, eternity and infinity. He is omnipreſent, not only virtually, but alſo ſubſtantially; for power without ſubſtance cannot ſubſiſt. All things are contained, and move in him, but without any mutual paſſion; he ſuffers nothing from the motions of bodies; nor do they undergo any reſiſtance from his omnipreſence. It is confeſſed that God exiſts neceſſarily; and by the ſame neceſſity he exiſts always, and every where. Hence, alſo, he muſt be perfectly ſimilar; all eye, all ear, all brain, all arm, all the power of perceiving, underſtanding, and acting; but after a manner not at all corporeal, after a manner not like that of men, after a manner wholly to us unknown. He is deſtitute of all body, and all bodily ſhape; and therefore cannot be ſeen, heard, or touched; nor ought to be worſhipped under the repreſentation of any thing corporeal. We have ideas of the attributes of God, but do not know the ſubſtance even of any thing; we ſee only the figures and colours of bodies, hear only ſounds, touch only the outward ſurfaces, ſmell only odours, and taſte taſtes; but do not, cannot, by any ſenſe, or any reflex act, know their inward ſubſtances; and much leſs can we have any notion of the ſubſtance of God. We know him by his properties, and attributes; by the moſt wiſe and excellent ſtructure of things, and by final cauſes; but we adore and worſhip him only on account of his dominion; for God, ſetting aſide dominion, providence, and final cauſes, is nothing elſe but fate and * nature.

The admirable metaphyſician and divine, Dr. Clarke, has demonſtrated the being of a God, with that clearneſs and force of reaſoning, for which

* See Newton's Philoſ. Nat. Princip. Math. in calce.

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he is ſo eminently diſtinguiſhed, by a ſeries of propoſitions, mutually connected and dependent, and forming a complete and unanſwerable argument in proof of the attributes of the Deity. Something, he ſays, has exiſted from all eternity; for, ſince ſomething now is, ſomething always was: otherwiſe the things that now are, muſt have been produced out of nothing, abſolutely and without cauſe, which is a plain contradiction in terms. There muſt have exiſted from all eternity ſome one unchangeable and independent Being; or elſe, there has been an infinite ſucceſſion of changeable and dependent beings, produced one from another in an endleſs progreſſion, without any original cauſe at all. For without, this ſeries of beings can have no cauſe of its exiſtence, becauſe it includes all things that are or ever were in the univerſe; nor is any one being in this infinite ſucceſſion ſelf-exiſtent or neceſſary, and therefore it can have no reaſon of its exiſtence within itſelf; and it was equally poſſible, that from eternity there ſhould never have exiſted any thing at all, as that a ſucceſſion of ſuch beings ſhould have exiſted from eternity. Conſequently their exiſtence is determined by nothing; neither by any neceſſity in their own nature, becauſe none of them are ſelf-exiſtent; nor by any other being, becauſe no other is ſuppoſed to exiſt.—That unchangeable and independent Being, which has exiſted from eternity, without any external cauſe of its exiſtence, muſt be ſelf-exiſtent; it muſt exiſt by an abſolute neceſſity originally in the nature of the thing itſelf, and antecedent in the natural order of our ideas to our ſuppoſition of its being. For whatever exiſts, muſt either come into being without a cauſe; or it muſt have been produced by ſome external cauſe; or it muſt be ſelf-exiſtent: but the two former ſuppoſitions are contrary to the two firſt propoſitions. From this laſt propoſition it follows, that the only true idea of a ſelf-exiſtent or neceſſarily exiſting being, is the idea of a being, the ſuppoſition of whoſe non-exiſtence is an expreſs contradiction; and this idea is that of a moſt ſimple being, abſolutely eternal and infinite, original and independent. It follows alſo, that nothing is ſo certain as the exiſtence of a ſupreme independent cauſe; and likewiſe, that the material world cannot poſſibly be the firſt and original being, uncreated, independent, and of itſelf eternal; becauſe it does not exiſt by an abſolute neceſſity in its own nature, ſo as that it muſt be an expreſs contradiction to ſuppoſe it not to exiſt. With reſpect both to its form and matter, the material world may be conceived not to be, or to be in any reſpect different from what it is, without a contradiction. The ſubſtance or eſſence of the ſelf-exiſtent being is abſolutely incomprehenſible by us; nevertheleſs, many of the eſſential attributes of his nature are ſtrictly demonſtrable, as well as his exiſtence.—The ſelf-exiſtent being, having no cauſe of its exiſtence but the abſolute neceſſity of its own nature, muſt of neceſſity have exiſted from everlaſting, without beginning; and muſt of neceſſity exiſt to everlaſting, without end.—The ſelf-exiſtent being muſt of neceſſity be infinite and omnipreſent.

ſent. Such a being muſt be every where, as well as always unalterably the ſame. It follows from hence, that the ſelf-exiſtent being muſt be a moſt ſimple, unchangeable, incorruptible being, without parts, figure, motion, diviſibility, and other properties of matter, which are utterly inconſiſtent with complete infinity. The ſelf-exiſtent being muſt of neceſſity be but one; becauſe in abſolute neceſſity there can be no difference or diverſity of exiſtence; and, therefore, it is abſolutely impoſſible, that there ſhould be two independent ſelf-exiſtent principles, ſuch as God and matter.—The ſelf-exiſtent and original cauſe of all things muſt be an intelligent being. This propoſition cannot be demonſtrated ſtrictly and properly *à priori*; but *à poſteriori*, the world affords undeniable arguments to prove that all things are the effects of an intelligent and knowing cauſe. The cauſe muſt be always more excellent than the effect; and, therefore, from the various kinds of powers and degrees of excellence and perfection, which viſible objects poſſeſs; from the intelligence of created beings, which is a real diſtinct quality or perfection, and not a mere effect or compoſition of unintelligent figure and motion; from the variety, order, beauty, wonderful contrivance, and fitneſs of all things to their proper and reſpective ends; and from the original of motion, the ſelf-exiſtent creating being is demonſtrated to be intelligent. The ſelf-exiſtent and original cauſe of all things is not a neceſſary agent, but a being endued with liberty and choice. Liberty is a neceſſary conſequent of intelligence; without liberty, no being can be ſaid to be an agent, or cauſe of any thing; ſince to act neceſſarily, is really and properly not to act at all, but to be acted upon. Beſides, if the ſupreme cauſe be not endued with liberty, it will follow, that nothing which is not, could poſſibly have been; that nothing which is, could poſſibly not have been; and that no mode or circumſtance of the exiſtence of any thing, could poſſibly have been in any reſpect otherwiſe than what it now actually is. Farther, if there be any final cauſe in the univerſe, the ſupreme cauſe is a free agent; and on the contrary ſuppoſition, it is impoſſible that any effect ſhould be finite; and in every effect, there muſt have been a progreſſion of cauſes *in infinitum*, without any original cauſe at all.—The ſelf-exiſtent being, the ſupreme cauſe of all things, muſt of neceſſity have infinite power; ſince all things were made by him, and are entirely dependent upon him; and all the powers of all things are derived from him, and perfectly ſubject to him; nothing can reſiſt the execution of his will.—The ſupreme cauſe and author of all things muſt of neceſſity be infinitely wiſe. This follows from the propoſitions already eſtabliſhed; and the proof *à poſteriori*, of the infinite wiſdom of God, from the conſideration of the exquiſite perfection and conſummate excellency of his works, is no leſs ſtrong and undeniable.—The ſupreme cauſe and author of all things muſt of neceſſity be a being of infinite goodneſs, juſtice, and truth, and all other moral perfections; ſuch as become the ſupreme governor and judge of the world.

world. The will of a being, infinitely knowing and wiſe, independent and all-powerful, can never be influenced by any wrong affection, and can never be miſlead or oppoſed from without; and, therefore, he muſt do always what we know fitteſt to be done; that is, he muſt act always according to the ſtricteſt rules of infinite goodneſs, juſtice, and truth, and all other moral perfections; and, more particularly, being infinitely and neceſſarily happy and all-ſufficient, he muſt be unalterably diſpoſed to do and to communicate good or *happineſs.

To this more abſtruſe argument *à priori*, for the exiſtence of God, we may add another, more generally obvious, and carrying irreſiſtible conviction, which is deduced from the frame of the world, and from the traces of evident contrivance and fitneſs of things for one another, that occur through all the parts of it. Theſe conſpire to prove, that the material world, which in its nature is originated and dependent, could not have been the effect of chance or neceſſity, but of intelligence and deſign. The beautiful, harmonious, and beneficial arrangement of the various bodies that compoſe the material ſyſtem; their mutual dependence and ſubſerviency; the regularity of their motions, and the aptitude of theſe motions for producing the moſt beneficial effects; and many other phenomena reſulting from their relation, magnitude, ſituation, and uſe, afford unqueſtionable evidences of the creating power and wiſe diſpoſal of an intelligent and almighty agent. The power of gravity, by which the celeſtial bodies perſevere in their revolutions, deſerves our particular conſideration. This power penetrates to the centres of the ſun and planets, without any dimunition of its virtue, and is extended to immenſe diſtances, regularly decreaſing, and producing the moſt ſenſible and important effects. Its action is proportional to the quantity of ſolid matter in bodies, and not to their ſurfaces, as is uſual in mechanical cauſes; and, therefore, ſeems to ſurpaſs mere mechaniſm. But however various the phenomena that depend on this power, and may be explained by it, no mechanical principles can account for its effects; much leſs could it have produced, at the beginning, the regular ſituation of the orbs, and the preſent diſpoſition of things. Gravity could not have determined the planets to move from weſt to eaſt, in orbits nearly circular, almoſt in the ſame plane; nor could their power have projected the comets, with all the variety of their directions. If we ſuppoſe the matter of the ſyſtem to be accumulated in the centre by its gravity, no mechanical principles, with the aſſiſtance of this power, could ſeparate the huge and unweildy maſs into ſuch parts as the ſun and planets; and, after carrying them to their different diſtances, project them in their ſeveral directions, preſerving ſtill the equality of action and re-action, or the ſtate of the centre of gravity of

* See Clarke's Demonſtration of the Being and Attributes of God.

the ſyſtem. Such an exquiſite ſtructure of things could only ariſe from the contrivance and powerful influences of an intelligent, free, and moſt potent agent. The ſame powers, therefore, which at preſent govern the material world, and conduct its various motions, are very different from thoſe, which were neceſſary to have produced it from nothing, or to have diſpoſed it in the admirable form in which it now proceeds.

But we ſhould exceed the limits of our plan, if, confining our obſervation to the earth, our own habitation, we were to enumerate only the principal traces of deſign and wiſdom, as well as goodneſs, which are diſcernible in its figure and conſtituent parts, in its diurnal and annual motion, in the poſition of its axis with regard to its orbit, in the benefit which it derives from the light and heat of the ſun, and the alternate viciſſitudes of the ſeaſons; in the atmoſphere which ſurrounds it, and in the different ſpecies and varieties of vegetables and animals with which it is repleniſhed. No one can ſurvey the vegetable productions of the earth, ſo various, beautiful, and uſeful, nor the various gradations of animal life, in ſuch a variety of ſpecies, all preſerved diſtinct, and propagated by a ſettled law, each fitted to its own element, provided with proper food, and with inſtincts and organs, ſuited to its rank and ſituation, and eſpecially with the powers of ſenſation and ſelf-motion, and all more immediately or remotely ſubſervient to the government and uſe of man, without admiring the ſkill and deſign of the original Former. But theſe are more ſignally manifeſted in the ſtructure of the human frame, and in the noble powers and capacities of the human mind; more eſpecially in the moral principles and faculties, which are a diſtinguiſhing part of our conſtitution, and lead to the perception and acknowledgment of the exiſtence and government of God. In thoſe inſtances that have now been recited, and a variety of ſimilar inſtances ſuggeſted by them, or naturally occurring to the notice of the curious and reflecting mind, contrivance is manifeſt, and immediately, without any nice or ſubtle reaſoning, ſuggeſts a contriver. It ſtrikes us like a ſenſation; and artful reaſonings againſt it may puzzle us, without ſhaking our belief. No perſon, for example, that knows the principles of optics, and the ſtructure of the eye, can believe that it was formed without ſkill in that ſcience; or that the ear was formed without the knowledge of ſounds; or that the male and female, created and preſerved in due proportion, were not formed for each other, and for continuing the ſpecies. All our accounts of nature are full of inſtances of this kind. The admirable and beautiful ſtructure of things for final cauſes, exalt our idea of the contriver; and the unity of deſign ſhews him to be one. The great motions in the ſyſtem, performed with the ſame facility as the leaſt, ſuggeſt his almighty power, which gave motion to the earth and the celeſtial bodies, with equal eaſe as to the minuteſt particles; the ſubtility of the motions and actions in the internal

internal parts of bodies, ſhews that his influence penetrates the inmoſt receſſes of things, and that he is equally active and preſent every where. The ſimplicity of the laws that prevail in the world, the excellent diſpoſition of things, in order to obtain the beſt ends, and the beauty which adorns the works of nature, far ſuperior to any thing in art, ſuggeſt his conſummate wiſdom. The uſefulneſs of the whole ſcheme, ſo well contrived for the intelligent beings who enjoy it, with the internal diſpoſition and moral ſtructure of thoſe beings, ſhews his unbounded goodneſs. Theſe are arguments which are ſufficiently open to the views and capacities of the unlearned, while at the ſame time they acquire new ſtrength and luſtre from the diſcoveries of the learned. The Deity's acting and interpoſing in the univerſe, ſhew that he governs it, as well as that he formed it; and the depth of his counſels, even in conducting the material univerſe, of which a great part ſurpaſſes our knowledge, tends to preſerve an inward veneration and awe of this great Being, and diſpoſes us to receive what may be otherwiſe revealed to us concerning him. His eſſence, as well as that of all other ſubſtances, is beyond the reach of all our diſcoveries; but his attributes clearly appear in his admirable works. We know that the higheſt conceptions we are able to form of them, are ſtill beneath his real perfections; but his dominion over us, and our duty towards him, are abundantly * manifeſt.

Another ſubſtantial argument to prove the exiſtence of God, as the creator and governor of the univerſe, may be deduced from the univerſal conſent of mankind, and the uniform tradition of this belief through every nation and every age; it is impoſſible to conceive, that a fallacy, ſo perpetual and univerſal, ſhould be impoſed on the united reaſon of mankind. No credible and ſatisfactory account can be given of this univerſal conſent, without aſcribing it to the original conſtitution of the human mind, in conſequence of which it cannot fail to diſcern the exiſtence of a Deity, and to the undeniable traces of his being, which his works afford. Fear, ſtate-policy, and the prejudices of education, to which the concurrence of mankind in this principle has been ſometimes reſolved, are founded on this univerſal principle, ſuppoſe its being and influence, and are actuated by it. It is much more reaſonable to imagine, that the belief of a God was antecedent to their operation, than that it ſhould have been produced by them; and that it was dictated by reaſon and conſcience, independent of the paſſion and policy of men. The uniform and univerſal tradition of this belief, and of the creation of the world by the divine power, affords concurring evidence both of the principle and of the fact. The exiſtence of God is alſo farther evinced by thoſe arguments which have been uſually alledged to prove, that the world had a beginning, and, therefore,

* See Maclaurin's Account of Sir Iſaac Newton's Phil. Diſc. b. iv. chap. 9. Baxter in his Matho, Derham, Ray, Nieuwentyt, De laPluche in his Nature diſplayed, Chamb. Cyclop. &c.

that

that it muſt have been created by the energy of divine power. In proof of this, the hiſtory of Moſes, conſidered merely as the moſt ancient hiſtorian, deſerves particular regard. His teſtimony is confirmed by the moſt ancient writers, among the heathens, both poets and hiſtorians. It may be alſo fairly alledged, that we have no hiſtory or tradition more ancient than that which agrees with the received opinion of the world's beginning, and of the manner in which it was produced; and that the moſt ancient hiſtories were written long after that time. And this conſideration is urged by Lucretius, the famous Epicurean, as a ſtrong preſumption that the world had a beginning:

—— Si nulla fuit genitalis origo
Terrarum & cœli, ſemperque æterna fuere:
Cur ſupra bellum Thebanum, & funera Trojæ,
Non alias alii quoque res cecinere poetæ?

Beſides the origin and progreſs of learning, and the moſt uſeful arts, confirm the notion of the world's beginning, and of the common æra of its creation; to which alſo may be added, that the world itſelf, being material and corruptible, muſt have had a beginning; and many phenomena occur to the obſervation of the aſtronomer and mathematician, which furniſh a ſtrong preſumption, that it could have had no long duration, and that it now gradually tends to diſſolution. From theſe conſiderations we may infer the abſolute being and providence of God; which alſo demonſtrate the exiſtence of his angels and miniſtring ſpirits, who are the meſſengers of his will, and the proper inhabitants of the ethereal world, and conſequently the next ſubjects of our enquiry.

An Angel is a ſpiritual, intelligent ſubſtance, and the firſt in rank and dignity of all created beings; though the word *Angel*, Αγγελος, is not properly a denomination of nature, but of office; denoting a *meſſenger*, or *executioner* of the will of ſome ſuperior power or authority. In this ſenſe they are frequently mentioned in Scripture, as miniſtring ſpirits ſent by the Almighty to declare his will, and to correct, teach, reprove, and comfort. God alſo promulgated the law to Moſes, and appeared to the old patriarchs by the mediation of angels, who repreſented him, and ſpoke in his name. The exiſtence of angels is admitted in all religions; the Greeks and Latins acknowledged them under the names of genii and demons; and in the Alcoran we find frequent mention of them; the profeſſors of the Mahometan religion aſſigned them various orders and degrees, as well as different employments, both in heaven, and on earth. The Sadducees alſo admit their exiſtence; witneſs Abuſaid, the author of an Arabic verſion of the Pentateuch; and Aaron, a Caraïte Jew, in his comment on the Pentateuch; both extant in manuſcript in the king of France's library. The heathen philoſophers and poets were alſo agreed as to the exiſtence of intelligent beings, ſuperior to man; as is ſhewn by St.

St. Cyprian, in his treatiſe on the vanity of idols, from the teſtimonies of Plato, Socrates, and Triſmegiſtus. Authors are not ſo unanimous about their nature as of their exiſtence; Clemens Alexandrinus believed they had bodies, which was alſo the opinion of Origen, Cæſarius, Tertullian, and ſeveral others; but Athanaſius, Baſil, Gregory, Nicene, Cyril, and Chryſoſtom, hold them to be mere ſpirits. Authors are alſo divided as to the time of the creation of angels; ſome will have it to have been before the creation of our world, or even from eternity; while others maintain that they were created at the ſame time with our world. The moſt probable conjecture is, that they were created at different periods, whenever it pleaſed the Almighty to call them into exiſtence. But, though we cannot ſo clearly demonſtrate the preciſe nature and duration of angels, we may nevertheleſs conclude, that, though they are of an order highly ſuperior to that of men, yet are they not complete and perfect; for, had they been created thus originally, they could not have fallen, as Adam did, nor have ſinned, which the ſcriptures inform us ſome of them did by rebelling againſt the Almighty, and in contending with him for ſupreme authority. For this reaſon, as they are themſelves imperfect beings, they can in no one reſpect be conſidered proper objects of human adoration, which we are bound to pay alone to that ONE SUPREME, who is omnipotent, immortal, infinite, the ſource and centre of every thing that is great, and good, and perfect.

Theologiſts have divided angels into different ranks or ſubordinations, which they term Hierarchies, from ιερος, *holy*, and αρχη, *rule*, ſignifying, *holy command*, or to *rule in holy things*. Dionyſius, and other ancient writers, have eſtabliſhed nine choirs or orders of theſe celeſtial ſpirits, namely, ſeraphim, cherubim, thrones, dominions, principalities, powers, virtues, angels, and archangels; and theſe they form into three Hierarchies, appointing them their reſpective offices in the performance of adoration and praiſe, and in executing the word and will of God. The Rabbins and Jewiſh writers, who had obviouſly a more immediate knowledge of the angelic hoſt, by the inſpiration of their prophets, and the revelation of God's true religion, have defined one rank of angels, or intelligent beings, ſuperior to all the foregoing, which anſwer to or are contained in the ten diſtinguiſhing names of God, and are the pure eſſences of his ſpirit, or ſtream though which his will and pleaſure is communicated to the angels and bleſſed ſpirits, and through which his providence extends to the care and protection of all his works. The firſt of theſe divine eſſences is denominated יהוה, *Jehovah*, and is peculiarly attributed to God the Father, being the pure and ſimple eſſence of the Divinity, flowing though Hajoth Hakados, to the angel Metratton, and to the miniſtering ſpirit Re chith Hagalalim, who guides the *primum mobile*, and beſtows the gift of being upon all things. To this ſpirit is allotted the office of

bringing the ſouls of the faithful departed into heaven; and by him God ſpake to Moſes. The ſecond is יה *Jah*, and is attributed the Perſon of the Meſſiah, or Λογος, whoſe power and influence deſcends though the angel Maſleh into the ſphere of the Zodiac. This is the ſpirit or word which actuated the chaos, and divided the unwrought matter into three portions; of the firſt, or moſt eſſential part, was the ſpiritual world compoſed; of the ſecond, was made the viſible heavens and the luminous bodies; and of the third, or inferior part, was formed the terreſtrial world, out of which was drawn the elemental quinteſſence, or firſt matter of all things, which produced the four elements, and all creatures that inhabit them, by the agency of a particular ſpirit called Raziel, who was the ruler of Adam. The third is אהיה, *Ehjeh*, and is attributed to the Holy Spirit, whoſe divine light is received by the angel Sabbathi, and communicated from him though the ſphere of Saturn. This is the *principium generationis*, the beginning of the ways of God, or the manifeſtation of the Father and the Son's light in the ſupernatural generation. And from hence flow down all living ſouls, entering the inanimate body, and giving form to unſettled matter. The fourth is אל, *El*, through the light of whom flows grace, goodneſs, mercy, piety, and munificence, to the angel Zadkiel; and, thence paſſing through the ſphere of Jupiter, faſhioneth the images of all bodies, beſtowing clemency, benevolence, and juſtice, on all. The fifth is אלהי, *Elohi*, the upholder of the ſword and left-hand of God, whoſe influence penetrates the angel Geburah, and thence deſcends though the ſphere of Mars, giving fortitude in war and affliction. The ſixth is צבאות, *Tſebaoth*, who beſtoweth his mighty power through the angel Raphael into the ſphere of the Sun, giving motion, heat, and brightneſs, to it, and thence producing metals. The ſeventh is עליון, *Elion*, who rules the angel Michael, and deſcends though the ſphere of Mercury, giving benignity, motion, and intelligence, with elegance and conſonance of ſpeech. The eighth is אדוני, *Adonai*, whoſe influence is received by the angel Haniel, and communicated through the ſphere of Venus, giving zeal, fervency, and righteouſneſs of heart, and producing vegetables. The ninth is שדי, *Shaddai*, whoſe influence is conveyed by cherubim to the angel Gabriel, and falls into the ſphere of the Moon, cauſing increaſe and decreaſe of all things, governing the genii and protectors of men. The tenth is אלהים, *Elohim*, who extends his beneficence to the angel Jeſodoth, into the ſphere of the earth, and diſpenſeth knowledge, underſtanding, and wiſdom. The three firſt of theſe ten names, viz. יהוה, Jehovah, יה, Jah, and אהיה, Ehjeh, expreſs the eſſence of God, and are proper names; but the other ſeven are only expreſſive of his attributes. The principal and only true name of the Godhead, according both to the Hebrews and Greeks, is יהוהצאותנאדנ, Τετραγραμματον, *the name of four letters*, with which the Godhead, in moſt languages, is obſerved to be expreſſed; thus in Hebrew the Supreme Being

Being is called יהוה Jehovah; in the Greek, Θεος; in Latin, *Deus*; in Spaniſh, *Dios*; in Italian, *Idio*; in French, *Dieu*; in the ancient Gauliſh, *Diex*; in ancient German, *Diet*; in the Sclavonic, *Buch*; in Arabic *Alla*; in the Poliſh, *Bung*; in the Pannonian, *Iſtu*; in the Egyptian, *Tenu*; in the Perſian, *Sire*; and in the language of the ancient Magi, *Orſi*. Thus God is conceived to work by the ideas of his own mind, and theſe ideas diſpenſe their ſeals, and communicate them to whatever is formed or created.

In the exterior circle of the celeſtial heaven, in which are placed the fixed ſtars, the *Anima Mundi* hath her particular forms, or ſeminal conceptions, anſwering to the ideas of the Divine Mind; and this ſituation approaching neareſt to the empyrean heaven, the ſeat of God, receives the ſpiritual powers and influences which immediately proceed from him. Hence they are diffuſed through the ſpheres of the planets and heavenly bodies, and communicated to the inmoſt centre of the earth, by means of the terreſtrial elements. Thus have the wiſe and learned men among the Jews deduced the conſtruction and harmony of the world and ſhewn that God performs all his ſecret and ſtupendous works by the medium of the celeſtial bodies. He acts and governs immediately by himſelf, but mediately by the heavenly bodies, which are the inſtruments of his Providence, and the ſecondary cauſes, by which the earth and all ſimilar ſyſtems are regulated; and theſe, perhaps, regulate one another, by a reciprocal influence and ſympathy, communicated to them in the ordination of nature. And hence comes the original or ground-work of all men's nativities, and all manner of natural queſtions and things, and the ſtory of all that may happen or proceed out of natural cauſes, to the full end of time. To demonſtrate this more ſatisfactorily, we ſhall now define the natural properties of the celeſtial world, with its particular diviſions, quantity, motion, and meaſure, as laid down by the rules of Aſtronomy; and this will lead us to the doctrine of nativities.

AN ASTRONOMICAL SURVEY of the CELESTIAL WORLD;

with the Places, Order, and Motions, of the HEAVENLY BODIES.

IT was formerly a ſubject of diſpute among Philoſophers, whether the earth, or the Sun was the centre of the celeſtial ſyſtem; but the latter opinion has been generally received ſince the time of Copernicus, who about the year 1543 publiſhed his ſix books De Orbium Cœleſtium Revolutionibus, wherein he proves the Sun to be very near the centre of gravity of the whole ſyſtem, and in the common focus of every one of the planetary orbits. Next the Sun, Mercury performs his revolution around him; next to Mercury is the orbit of Venus; and next to Venus, our earth, with its attendant or ſecondary the Moon, perform a joint courſe, and by their revolution meaſure out the annual period. Next to the earth is Mars, the firſt of the ſuperior planets: next to him is Jupiter; and, laſt of all, Saturn. Theſe and the comets are the conſtituent parts of the Copernican or ſolar ſyſtem, which is now received and approved as the only true one, becauſe moſt agreeable to the tenor of nature in all her actions; for, by the two motions of the earth all the phenomena of the heavens are reſolved, which by other hypotheſes are inexplicable, without a great number of other motions contrary to philoſophical reaſoning. It is alſo more rational to ſuppoſe that the earth moves round the Sun, than that the huge bodies of the planets, the ſtupendous body of the Sun, and the immenſe firmament of ſtars, ſhould all move round the earth every twenty-four hours. The harmony which runs through the ſolar ſyſtem wonderfully confirms this hypotheſis, viz. that the motions of all the planets, both primary and ſecondary, are governed and regulated by one and the ſame law, which is, that the ſquares of the periodical times of the primary planets are to each other as the cubes of their diſtances from the Sun; and likewiſe the ſquares of the periodical times of the ſecondaries of any primary are to each other as the cubes of their diſtances from that primary. Now the Moon, which, in the Copernican ſyſtem, is a ſecondary of the earth, in the other hypotheſis is conſidered as a primary one; and ſo the rule cannot take place, becauſe the periodical time ſtated as that of a primary one does not agree therewith. But this ſingle conſideration is ſufficient to eſtabliſh the motion of the earth for ever; viz. if the earth does not move round the Sun, the Sun muſt move with the Moon round the earth. Now the diſtance of the Sun to that of the Moon being as 10,000 to 46, and the Moon's period being leſs than twenty-eight days, the Sun's period would be found no leſs than two hundred and forty-two years; whereas, in fact, it is but one year. The Sun alſo being the fountain of light and heat, which it irradiates through all the

ſyſtem, it muſt of courſe be placed in the centre, in order that the planets may at all times have it in an uniform and equable manner. For, if the earth be ſuppoſed in the centre, and the Sun and planets revolve about it, the planets would then, like the comets, be ſcorched with heat when neareſt the Sun, and frozen with cold in their aphelia, or greateſt diſtance; which is not to be imagined. But, if the Sun be ſuppoſed in the centre of the ſyſtem, we then have the rational hypotheſis of the planets being all moved round the Sun, by the univerſal law or power of gravity ariſing from his vaſt body, and every thing will anſwer to the laws of circular motion and central forces; but otherwiſe we are wholly in the dark, and know not how to define theſe operations of nature. Fortunately, however, we are able to give not only reaſons, but demonſtrable proofs, that the Sun does poſſeſs the centre of the ſyſtem, and that the planets move about him in the order above-mentioned. The firſt is, that Mercury and Venus are ever obſerved to have two conjunctions with the Sun, but no oppoſition, which could not happen unleſs the orbits of theſe planets lay within the orbit of the earth. The ſecond is, that Mars, Jupiter, and Saturn, have each their conjunctions and oppoſitions to the Sun alternately and ſucceſſively, which could not be, unleſs their orbits were exterior to that of the earth. In the third place, the greateſt elongation or diſtance of Mercury from the Sun is about twenty degrees, and that of Venus forty-ſeven degrees; which anſwers exactly to their diſtance in this ſyſtem; but, in the other, they would be ſeen one hundred and eighty degrees from the Sun, in oppoſition to him. Fourthly, in this diſpoſition of the planets, they will all of them be ſometimes much nearer to the earth than at others; the conſequence of which is, that their brightneſs and ſplendor, and alſo their apparent diameters, will be proportionally greater at one time than another; and this we obſerve to be true every day. Thus, the apparent diameter of Venus, when greateſt, is near ſixty-ſix ſeconds, but, when leaſt, not more than nine and a half; of Mars, when greateſt, it is twenty-one ſeconds, but, when leaſt, no more than two ſeconds and a half; whereas, by the other hypotheſis, they ought always to be equal. The fifth is, that, when the planets are viewed with a good teleſcope, they appear with different phaſes, or with different parts of their bodies enlightened. Thus Venus is ſometimes new, then horned, and afterwards dichotomized, then gibbous, afterwards full, and ſo encreaſes and decreaſes her light in the ſame manner as the Moon, and as this ſyſtem requires. The ſixth proof is, that the planets, all of them, do ſometimes appear direct in motion, ſometimes retrograde, and at other times ſtationary. Thus Venus, as ſhe paſſes from her greateſt elongation weſtward to her greateſt elongation eaſtward, will appear direct in motion, but retrograde as ſhe paſſes from the latter to the former; and, when ſhe is in thoſe points of greateſt diſtance from the Sun, ſhe ſeems

for ſome time ſtationary; all which is neceſſary upon the Copernican hypotheſis, but cannot happen in any other. The ſeventh is, that the bodies of Mercury and Venus, in their lower conjunctions with the Sun, are hid behind the Sun's body, and in the upper conjunctions are ſeen to paſs over the Sun's body, or diſk, in form of a black round ſpot, which is neceſſary in the Copernican ſyſtem, but impoſſible in any other. The eighth is, that the times in which theſe conjunctions, oppoſitions, ſtations, and retrogradations, of the planets happen, are not ſuch as they would be if the earth were at reſt in its orbit, but preciſely ſuch as would happen were the earth to move round the Sun, and all the other planets in the periods aſſigned them; and therefore this, and no other, can be the true ſyſtem of the world.

But, the better to determine the places of the celeſtial bodies, and to underſtand the conſtitution of the heavens more clearly, aſtronomers have conceived or deſcribed ſeveral circles, called the circles of the ſphere, by which the celeſtial world is divided and meaſured out. Some of theſe are called great circles, as the equinoctial, ecliptic, meridian, &c. and others ſmall circles, as the tropics, parallels, &c. The equinoctial line is a circle which we imagine to inveſt the whole world, and is ſo called, becauſe, whenever the Sun, in his progreſs through the ecliptic, comes to this circle, it makes equal days and nights all round the globe, as he then riſes due eaſt, and ſets due weſt, which he never does at any other time of the year. This equinoctial line is conceived to be three hundred and ſixty degrees in its whole circumference; and each of theſe degrees are divided into ſixty minutes, or ſixty equal parts of a degree, and theſe again into as many ſeconds. The meridian is another great circle, conſiſting alſo of three hundred and ſixty degrees, extending from one polar point to the other, and twice cutting the equinoctial line, compaſſing the whole world from north to ſouth, as the equinoctial does from eaſt to weſt, and terminates at the ſame point where it began. The equinoctial line is fixed and immutable, and is of neceſſity always conceived to be in one and the ſame place; but the meridian is mutable, and may circle the world in any or in all degrees of the equator, as we may have occaſion to conceive or imagine; it muſt however, uniformly divide the ſphere into two equal parts, which are called hemiſpheres. The polar points are thoſe two points in the immenſe ball of the world which are equidiſtant from the equinoctial line, the one in the utmoſt northern, and the other in the utmoſt ſouthern, point. The three hundred and ſixty degrees of the equinoctial line are called the longitude of the world, becauſe they are in order as the Sun and ſtars move in their circuits through the ſpacious heavens in their reſpective orbs. But the three hundred and ſixty degrees of the meridian are called the latitude of the world, becauſe they

mete out that diſtance wherein the Sun and all the ſtars, in a certain breadth one from another, move in their circuits from eaſt to weſt.

Now the Sun, in his annual progreſs from weſt to eaſt, does not keep the equinoctial line, but declines from it at one part of the year to the north, and at another part of the year to the ſouth; and the planets alſo obſerve the ſame order in their progreſs, except that the Sun always keeps the ſame conſtant track, whereas the planets often vary in their declinations from the equinoctial line. Hence another great circle is conceived in the heavens, called the Zodiac, which is likewiſe divided, as all the great circles are, into three hundred and ſixty degrees; but this circle being as it were the high road of the planets, and comprehending ſo much of the heavens as the Sun and planets ſwerve in their declinations, is conceived to be twenty degrees broad; and it is confined to this ſpace, becauſe none of the planets ever reach beyond ten degrees north, or ten degrees ſouth, from the equinoctial line; and the Sun's path or track in the Zodiac is called the ecliptic line, becauſe the eclipſes only happen when the Moon is alſo in this line.

The Zodiac is alſo divided into twelve equal parts, called the twelve Signs, or *houſes of heavon*; and, theſe beginning where the Sun enters the equinoctial to the northward, the firſt ſign is named Aries, and the reſt in order are called Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquaries, and Piſces. Theſe ſigns conſiſt of thirty degrees each; and, being all of them divided into four equal parts, determine the four ſeaſons of the year. Now, when the Sun enters into the ſign called Cancer, he is in his greateſt north declination, and at that time is diſtant from the equinoctial line twenty-three degrees to the north; which occaſions another circle to be deſcribed, called the tropic of Cancer, the center of which being the north pole, it comprehends as much of the extremity of the round world as falls under twenty-three degrees and a half from the equator to the northward. And, when the Sun enters the ſign Capricornus, he is in his utmoſt ſouth declination, and occaſions another circle to be deſcribed, called the tropic of Capricorn, as many degrees from the equator to the ſouth as the other tropic is to the north. At the diſtance of forty-five degrees from each of theſe tropics two other circles are imagined, called the arctic and antarctic circles, which, being but little more than twenty degrees diſtant from each pole, do likewiſe encircle ſome ſmall portion of the extremities of the world. The inferior circles, called parallels, run from eaſt to weſt, and ſerve to divide the heavens into ſeveral ſpaces between the greater circles.

Ancient

Ancient tradition has handed down to us the origin of that important circle called the Zodiac, with the reaſon why it is ſo named, and the ingenious method which the firſt men made uſe of to know exactly the line which the Sun deſcribes under the heavens in the perpetual changings of its place, and to divide the year into equal portions. This tradition is found in two ancient authors, the one Roman, the other Greek. The firſt attributes it to the Egyptians; the other, to the firſt inhabitants of Chaldea. They every day ſaw the Sun and the whole heavens turning and paſſing from eaſt to weſt. In the mean time they obſerved that the Sun, by a motion peculiar to it, from day to day receded from ſome certain ſtars, and took its place under others, always advancing towards the eaſt. Whilſt the Moon was making twelve times that revolution, the Sun made it only once; but ſhe began the thirteenth again, before the Sun had as yet compleated its own. The habit of dividing the year into pretty near twelve lunations, made them wiſh that they had twelve diviſions of a year perfectly equal, or twelve months, which might be exactly equivalent to the year itſelf, and which might, as it were, be pointed at with one's finger in the heavens, by ſhewing ſome certain ſtars under which the Sun paſſes during every one of theſe months. Here is then the method in which they divided the courſe of the Sun in twelve equal portions or collections of ſtars, which are called aſteriſms or conſtellations. Our aſtronomers took a couple of braſs open veſſels, the one pierced at the bottom, and the other without any orifice below. Having ſtopped the hole of the firſt, they filled it with water, and placed it ſo as that the water might run out into the other veſſel, the moment the cock ſhould be opened. This done, they obſerved in that part of the heaven, where the Sun has its annual courſe, the riſing of a ſtar, remarkable either for its magnitude or brightneſs; and, at the critical inſtant it appeared on the horizon, they began to let the water flow out of the upper veſſel into the other during the reſt of the night, and the whole following day, to the very moment when the ſame ſtar, being come to the eaſt again, began to appear anew on the horizon. The inſtant it was again ſeen, they took away the under veſſel, and threw the water that remained in the other on the ground. The obſervers were thus ſure of having one revolution of the whole heaven, between the firſt riſing of the ſtar and its return. The water, which had flowed during that time, might then afford them a means of meaſuring the duration of one whole revolution of the heaven, and of dividing that duration into ſeveral equal portions; ſince, by dividing that water itſelf into twelve equal parts, they were ſure of having the revolution of a twelfth part of the heaven during the efflux of a twelfth part of the water; they then divided the water of the under veſſel into twelve parts perfectly equal, and prepared two other ſmall veſſels capable of containing exactly one of thoſe portions, and no more. They again poured

poured into the great upper veſſel the twelve parts of water all at once, keeping the veſſels ſhut. Then they placed under the cock, ſtill ſhut, one of the two ſmall veſſels, and another near it to ſucceed the firſt as ſoon as it ſhould be full.

All theſe preparations being ready, they, the next night, obſerved that part of the heaven towards which they had for a long while remarked that the Sun, the Moon, and the planets, took their courſes, and ſtaid for the riſing of the conſtellation which is ſince called Aries. The Greeks, perhaps, gave that name to ſome ſtars different from thoſe which went by it before the flood; but this enquiry is not neceſſary at preſent. The inſtant Aries appeared, and they ſaw the firſt ſtar of it aſcending, they let the water run into the little meaſure. As ſoon as it was full, they removed it, and threw the water out. In the mean time they put the other empty meaſure under the fall. They obſerved exactly, and ſo as to remember very well, all the ſtars that roſe during all the periods which the meaſure took in filling; and that part of the heaven was terminated in their obſervations by the ſtar which appeared the laſt on the horizon, the moment the meaſure was juſt full: ſo that, by giving the two little veſſels the time neceſſary to be alternately filled to the brim three times each during the night, they had, by that means, one half of the courſe of the ſun in the heaven, that is, one half of the heaven itſelf; and that half again was divided into ſix equal portions, of which they might ſhew and diſtinguiſh the beginning, the middle, and the end, by ſtars, which, from their ſize, number, or order, were rendered diſtinguiſhable. As to the other half of the heaven, and the ſix other conſtellations which the ſun runs over therein, they were forced to defer the obſervation of them to another ſeaſon. They waited till the ſun, being placed in the middle of the now known and obſerved conſtellations, ſhould leave them at liberty to ſee the other during the night.

Doubtleſs, ſome precautions were neceſſary, not to miſtake as to the fall of the water, which muſt flow more ſlowly in proportion as its maſs is leſs high. However, after having, by this or ſome ſuch means, made themſelves ſure of the great annual courſe which the ſun faithfully follows in the heavens, and of the equality of the ſpaces filled by the twelve collections of ſtars that limit that courſe, the obſervers thought of giving them names. They in general called them the ſtations or the houſes of the ſun, and aſſigned three of them to each ſeaſon. They then gave each conſtellation a peculiar name, whoſe property did not only conſiſt in making it known again to all nations, but in declaring, at the ſame time, the circumſtance of the year (which was of concern to mankind) when the ſun ſhould arrive at that conſtellation.

By a particular care of Providence, the dams of the flock commonly happen to be pregnant about the end of autumn; they bring forth during the winter and in the beginning of the ſpring; whence it happens that the young ones are kept warm under the mother during the cold, and afterwards eaſily thrive and grow active at the return of the heat. The lambs come the firſt, the calves follow them, and the kids fall the laſt. By this means the lambs, grown vigorous and ſtrong, may follow the ram to the fields, as the fine days come on. Soon after the calves, and at laſt the kids, venture abroad, and, by increaſing the flock, begin to augment the revenues of their maſter.

Our ancient obſervers, ſeeing that there were, during the ſpring, no productions more uſeful than lambs, calves, and kids, gave the conſtellations, under which the ſun paſſes during that ſeaſon, the names of the three animals which enrich mankind moſt. The firſt was named Aries, the ſecond Taurus, the third the two kids, Gemini, the better to characterize the fecundity of goats, which more commonly bring forth two young ones than one, and an abundance of milk more than ſufficient to nouriſh them.

The bulk of mankind had already very often remarked, that there was a point to which the ſun raiſed itſelf in its coming towards them, but which it never exceeded; and that it afterwards ſunk daily, in receding from them, for ſix months together, till it arrived at another point a great way under the firſt, but below which it never deſcended. This retreat of the ſun, made very ſlowly, and always backward, gave the obſervers the occaſion of diſtinguiſhing the ſtars, which follow the two kids, or Gemini, by the name of the animal that walks backward, viz. the crab. When the ſun paſſes under the next conſtellation, it makes our climate feel ſultry heats, but chiefly the climates where men were at that time all gathered together. When poets attribute to that conſtellation the fierceneſs and raging of the lion, of which it bears the name, it is very eaſy to gueſs at what might determine that choice from the beginning. Soon after, the houſing of the hay and the corn is entirely over throughout the eaſt; there remain on the ground only a few ears ſcattered here and there, which they cauſed to be gleaned by the leaſt neceſſary hands; this work is left to the youngeſt girls. How then could they repreſent the conſtellation, under which the ſun ſees no longer any crops on the ground, better than by the name and figure of a young maid gleaning; The wings you ſee her have in the ſpheres are ornaments added of later date, after the introduction of fables. The virgin, which follows the lion, is certainly no other than a gleaning girl, or, if you will, a reaper; and, leſt we ſhould miſtake her functions, ſhe beſides has in her hand a cluſter of ears; a very natural proof of the origin here attributed to her.

The perfect equality of days and nights, which happens when the Sun quits the ſign Virgo, cauſed aſtronomers to give the next ſign the name of Libra, that is, of a balance. The frequent diſeaſes which the Sun leaves behind him, or cauſes by his retiring, procured the next ſign the name of Scorpio; becauſe it is miſchievous, and drags after it a ſting and venom. Towards the end of autumn, the fall of the leaf expoſes wild beaſts, leaving them leſs covering: vintage and harveſt are over; the fields are free; and it is of ill conſequence to ſuffer the propagation of beaſts at the approach of winter. Every thing then invites us to hunt, and the ſign, in which the Sun is at that time, has from thence obtained the name of Sagittarius; that is, the archer, or huntſman. What is the proper and diſtinctive character of the wild goat, or Capricorn, of which the firſt ſign of winter has the name? it is to look for its food, getting from the foot of the mountains to the higheſt ſummit, and always climbing from rock to rock: the name of Capricorn was then fit to inform men of the time when the Sun, having reached the loweſt verge of its courſe, was ready to begin to aſcend again towards the higheſt, and to continue to do ſo for ſix months together. This is quite the reverſe of the crab (Cancer); and the happy concurrence of the oppoſite characters of theſe two animals is a proof of what directed the firſt obſervers in the impoſition of all theſe names. Aquaries and Piſces, without any difficulty, mark out the rainy ſeaſon, and the time of the year when fiſhes, fatter and nicer than in any other time, bring on again the profit and pleaſure of fiſhing. It may be remarked, that, of the twelve conſtellations, there are ten, the names of which are borrowed from ſeveral animals; which cauſed aſtronomers to give the annual circle, which they compoſe, the name of Zodiac. It is as much as if you would ſay, *the circle of animals.*

By this very plain induſtry, men acquired a new method of meaſuring time, and of regulating all their works. They already knew, without any trouble or care, how to regulate the order of their feaſts and common buſineſs, by inſpection only of the phaſes of the Moon. From the knowledge of the Zodiac, they obtained an exact knowledge of the year: the conſtellations became to them ſo many very ſignificant ſigns, which, both by their names and reſpective ſituations, informed them of the order of their harveſts, and of the cautions they were to take, in order to bring them about, openly and daily ſhewing them how long they were to ſtay for them; the people were neither obliged to caſt up the days, nor mark out the order of times, to regulate themſelves. Twelve words, applied to twelve different parts of the heaven, which every night revolved before their eyes, were to them a part of knowledge no leſs convenient and advantageous than eaſy to be acquired. When men, after the ſetting of the Sun, ſaw the ſtars of the ſign Aries aſcend the oppoſite horizon, and diſtant from the Sun by one half of the heaven, they then knew that the

the ſun was under the ſign Libra, which, being the ſeventh of the celeſtial ſigns, was diſtant from the firſt by one whole half of the Zodiac.—When at the approach of day they ſaw in the middle of the heaven, and at an equal diſtance from eaſt and weſt, the fineſt ſtar of the ſign Leo, they eaſily underſtood that the ſun, then ready to riſe, was at the diſtance of three ſigns from Leo, and removed towards the eaſt one quarter part of its circle. Thus, without ſeeing the ſtars which the ſun drowned by its brightneſs as he came under them, they ſaid, with a perfect aſſurance, that the ſun is now in Scorpio; two months hence we ſhall have the ſhorteſt day. They could, on ſight of a ſingle conſtellation, placed in the eaſtern, or middle, or weſtern, part of the heaven, immediately ſay where the ſun was, how far the year was advanced, and what kind of work it was fit they ſhould buſy themſelves about. After this manner ſhepherds and farmers ſtill regulate their works; and, if we at preſent are now ignorant of the ſtars, if we are not able to determine the diſtance between one conſtellation ſhewn us and the actual place of the ſun, it is becauſe we can read and write. The firſt men peruſed the heavens for want of writing; and it is on account of the conveniency of writing that the generality of men now diſpenſe with looking among the ſtars for the knowledge of the operations and order of the year. But writing itſelf, that ſo uſeful invention, is one of the products of aſtronomy; and it may be eaſily ſhewn alſo, that the names given the twelve celeſtial ſigns gave birth to the invention both of painting and writing. The hiſtory of the heavens ſtill promiſes further novelty, and it will continue to inform us of the helps for which we are indebted to the ſtudy of nature.

Now, merely to know and to underſtand theſe diviſions of the heavens is nothing more than ſpeculative aſtrology, commonly called Aſtronomy; but, to attain to the knowledge of Aſtrology in general, we muſt be converſant in the *affections* and *qualities* of the heavenly matter, and of the planets and fixed ſtars. It is generally imagined that the fixed ſtars are faſtened in the eighth orb of the celeſtial heaven, and only move as that orb doth, and uniformly together, about one minute's ſpace in a whole year; but reaſon has not abſolutely determined this point, ſo as to leave it quite ſatisfactory, or incontrovertible. The fixed ſtars are obſerved to differ from the planets by their twinkling or ſparkling; whence philoſophers have conceived them to ſhine with their own innate light, the ſame as the ſun does. The number of ſtars diſcoverable in either hemiſphere is not above a thouſand. This at firſt may appear incredible, becauſe they ſeem to be without number; but the deception ariſes from our looking confuſedly upon them, without reducing them into any order*. If we but look ſtedfaſtly upon a pretty large portion of the ſky, and count the

* See Ferguſon's Aſtronomy, Sect. 355, &c.

ſtars

ſtars in it, we ſhall be ſurpriſed to find them ſo few; and, if we conſider how ſeldom the moon meets with any ſtars in her way, although there are as many about her path as in other parts of the heavens, we may ſoon be convinced that the ſtars are much thinner ſown than people are aware of. The Britiſh catalogue, which, beſides the ſtars viſible to the naked eye, includes a great number which cannot be ſeen without the aſſiſtance of a teleſcope, contains no more than three thouſand in both hemiſpheres. From what we know of the immenſe diſtances of the fixed ſtars, the neareſt may be computed at 32,000,000,000,000 of miles from the earth, which is farther than a cannon-ball would fly in ſeven million of years! Theſe ſtars, on account of their apparently various magnitudes, are diſtributed into ſeveral claſſes or orders; thoſe which appear largeſt are called *ſtars of the firſt magnitude*; the next to them, in ſize and luſtre, *ſtars of the ſecond magnitude*; and ſo on to the *ſixth*, which conſiſt of the ſmalleſt that can be ſeen by the naked eye. This diſtribution having been made long before the invention of teleſcopes, the ſtars which cannot be ſeen without the help of theſe inſtruments are diſtinguiſhed by the name of *teleſcopic ſtars*.

For the ſame reaſon that the ſtars within the belt or circle of the zodiac were divided into conſtellations, ſo have been thoſe on either ſide of it; viz. to diſtinguiſh them from one another, ſo that any particular ſtar may be readily found in the heavens, by the help of a celeſtial globe, upon which the conſtellations are ſo delineated as to put the moſt remarkable ſtars into ſuch parts of the figures which repreſent them as are moſt eaſily diſtinguiſhed; and thoſe ſtars which could not be brought into any part of theſe figures are called *unformed ſtars*. The number of the ancient conſtellations is forty-eight; viz. upon the zodiac twelve; upon all that region of the heavens on the north-ſide of the zodiac, twenty-one; and upon the ſouth-ſide fifteen more; making in the whole forty-eight conſtellations. But, the more modern philoſophers and aſtrologians having added a number of others, I ſhall ſet the whole down in their proper order.

TABLE of the Ancient CONSTELLATIONS.

		Ptolemy.	*Tycho.*	*Hevel.*	*Flamſt.*
Urſa minor	The Little Bear	8	7	12	24
Urſa major	The Great Bear	35	29	73	87
Draco	The Dragon	31	32	40	80
Cepheus	Cepheus	13	4	51	35
Bootes, *Arctophilax*		23	18	52	54
Corona Borealis	The Northern Crown	8	8	8	21
Hercules, *Engonaſin*	Hercules kneeling	29	28	45	113

		Ptolemy.	*Tycho.*	*Hevel.*	*Flamſt.*
Lyra	The Harp	10	11	17	21
Cygnus, *Gallina*	The Swan	19	18	47	81
Caſſiepea	The Lady in her Chair	13	26	37	55
Perſeus	Perſeus	29	29	46	59
Auriga	The Waggoner	14	9	40	66
Serpentarius, *Ophincus*	Serpentarius	29	15	40	74
Serpens	The Serpent	18	13	22	64
Sagitta	The Arrow	5	5	5	18
Aquila, *Vultur*	The Eagle	15	12	23	71
Antinous	Antinous		3	19	
Delphinus	The Dolphin	10	10	14	18
Equulus, *Equi ſectio*	The Horſe's Head	4	4	6	10
Pegaſus *Equus*	The Flying Horſe	20	19	38	89
Andromeda	Andromeda	23	23	47	66
Triangulum	The Triangle	4	4	12	16
Aries	The Ram	18	21	27	66
Taurus	The Bull	44	43	51	141
Gemini	The Twins	25	25	38	85
Cancer	The Crab	23	15	29	83
Leo	The Lion	35	30	49	95
Coma Berenices	Berenice's Hair		14	21	43
Virgo	The Virgin	32	33	50	110
Libra, *Chelæ*	The Scales	17	10	20	51
Scorpius	The Scorpion	24	10	20	44
Sagittarius	The Archer	31	14	22	69
Capricornus	The Goat	28	28	29	51
Aquarius	The Water-bearer	45	41	47	108
Piſces	The Fiſhes	38	36	39	113
Cetus	The Whale	22	21	45	97
Orion	Orion	38	42	62	78
Eridanus, *Fluvius*	Eridanus, *the River*	34	10	27	84
Lepus	The Hare	12	13	16	19
Canis major	The Great Dog	29	13	21	31
Canis minor	The Little Dog	2	2	13	14
Argo	The Ship	45	3	4	64
Hydra	The Hydra	27	19	31	60
Crater	The Cup	7	3	10	31
Corvus	The Crow	7	4		9
Centaurus	The Centaur	37			35
Lupus	The Wolf	19			24
Ara	The Altar	7			9
Corona Auſtralis	The Southern Crown	13			12
Piſces Auſtralis	The Southern Fiſh	18			24

The

The NEW SOUTHERN CONSTELLATIONS.

Columba Naochi	Noah's Dove	10
Robur Carolinum	The Royal Oak	12
Grus	The Crane	13
Phœnix	The Phenix	13
Indus	The Indian	12
Pavo	The Peacock	14
Apus, *Avis Indica*	The Bird of Paradiſe	11
Apis, *Muſca*	The Bee or Fly	4
Chamælion	The Camelion	10
Triangulum Auſtralis	The South Triangle	5
Piſcis volans, *Paſſer*	The Flying Fiſh	8
Dorado, *Xiphias*	The Sword Fiſh	6
Toucan	The American Gooſe	9
Hydrus	The Water Snake	10

HEVELIUS's CONSTELLATIONS made out of the unformed Stars.

		Hevel.	*Flamſt.*
Lynx	The Lynx	19	44
Leo minor	The Little Lion		53
Aſteron & Chara	The Greyhounds	23	25
Cerberus	Cerberus	4	
Vulpecula & Anſer	The Fox and Gooſe	27	35
Scutum Sobieſki	Sobeiſki's Shield	7	
Lacerta	The Lizard		16
Cameleopardalus	The Cameleopard	32	58
Monoceros	The Unicorn	19	31
Sextans	The Sextant	11	41

Theſe conſtellations, or groups of fixed ſtars, have doubtleſs their diſtinct energy and influence in the operations of nature; although we have not means ſufficient to diſtinguiſh them all, according to their peculiar virtues. The nearer they are ſituated to the ecliptic line, and the zodiac, ſo much the apter are they to operate in the common acts of nature; and ſo much the more eaſily allured into the opportunities of our acquaintance. Of the firſt magnitude we have extraordinary inſtances of that ſtar in Leo, called *Cor Leonis*, in twenty-five degrees of the ſign, to be of the nature of Mars and Jupiter mixed together; and is a ſtar greatly contributing to noble qualifications, and kingly favour. Famous alſo is the knowledge of *Spica Virginis*, a ſtar of Virgo by conſtellation, but in the ſign Libra. This ſtar partakes both of the nature of Venus and Mars, and contributes greatly to eccleſiaſtical preferments. After theſe are very well known the ſtars called *Aldebaron* in Gemini, and

Antares

Antares in Sagittary, both ſtars of the nature of Mars, provoking to courage and magnanimity, but inclining to violence and cruelty. Of the ſecond magnitude are the *South-balance*, and the *Head of Pollux*, both ſtars of a furious and violent nature. Of the third magnitude, the *Head of Meduſa*, or *Algol*, is famous for its miſchievous inclinations; and ſo are the *two Aſſes*, ſtars of the fourth magnitude. Of the fifth magnitude are the *Pleiades*, ſtars of remarkable influence, and celebrated for their ſweet and benevolent nature. Stars of the ſixth magnitude are very ſmall; yet, notwithſtanding this, they are not without their operations upon earthly things; as in the breaſt of the *Crab*, called *Præſepe*, are ſeveral little ſtars which appear only like a white cloud, and yet the force of this conſtellation has been often felt in the affairs of mankind. Theſe fixed ſtars alſo often prove their force in the change of weather, as they happen to riſe, culminate, or ſet, with the ſun, moon, and planets.

But the conſtellations which form the twelve ſigns of the zodiac have obviouſly the moſt powerful and moſt immediate operation upon man; and the reaſon is, becauſe they form the pathway of the ſun, moon, and planets, in all their peregrinations, and thereby receive from them a more forcible power and energy. And, as theſe ſigns form a conſiderable part of the Science of Aſtrology, we ſhall conſider them under all their various qualities and affections, both with reſpect to their operations upon man's body and upon the four ſeaſons of the year. Theſe ſigns are known or diſtinguiſhed by the following characters:

♈ Aries	♋ Cancer	♎ Libra	♑ Capricornus
♉ Taurus	♌ Leo	♏ Scorpio	♒ Aquaries
♊ Gemini	♍ Virgo	♐ Sagittarius	♓ Piſces

They are placed in this order, and divided into four equal parts, anſwering to the four quarters of the year, becauſe the equator cuts and divides the circle of the zodiac at the point beginning with Aries, and at the oppoſite point of Libra, dividing the whole into two equal parts, conſiſting of ſix northern and ſix ſouthern ſigns. But the reaſon why the ſun's courſe begins and is reckoned from Aries is, as tradition informs us, becauſe the ſun, when firſt brought into exiſtence, was placed in this ſign. And this is not an unreaſonable conjecture, ſince the ſpring quarter begins when the ſun enters Aries, and brings with it increaſe and length of days, and all nature begins to multiply and flouriſh, and, as it were, to riſe into new life. The ſix northern ſigns terminate with Virgo, and the ſix ſouthern commence with Libra; but the northern ſigns have always been conſidered of a more efficacous and noble nature than the ſouthern.

Philoſophers have alſo aſſigned another reaſon for this order and diviſion of the twelve ſigns of the zodiac, namely, That Nature works by oppoſition and contrariety, and thus brings about the four ſtates of all elementary bodies, viz. generation, conſervation, corruption, and annihilation. As therefore generation is the firſt ſtate, and is produced and nouriſhed by heat, they begin with the fiery ſign Aries. The next quality being conſervation, or durability, they ſignify the ſame by placing an earthy ſign next in order, ſince earth gives permanency and fixation to corruptible bodies. The third quality being corruptible, it is repreſented by an airy ſign, becauſe air is known to be the ſource of putrefaction. The laſt ſtate of an elementary body is its final end, or diſſolution; and, as water diſſolves all corruptible bodies, ſo have they deſcribed it by placing a watery ſign the laſt of all. In this arrangement of the ſigns of the zodiac we may further obſerve, that two paſſive principles are placed between two active ones; and, as our all-wiſe Creator hath ſo conſtructed nature, that the oppoſition of one thing ſhould occaſion the exiſtence or duration of another, ſo we may obſerve it in the diviſions of the zodiac; for inſtance, Aries, a fiery ſign, is placed oppoſite to Libra, which is an airy ſign; and in all reſpects reſembles a man ſitting before a fire with a pair of bellows in his hands, blowing to keep it burning; for, without air, fire is ſoon extinguiſhed. In the ſame manner it is with the water and the earth; but, to make theſe obſervations more apparent, we will arrange the ſigns of the zodiac under all their different qualities and forms.

The Diviſions of the Twelve SIGNS of the ZODIAC.

Signs oppoſite are the { ♈ ♉ ♊ ♋ ♌ ♍ Northern and commanding
firſt ſix to the laſt ſix { ♎ ♏ ♐ ♑ ♒ ♓ Southern and obeying.

They are divided alſo according to their four Triplicities and Nature {
Fiery ♈ ♌ ♐ Hot and dry.
Earthy ♉ ♍ ♑ Cold and dry.
Airy ♊ ♎ ♒ Hot and moiſt.
Watery ♋ ♏ ♓ Cold and moiſt.
}

Some are Maſculine, as ♈ ♊ ♌ ♎ ♐ ♒ Fiery and airy, maſculine.
Some are Feminine, as ♉ ♋ ♍ ♏ ♑ ♓ Earthy and watery, feminine.

Equinoctial	♈	♎		
Tropical	♋	♑		
Fixed	♉	♌	♏	♒
Common	♊	♍	♐	♓
Moveable	♈	♋	♎	♑

Theſe ſigns are termed *fixed*, *common*, and *moveable*, becauſe, whenever the ſun is in any one of them, it anſwers to the ſeaſon of the year; the weather being then either moveable, or fixed; or between both.

They are alſo divided into the four quarters of the year, as	Spring quarter	♈	♉	♊
	Summer quarter	♋	♌	♍
	Autumn quarter	♎	♏	♐
	Winter quarter	♑	♒	♓

Aries begins the ſpring quarter, for which reaſon all the revolutional figures, either for the world, or for particular ſtates, are ſet from the ſun entering the firſt point of the equinoctial ſign Aries.

Bicorporal or double bodied	♊	♓	the firſt part of the ſign only.

Fruitful Signs	♋	♍	♓		
Barren	♊	♌	♍		
Humane or courteous	♊	♍	♎	♒	
Mute ſigns, or ſlow of ſpeech	♋	♏	♓		
Feral ſigns	♌	♐	the laſt part only.		

Signs of right or long aſcenſions	♋	♌	♍	♎	♏	♐
Signs of ſhort and oblique aſcenſions	♑	♒	♓	♈	♉	♊

Signs broken	♌	♓				
Signs whole	♎	♒	♊	♏		
Signs fortunate	♈	♊	♌	♎	♐	♒
Signs unfortunate	♉	♋	♍	♏	♑	♓
Signs ſweet	♊	♎	♒			
Signs bitter	♈	♌	♐			
Signs weak	♈	♐	♑			
Signs ſtrong	♌	♏	♒			

Some ſigns are controvertible in their nature, according to their accidental ſituation in the Heavens, as ♊ and ♌ in the eaſt are hot and dry, ♉ and ♍ hotiſh, ♐ cold and moiſt, ♑ cold and dry. In the weſt ♊ ♍ and ♑ are cold and moiſt, ♉ cold, ♐ hot and dry. Theſe qualities are abſolutely neceſſary to be obſerved in judging of the weather.

When the moon, or lord of the aſcendant, is poſited, at a nativity, in any of the ſigns we term hot, the native will be manly and vigorous, and

and choler will abound in him; but, if in any of thoſe ſigns we term cold, he will then be meek, womaniſh, and effeminate; all which affections proceed from phlegm.

There are ſigns called quadrupedian, or four footed, as ♈ ♉ ♌ ♐ ♒, becauſe thoſe creatures from whence they are named have four feet; and in a nativity where either of them aſcend, they import that the conſtitution of the native partakes much of the nature of that creature they repreſent; for inſtance, if Aries aſcends, then he will be hot and dry, and partake of the qualities of the ram; if Taurus be lord of the aſcendant, he will be furious, as the bull; if Leo aſcend, he will be in nature bold and magnanimous; if Sagittarius, he will be perſevering and intrepid; if Capricorn. he will be luſtful and libidinous, like the goat. So there are ſigns of humanity, as ♊ ♍ ♎ ♒, and the firſt part of ♐; and in nativities where any of theſe ſigns aſcend, or in which the lord of the aſcendant is placed, it ſignifies that the native is of a friendly diſpoſition, humane, affable, and courteous; of an excellent carriage and engaging behaviour. Again, ſome ſigns are called fruitful, as ♋ ♏ ♓; and, if the aſcendant, or his lord, or the moon, be placed in any one of theſe, or if the cuſp of the fifth houſe has one of theſe upon it, or if his lord be poſited in one of them, the native will have many children, or will be of a prolific conſtitution; but, if barren ſigns poſſeſs the aforeſaid places, then, according to the plain courſe of nature, ſterility and barrenneſs will follow. There are alſo ſome ſigns termed mute, as ♋ ♏ ♓. If any of theſe aſcend in a nativity, and Mercury, who is the general ſignificator of ſpeech, be afflicted by the planet Saturn, and the Dragon's Tail in an evil houſe of heaven, and the aſcendant alſo vitiated, the native will be born dumb; if Mercury be free, and the aſcendant only afflicted; or if the aſcendant be free, and Mercury afflicted, the native will be generally ſilent, and ſlow of ſpeech. But, if ſigns of voice aſcend in a nativity, as ♊ ♍ ♎ ♐ ♒, the native will poſſeſs a volubility of ſpeech, and be a good orator. Again, ſome ſigns are *feral*, i. e. brutiſh or ſavage; ſuch are ♌, and the laſt part of Sagittarius. Some are termed hoarſe, or whiſtling, as ♈ ♉ ♌ ♑; and, whenever Leo or the laſt part of Sagittarius aſcend in a nativity, the native will be brutiſhly inclined, and poſſeſs an unfeeling and cruel diſpoſition. Thoſe perſons in whoſe nativity ♈ ♉ ♌ ♑ are horoſcopical, have a conſtant hoarſeneſs or whiſtling in their delivery and ſpeech, though otherwiſe quick and voluble enough; and thoſe perſons are generally crooked, deformed, or imperfectly born, who have ♉ aſcending, and Caput Algol poſited in the aſcendant.

There are alſo degrees which are termed maſculine, feminine, light, dark, ſmoky, pitted, azimene or deficient, and increaſe of fortune; theſe are all exhibited at one view in the following table. A

A TABLE exhibiting the AFFECTIONS and SIGNIFICATIONS of the DEGREES in each SIGN of the ZODIAC.

Signs	Degrees Maſculine	Degrees Feminine	Degrees Light	Degrees Dark	Degrees Smoky	Degrees Void	Pitted or Deep Degrees	Deficient or Azimene Degrees	Degrees encreaſing Fortune
♈	8 15 30	9 22	8 20 29	3 16	0	24 30	6 11 16 23 29	0	19
♉	11 21 30	5 17 24	7 15 28	3 30	0	12 20	5 12 24 25	6 7 8 9 10	3 15 27
♊	16 26	5 22 30	4 12 22	7 27	0	16 30	2 12 17 26 30	0	11
♋	2 10 23 30	8 12 27	12 28	14	20	18 30	12 17 23 26 30	9 10 11 12 13 14 15	1 2 3 4 15
♌	5 15 30	8 23	30	10	20	25	6 13 15 22 23 28	18 27 28	2 5 7 19
♍	12 30	8 20	8 16	5 30	22	10 27	8 13 16 21 22	0	3 14 20
♎	5 20 30	15 27	5 18 27	10 21	0	30	17 20 30	0	3 15 21
♏	4 17 30	14 25	8 22	3 30	24	14 29	9 10 22 23 27	19 28	7 18 20
♐	2 12 30	5 24	9 19 30	12	23	0	7 12 15 24 27 30	1 7 8 18 19	13 20
♑	11 30	19	10 19	7 22 30	15	25	7 17 22 24 29	26 27 28 19	12 13 14 20
♒	5 21 27	15 25 30	9 21 30	13	4	25	1 12 17 22 24 29	18 19	7 16 17 20
♓	10 23 30	20 28	12 22 28	6 18 30	0	25	4 9 24 27 28	0	13 20

In the firſt column againſt ♈ you find 8 15 30, under the column of maſculine degrees; and under the column of feminine you have 9 22, which ſhews that the firſt eight degrees of ♈ are maſculine, and the ninth degree feminine; from 9 to 15 are maſculine, and from 15 to 22 feminine; and from 22 to 30 are maſculine. The uſe of which is, that, if the principal ſignificator in a nativity be poſited in the degrees and ſigns maſculine, be the native male or female, it argues that he or ſhe ſhall inherit a more maſculine temper and reſolution than ordinary. But, if the ſignificator be in feminine ſigns and degrees, then the native will be more effeminate, timid, and leſs robuſt. The ſame obſervation holds good with reſpect to the other ſigns and degrees, as in the table they ſtand directed. The fourth column points out that there are certain degrees in each ſign which are termed light; and, if either of theſe aſcend in

in a nativity, the native will be of a fairer and clearer complexion than ordinary. The fifth column ſhews that there are degrees termed *dark* or *obſcure*; and, whenever theſe happen to be horoſcopical in a nativity, they declare the native to be of a dark or ſallow complexion, and, if he ſhould be born deformed, his deformity will be conſiderably greater. The ſixth column ſhews which degrees of the zodiac are called *ſmoky*; and, if any of them ariſe on the eaſtern fineter at the time of birth, they declare the native of a mixed complexion, neither fair nor ſwarthy, but partaking of both; and ſimilar to his complexion will be his underſtanding. The ſeventh column ſhews which of the degrees of the zodiac are called *void*; and, if the aſcendant in the radix of any nativity be poſited in them, it declares an imbecility in the judgment and underſtanding of the native; and, the farther he enters into converſation or buſineſs, the more obvious will this defect appear. The eighth column points out what degrees in each of the twelve ſigns are called *deep* and *pitted*; and theſe, in a nativity, ſignify, that if the aſcendant, his lord, or the moon, be ſituated in any of them, the native will be of a haſty and imperfect ſpeech, incapable of expreſſing his deſires, or of declaring his ſentiments; and will be always involved in vexatious litigations and diſputes; and, like a man in a pit or ſnare, will want the aſſiſtance of another to help him out. The ninth column diſtinguiſhes the *azimene*, *lame*, or *deficient*, degrees; and, if in a nativity any one of theſe aſcend, or the lord of the aſcendant, or the moon, be in any of them, the native will be crooked, lame, or deformed, or in ſome manner vitiated in the member or part of the body that the ſign governs in which ſuch azimene degrees ſhall happen to be. This rule is ſo unexceptionable and invariable, that it ought to be well conſidered in the judgment of every nativity. The tenth column points out all the degrees in the twelve ſigns that are augmentors or increaſers of fortune; and the knowledge to be derived from them is, that, if in a nativity, the cuſp of the ſecond houſe, or lord of the ſecond, Jupiter, or part of fortune, be in degrees augmenting, they then become arguments of much wealth; and preſage that the native ſhall, according to his capacity or ſituation in life, attain to ſtill greater honour, riches, and preferment.

But, beſides theſe general properties, each of the ſigns poſſeſs a particular efficacy and virtue peculiar to themſelves, or to that part of the heavens wherein they bear rule. For, as upon earth all ground will not bring forth the ſame fruit, ſo in the heavens all places or parts thereof will not produce the ſame effects. Upon the earth, a man in his journey rides over ten miles, more or leſs, upon the ſands; at another time, he traces over as many miles more upon the clay; and, after that, he proceeds on another ten miles upon the marl and gravel. Similar to this, by the moſt correct obſervation, appears to be the alternate variations of

the heavenly matter. This we ſhall render apparent, by examining the different and diſtinct qualities of every ſign throughout all the degrees of the zodiac. And firſt

Of ARIES, ♈.

This ſign, obſervation and experience both inform us, is hot and dry, like a high gravelly or ſandy ground; and, when this ſign aſcends at a birth, or if the ſun or moon be poſited in it, it uſually contributes unto the native a dry body, lean and ſpare, ſtrong and large bones and limbs, piercing eyes, a ſwarthy or ſallow complexion, and ſandy-coloured or red hair, and inclines him to be choleric, brutal, violent, and intemperate; that is, this ſign naturally produces theſe effects. But, if the planets Jupiter or Venus be in the aſcendant, or in this ſign, it very materially alters both the conſtitution and complexion of the native for the better; but, if Saturn or Mars be poſited there, then it is altered conſiderably for the worſe *. For, as ſome land will bear wheat, and other land only rye, and yet, by adding compoſt to it, or by ordering it accordingly, the nature of the mould may oftentimes be changed, and made to bring forth fruit contrary to its own nature:—juſt the ſame it is when the planets, or their aſpects, fall ſtrongly into a ſign; they quite change its nature and effect; but, if none of theſe happen, then the ſign Aries, and the reſt, unalterably purſue their own nature.

Aries is an equinoctial, cardinal, diurnal, moveable, fiery, choleric, hot and dry, luxurious, violent, ſign, eaſtern, and of the fiery triplicity. It is the day-houſe of Mars, and conſiſts of twelve ſtars. The diſeaſes produced by this ſign are the ſmall-pox and falling ſickneſs, apoplexies, head-ach, megrims, baldneſs, and all diſeaſes of the head and face, hair-lips, ring-worms, meaſles, fevers, convulſions, and the dead palſy.—— The regions over which Aries preſides, are England, France, Baſtarnea, Syria, Paleſtine, the Upper Burgundy, Germany, Switzerland, the Upper Sileſia, the Leſſer Poland, Denmark, and Judea; the cities of Naples, Capua, Ancova, Imolia, Ferrara, Florence, Verona, Lindavia, Brunſwick, Craconia, Marſeilles, Saragoſſa, Barganum, Cæſarea, Padua, Auguſta, and Utrecht. In man, it governs the head and face; and the colour it rules is white mixed with red.

TAURUS, ♉.

Taurus differs greatly from the preceding ſign, being in nature cold and dry, as if out of a hot and ſandy ſoil a man were on a ſudden to enter into a cold deep clay country. If this ſign aſcends at a birth, or is

* See Doct. of Nat. lib. i. cap. 10. ſect. 1.

poſited in the ſun or moon's place, it uſually renders a perſon with a broad brow, thick lips, dark curling hair, of qualities ſomewhat brutal and unfeeling; melancholy, and ſlow to anger; but, when once enraged, violent and furious, and difficult to be appeaſed. Hence it follows that Taurus is an earthy, cold, dry, melancholy, feminine, fixed, nocturnal, ſign, ſouthern, and of the earthy triplicity; the night-houſe of Venus; and contains twenty-three ſtars. The diſeaſes incident to this ſign are, cold and dry melancholic habits, fluxes of rheum, wens in the neck, ſore throats, king's-evil, quinſeys, and conſumptions. The regions over which it preſides are, Perſia, Media, Parthia, Cyprus, the iſlands of the Archipelago, the Leſſer Aſia, White Ruſſia, the Greater Poland, Ireland, Lorraine, Helvetia, Rhetica, Franconia, and Switzerland; with the cities of Mantua, Borronia, Parma, Sens, Terentia, Bythinia, Panorum, Heriopolis, Leipſic, and Nantz. In man, it governs the neck and throat; and the colour it rules is red mixed with citron.

GEMINI, ♊.

Gemini is in nature hot and moiſt, like a fat and rich ſoil; and produces a native fair and tall, of ſtraight body and ſanguine complexion, rather dark than clear; the arms long, but oftentimes the hands and feet ſhort and fleſhy: the hair and eyes generally a dark hazle, of perfect ſight, and lively wanton look; the underſtanding ſound, and judicious in worldly affairs. Gemini is defined an airy, hot, moiſt, ſanguine, double-bodied, maſculine, diurnal, weſtern, ſign, of the airy triplicity. It is the day-houſe of Mercury; and conſiſts of eighteen fixed ſtars. The diſeaſes produced by this ſign are, all the infirmities of the arms, ſhoulders, and hands, phrenzy-fevers, corrupt blood, fractures, and diſorders in the brain. The regions over which it preſides are, the weſt and ſouth weſt of England, Brabant, Flanders, America, Lombardy, Sardinia, and Wittembergia; the cities of London, Mentz, Corduba, Bruges, Hasford, Norringberg, Louvaine, Mogontia, and Verſailles. In man he governs the hands, arms, and ſhoulders; and rules all mixed red and white colours.

CANCER, ♋.

This ſign, like a watery mooriſh land, is by nature cold and moiſt; and, when it aſcends at the time of birth, it yields a native fair and pale, of a ſhort and ſmall ſtature, the upper part of the body generally large, with a round face, brown hair, and grey eyes; of qualities phlegmatic and heavy, effeminate conſtitution, and ſmall voice; if a woman, inclined to have many children. Cancer is the only houſe of the moon, and

is

is the firſt ſign of the watery or northern triplicity; it is a watery, cold, moiſt, phlegmatic, feminine, nocturnal, moveable, fruitful, ſolſtical, ſign; and comprehends nine fixed ſtars. Peculiar to this ſign are all diſorders of the breaſt and ſtomach, pleuriſies, indigeſtion, ſhortneſs of breath, want of appetite, cancers, coughs, phthiſics, dropſies, ſurfeits, impoſthumes, aſthmas, and conſumptions. The regions which are more immediately under the government of this ſign, are Scotland, Holland, Zealand, Grenada, Burgundy, Numidia, Africa, Bythinia, Phrygia, Cholcis, and Carthage; together with the cities of Conſtantinople, Tunis, York, St. Andrew's, Venice, Algiers, Genoa, Amſterdam, Magdenburg, Cadiz, St. Lucia, and New-York. In man, it governs the breaſt, ribs, lungs, liver, pleura, and ventricle of the ſtomach; and the colour it rules is green and ruſſet.

LEO, ♌.

Leo is the only houſe of the ſun, by nature fiery, hot, dry, maſculine, choleric, barren, and commanding, eaſtern, and of the fiery triplicity; and claims twenty-ſeven of the fixed ſtars. When this ſign aſcends in a nativity, it denotes that the native will be of a large maſculine body, broad ſhoulders, and auſtere countenance; dark or yellowiſh hair, large commanding eye, ſprightly look, and ſtrong voice; the viſage oval, and ruddy, or ſanguine; a reſolute and courageous ſpirit, aſpiring mind, free and generous heart, with an open, bold, and courteous, diſpoſition. It muſt however be remarked, that the beginning and middle of this ſign produces all the above faculties in the greateſt degree of ſtrength; and that, in the latter part of the ſign, the native will be rather ſpare and thin, with light flaxen hair, and of a weaker conſtitution and temperature. The diſeaſes produced under Leo, are all the paſſions and affections of the heart, as convulſions, ſwoonings, tremblings, qualms, violent fevers, plagues, peſtilences, ſmall-pox, meaſles, yellow jaundice, pleuriſies, ſore eyes, and all diſeaſes ariſing from choler, and all pains in the back, ribs, and bowels. The provinces under the rule of Leo are, Italy, the Alps, Silicia, Bohemia, Phœnicia, Chaldea, part of Turkey, and Apulia; alſo the cities of Rome, Damaſcus, Cremona, Prague, Linzinus, Philadelphia, Syracuſe, Briſtol, Croton, and Ravenna. In man, it governs the heart and back, the vertebra of the neck, and pericranium. It rules the colours red and green.

VIRGO, ♍.

Virgo is an earthy, cold, dry, barren, feminine, ſouthern, nocturnal, melancholy ſign, of the earthy triplicity, and the houſe and exaltation of Mercury, conſiſting of twenty-four fixed ſtars. When this ſign aſcends it

it perſonates a decent and well-compoſed body, ſlender, and above the middle ſtature, of a ruddy brown complexion, black or dark brown lank hair, the viſage ſomewhat round, the voice ſmall and ſhrill, a witty and ingenious mind, ſtudious, but rather unſtable; and, if the aſcendant be free from the malevolent aſpects of Saturn, and this ſign aſcends with Mercury therein, the perſon who hath them ſo ſituated at his birth will be an excellent orator. The particular diſeaſes of this ſign, are thoſe produced by worms, wind, and obſtructions; hardneſs of the ſpleen, mother, hypocondriac melancholy, cholic, and iliac paſſion. The regions under the government of Virgo, are Babylon, Meſopotamia, Aſſyria, Achaia, Greece, Croatia, Corinthia, Crete, the Duchy of Athens, part of Gallia Comata, part of Rhenus and the Lower Sileſia; with the cities of Jeruſalem, Corinth, Navarre, Arethium, Brunduſium, Padua, Toulouſe, Paris, Baſil, Cratiſlavia, Heidelburg, Sigina, Erphordia, and Lyons. In man in governs the belly, bowels, ſpleen, omentum, navel, and diaphragm; and it rules the colour black ſpeckled with blue.

LIBRA, ♎.

Libra is a ſign aerial, ſanguine, hot, and moiſt, equinoctial, cardinal, moveable, maſculine, weſtern, diurnal, and humane; the day-houſe of Venus, of the airy triplicity, and conſiſts of eight ſtars. At a birth it produces one of a tall, ſtrait, and well-made, body; of a round, lovely, and beautiful, viſage, a fine ſanguine complexion in youth, but in old age commonly brings pimples, or a very deep red colour in the face; the hair yellow, or ſomewhat tending to flaxen, long and lank, grey eyes, of a courteous friendly diſpoſition, with a mind juſt and upright in all its purſuits. The diſeaſes common to this ſign are, the ſtone, gravel, heat, wind, cholic, and diſeaſes in the loins, impoſthumes or ulcers in the reins, bladder, or kidnies; corruption of blood, weakneſs in the back, and gonorrheas. The regions under its peculiar ſway, are Baſtriana, Caſpia, Seres, Oaſis, Æthiopia, Sabandia, Alſatia, Sundgavia, Livonia, Auſtria, Pannonia, Portugal, and the Dukedom of Savoy. Alſo the cities of Liſbon, Spria, Placentia, Lauday, Frieſbury, Heilborn, Antwerp, Frankfort, Vienna, Olyſiponis, Arafatum, Cajeta, Charles-Town, Sueſſa, Argentum, Velkkirchium, and Halafriſinga. In man it governs the reins, kidneys, and bladder; and the colours under its rule are black, dark crimſon, or tawney.

SCORPIO, ♏.

Scorpio is a moiſt, cold, phlegmatic, feminine, nocturnal, fixed, northern, ſign; the night-houſe and joy of Mars, and is of the watery trigon; and includes twelve ſtars. It gives a ſtrong, robuſt, corpulent,

body, of middle ſtature, broad viſage, brown complexion, and brown curling hair; an hairy body, ſhort neck, and ſhort thick legs, quick in bodily motion, but reſerved and thoughtful in converſation. The diſeaſes incident to Scorpio, are the ſtone and gravel in the bladder, ſtranguary, and other imperfections in the urinal paſſage; ruptures, fiſtulas, hemorrhoides, venereal diſeaſe, running in the reins, priapiſms, ſcurvy, and piles. It bears rule over the regions of Matragonitida, Commagena, Cappadocia, Judea, Idumea, Mauritania, Getulia, Catalonia, Norwegia, the Weſt Sileſia, and the Upper Bavaria, the kingom of Fez, and Barbary; together with the cities of Algiers, Valentia, Trapizuntia, Aquila, Poſtoria, Camerinum, Petavium, Meſſina, Vienna of the Allobroges, Gedandum, Crema, Ariminum, and Frankfort upon Oder. In man it governs the privities, ſeminal veſſels, groin, bladder, and fundament; and prefers a brown colour.

SAGITTARIUS, ♐.

Sagittarius is a fiery, hot, dry, maſculine, diurnal, eaſtern, common, bicorporal, ſign, of the fiery trigon; the houſe and joy of Jupiter; containing thirty-one ſtars. At a birth it endows the native with a well-formed body, rather above the middle ſtature; with an handſome comely countenance, a viſage ſomewhat long, ruddy complexion, cheſnut-coloured hair, but ſubject to baldneſs; the body ſtrong, active, and generally makes a good horſeman; ſtout-hearted, intrepid, and careleſs of danger. The diſeaſes proper to this ſign, are the ſciatica, windy gouts, running ſores, heat of the blood, peſtilential fevers, and diſorders produced by intemperateneſs, and falls from horſes. The regions under its government are thoſe of Arabia Felix, Tyrrhenia, Celtica, Hiſpaniola, Dalmatia, Sclavonia, Hungaria, Moravia, Miſnia, Provincia, Lyguria, and Spain; the cities of Toledo, Mutina, Narbonne, Avignon, Cologne, Agrippina, Stutgardia, Rottemburgus, Cullen, Tuberinum Indemburges, and Buda. In man it governs the thighs, hips, and os ſacrum, and rules the yellow green colour, tending to red.

CAPRICORN, ♑.

Capricorn is an earthy, cold, dry, melancholy, feminine, nocturnal, moveable, cardinal, ſolſticial, domeſtic, ſouthern, quadrupedian, ſign, of the earthy triplicity, the houſe of Saturn, and exaltation of Mars; and contains twenty-eight ſtars. When this ſign governs a nativity, it produces a ſlender ſtature, of a dry conſtitution, long thin viſage, ſmall beard, dark hair, long neck, and narrow chin and breaſt; with a diſpoſition collected, witty, and ſubtle. The diſeaſes peculiar to Capricorn, are the gout, ſprains, fractures, diſlocations, leproſy; itch, ſcabs, and

and all diſeaſes of melancholy, and hyſterics. The regions over which it bears ſway, are thoſe of India, Ariana, Macedonia, Illyria, Thracia, Boſnia, Mexico, Bulgaria, Greece, Muſcovy, Lithuania, Saxony, Morea, the Orcades, Stiria, Romandiola, Marchia, Heſſia, Teringia, and Albany. Likewiſe the cities of Juliacum, Chevonia, Berga, Mecklingberg, Gaudanum, Vilna, Oxford, Brandenburgh, Auguſta, Conſtantia, Derrhona, Feventra, Fortona, and Pratum. In man in governs the knees and hams; and rules the black or dark brown colour.

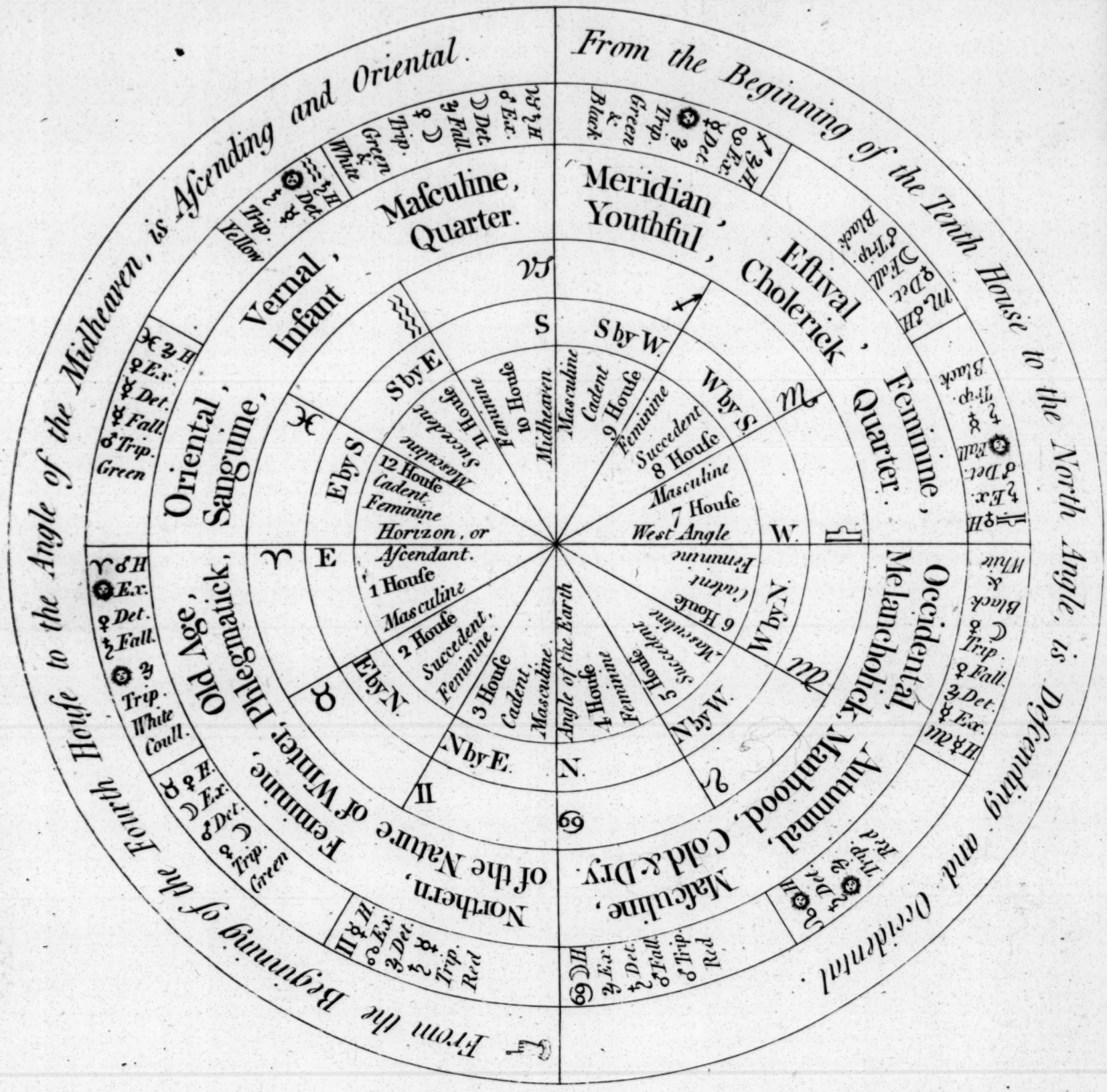
AQUARIES, ♒.

Aquaries is an hairy, hot, moiſt, rational, fixed, humane, diurnal, ſanguine, maſculine, weſtern, ſign; of the airy triplicity; the day-houſe of Saturn, and comprehends, in its degrees of the zodiac, twenty-four ſtars. In a nativity, it denotes a perſon of well-ſet, thick, robuſt, ſtrong, body, long viſage, and pale delicate countenance; clear ſanguine complexion, with bright ſandy or dark flaxen hair. The diſeaſes common to this ſign are, lameneſs and bruiſes in the ancles, fractures and diſlocations, corruption and putrefaction of the blood, gouts, cramps, and rheumatiſms. The regions under its government are, Oxiana, Sogdiana, the Deſerts of Arabia, Patrea, Azania, Sarmatia, Great Tartary, Wallachia, Red Ruſſia, Dania, the ſouth part of Sweden, Weſtphalia, Moſſelani, Pedemantum, part of Bavaria, Croatia, Germany, and Muſcovy; with the cities of Hamburgh, Breva, Montſerrat, Trent, Piſaurum in Italy, Saliſburgus, Ingolſtadius, Forum, Sempronium, and Bremen. In man it governs the legs and ancles; and rules the ſky-colour, or blue.

PISCES, ♓.

Piſces is a watery, cold, moiſt, feminine, phlegmatic, nocturnal, common, bicorporal, northern, idle, effeminate, ſickly, fruitful, ſign, of the watery triplicity, the houſe of Jupiter, and the exaltation of Venus; and conſiſts of twenty-four ſtars. It produces a native of a ſhort ſtature, pale complexion, thick ſhoulders, brown hair, of a fleſhy body, not very upright; round-ſhouldered, with an incurvating of the head. The diſeaſes produced by this ſign, are gouts, lameneſs, and pains incident to the feet; ſalt phlegm, biles, pimples, and ulcers proceeding from putrified blood, alſo all cold and moiſt diſeaſes. The regions it governs are Phazonia, Nazomonitidis, Garmatia, Lydia, Pamphilia, Sileſia, Calabria, Portugal, Normandy, Galicia, Luſitania, Egypt, Garomentus; and the cities of Alexandria, Sibilia, or Hyſpalis Compoſtella, Parantium, Rhotomagum, Normatia, Ratiſbonne, and Rhemes. In man it governs the feet and toes, and preſides over the pure white colour.

It may perhaps be thought, by ſome of my readers, that the foregoing influences, attributed to the twelve ſigns of the zodiac, are merely conjectural and imaginary. But the artiſt, whoever he be, that has the good ſenſe to determine for himſelf, by the ſtandard of experience and obſervation only, will carefully attend to all that has been ſtated, as the particular effect and virtue of each reſpective ſign. For, without an intimate aquaintance with them, no correct judgment can be formed upon any nativity; but, on the contrary, if the foregoing are ſtrictly attended to, no one who tries them will ever find an error in his calculations.



A TABLE, exhibiting at one View, the Natures, Dignities, Triplicities, & Affections of the Signs and Planets.

Conſiderations on the Natural Properties, Influences, and Effects, of the SUN, MOON, and PLANETS.

THE importance of theſe celeſtial luminaries in the ſcale of Nature, and the force of their operations upon the animal and vegetable ſyſtems, require that they ſhould be thoroughly inveſtigated, and their properties well underſtood, before any advances are made in calculating nativities, or reſolving horary queſtions. We ſhall begin with Saturn, the moſt remote of the ſuperior planets, and conſider them individually, in the following order:

Saturn	♄	Mars	♂	Venus	♀
Jupiter	♃	Luna	☽	Mercury	☿

And the central Sun ☉.

There are alſo other characters which we ſhall have occaſion to ſpeak of. The Dragon's Head ☊, the Dragon's Tail ☋, and the Part of Fortune ⊕. And firſt,

Of SATURN, ♄.

Saturn is the moſt ſupreme, or moſt elevated, of all the planets, being placed between Jupiter and the firmament, at about ſeven hundred and eighty millions of miles from the ſun. It travels in its orb at the rate of eighteen thouſand miles every hour, and performs its annual revolution round the ſun in twenty-nine years, one hundred and ſixty-ſeven days, and five hours, of our time; which makes only one year to that planet. And, though it appears to us no larger than a ſtar of the third magnitude, yet its diameter is found to be no leſs than ſixty-ſeven thouſand Engliſh miles; and conſequently near ſix hundred times as big as the earth! This planet is ſurrounded by a thin broad ring, ſomewhat reſembling the horizon of an artificial globe; and it appears double when ſeen through a good teleſcope. It is inclined thirty degrees to the ecliptic, and is about twenty-one thouſand miles in breadth; which is equal to its diſtance from Saturn on all ſides. There is reaſon to believe that the ring turns round its axis, becauſe, when it is almoſt edge-ways to us, it appears ſomewhat thicker on one ſide of the planet than on the other; and the thickeſt edge has been ſeen on different ſides at different times. But, Saturn having no viſible ſpots on his body, whereby to determine the time of his turning round his axis, the length of his days and nights and the poſition of his axis are wholly unknown to us. He has two degrees forty-eight minutes north, and two degrees forty-nine minutes ſouth, latitude. He

is retrograde one hundred and forty days, and ſtationary five days before and five days after his retrogradation.

Saturn is in nature cold and dry, occaſioned by his being ſo far removed from the heat of the ſun; abounds in moiſt vapours, and is a melancholy, earthy, maſculine, ſolitary, diurnal, malevolent, planet; and the greater infortune. His effects, when lord of the aſcendant, or principal ruler of a nativity, with all his qualities, are as follow: he produces a middle ſtature, with a dark, ſwarthy, or pale, complexion, ſmall leering black eyes, broad forehead, lean face, lowering brow, thick noſe and lips, large ears, black or brown hair, broad ſhoulders, thin beard, with ſmall lean thighs and legs. If this planet is well dignified at the time of birth, the native will be of an acute and penetrating imagination; in his conduct, auſtere; in words, reſerved; in ſpeaking and giving, very ſpare; in labour, patient; in arguing or diſputing, grave; in obtaining the goods of this life, ſtudious and ſolicitous; in his attachments, either to wife or friend, conſtant and unequivocal; in prejudice or reſentment, rigid and inexorable. But, if this planet be ill dignified at the time of birth, the native will be naturally ſordid, envious, covetous, miſtruſtful, cowardly, ſluggiſh, outwardly diſſembling, falſe, ſtubborn, malicious, and perpetually diſſatisfied with himſelf, and with all about him. When Saturn is oriental, the human ſtature will be ſhorter than uſual, and, when occidental, thin, lean, and leſs hairy. If his latitude be north, the native will be hairy and corpulent; if without any latitude, he will be of large bones and muſcles; and, if meridional, fat, ſmooth, and fleſhy; in his firſt ſtation, ſtrong, and well-favoured; and, in his ſecond ſtation, weak and ill-favoured. Theſe remarks likewiſe hold good with reſpect to all the other planets. It is alſo to be remarked, that, when Saturn is ſignificator of travelling, he betokens long and laborious journeys, perilous adventures, and dangerous impriſonment. Saturn governs the ſpleen, right ear, bones, teeth, joints, and retentive faculty, in man; and rules every thing bitter, ſharp, or acrid. His government and effects in all other reſpects are as follow.

Diſeaſes under Saturn.—All melancholy and nervous affections, quartan agues, falling ſickneſs, black jaundice, tooth-ach, leproſy, defluxions, fiſtulas, pains in the limbs and joints, gout, rheumatiſm, hemorrhoids, deafneſs, inſanity, palſy, conſumption, dropſy, chin-cough, fractures, apoplexies, and all phlegmatic humours; and, in conceptions, he rules the firſt and the eighth months.

Herbs and plants under Saturn.—Barley, fumatory, beech-tree, bifoil, birdsfoot, biſtort, buckſhorn, plantane, vervane, ſpinach, bearsfoot, wolf-bane,

bane, fern, ſage, box, poppy, angelica, tamarind, capers, rue, willow, yew-treee, cypreſs-tree, hemp, pine-tree, wild campions, pilewort, cleavers, clowns woundwort, comfrey, cudweed, croſswort, darnel, dodder, epithymum, elm-tree, oſmond royal, flea-wort, flix-weed, gout-wort, ſtinking gladen, winter-green, hound's tongue, hawk-weed, hemlock, henbane, horſetail, knap-weed, knot-graſs, medler, moſs, mullen, night-ſhade, polypody, quince, rupture-wort, ruſhes, Solomon's ſeal, yarrow, cetrach, Saracen's conſound, ſervice tree, tamariſk, black thorn, melancholy thiſtle, thorowax, tutſan, aconite, aſphodil, agnus caſtus, ſtarwort, orach, ſhepherd's purſe, black hellebore, mandrake, opium. In gathering his herbs the ancients turned their faces towards the eaſt, in his planetary hour, when in an angle, and eſſentially fortified, with the moon applying to him by ſextile or trine.

Stones, metals, and minerals.—The ſapphire, and lapis lazuli, or that ſtone of which azure is made; likewiſe all unpoliſhed black and blue ſtones; the loadſtone, tin and lead, and the droſs of all metals.

Animals under Saturn.—The aſs, the cat, the hare, mouſe, dog, wolf, bear, elephant, baſiliſk, crocodile, ſcorpion, adder, ſerpent, toad, hog, and all creeping things produced by putrefaction. Alſo the tortoiſe, the eel, and all kinds of ſhell-fiſh. Among birds, the crow, lapwing, owl, bat, crane, peacock thruſh, blackbird, oſtrich, and cuckow.

Weather and winds.—He brings cloudy, dark, obſcure, weather, with cold biting winds, and thick, heavy, condenſed, air These are his general effects; but the more particular and immediate alterations of weather produced by this planet are only to be known by his ſeveral poſitions and aſpects with other planets, fortitudes, and debilities, of which I ſhall treat at large in my third book. Saturn delights in the eaſtern quarter of the heavens, and cauſeth the eaſtern winds. He is friendly to Jupiter, Sol, and Mercury, but at enmity with Mars, Venus, and the Moon.

Triplicity and Signs.—He governs the ſign Capricorn by night, and Aquaries by day, and the airy triplicity by day. Of the weekly days he rules Saturday, the firſt hour from ſun riſing, and the eighth hour of the ſame day, and the firſt hour of Tueſday night.

Regions under Saturn.—Bavaria, Saxony, Stiria, Romandiola, Ravenna, Conſtantia, and Ingoldſtadt.

Years.—Saturn's greateſt year is four hundred and ſixty-five; his great is fifty-ſeven; his mean, forty-three and a half; and his leaſt, thirty. The ſignification of which, in aſtrology, is, that if a kingdom, city, town,

town, principality, or family, takes its riſe when Saturn is eſſentially and occidentally ſtrong, and well fortified, it is probable the ſame will continue in honour and proſperity, without any material alteration, for the ſpace of four hundred and ſixty-five years. Again, if in a nativity Saturn is well dignified, is lord of the geniture, and not afflicted by any croſs-aſpects, then the native, according to the common courſe of nature, may live fifty-ſeven years; if the planet be but meanly dignified, then the native will not live more than forty-three years; and, if he be weakly dignified, he will not live more than thirty years; for the nature of Saturn at beſt is cold and dry, which are qualities deſtructive to health and long life in man.

Orb.—Saturn's orb is nine degrees before and after any aſpect; that, is, his influence begins to operate, when either he applies, or any planet applies to him, within nine degrees of his perfect aſpect; and his influence continues in force until he is ſeparated nine degrees from the aſpect partial.

JUPITER, ♃.

Jupiter is the next planet below Saturn, and called the *greater fortune*. He appears to our ſight the largeſt of any ſtar in magnitude except Venus; and is of a bright reſplendent clear aſpect. Modern aſtronomers have proved him to be four hundred and twenty-ſix millions of miles from the the ſun, and above a thouſand times bigger than our earth; he goes in his orbit at the aſtoniſhing rate of near twenty-ſix thouſand miles an hour, and his diameter is computed at eighteen thouſand Engliſh miles, which is more than ten times the diameter of the earth. He completes his courſe through the twelve ſigns of the zodiac in eleven years, three hunred and fourteen days, and twelve hours. He is conſiderably ſwifter in motion than Saturn; but to us his mean motion is four minutes fifty-nine ſeconds; his ſwift motion fourteen minutes. He has exaltation in fifteen degrees of Cancer; ſuffers detriment in Gemini and Virgo, and receives his fall in fifteen degrees of Capricorn. His greateſt latitude north is one degree thirty-eight minutes; and his greateſt latitude ſouth, one degree and forty minutes. He is retrograde one hundred and twenty days; and ſtationary five days before and four days after his retrogradation. His orb, or radiation, is nine degrees before and after any of his aſpects.

Jupiter is a diurnal, maſculine, planet, temperately hot and moiſt, airy and ſanguine; author of temperance, modeſty, ſobriety, and juſtice. He rules the lungs, liver, reins, blood, digeſtive virtue, and na-

ral faculties of man. When he preſides over a nativity, he gives an erect and tall ſtature, a handſome roſy complexion, an oval viſage, high forehead, large grey eyes, ſoft thick brown hair, a well-ſet comely body, ſhort neck, large wide cheſt; robuſt, ſtrong, and well-proportioned, thighs and legs, with long feet; his ſpeech ſober and manly, and his converſation grave and commanding. And, if well dignified at the birth, this planet betokens moſt admirable manners and diſpoſition to the native. He will be in general magnanimous, faithful, and prudent, honourably aſpiring after high deſerts and noble actions, a lover of fair dealing, deſirous of ſerving all men; juſt, honeſt, and religious; of eaſy acceſs, and of affable manners and converſation; kind and affectionate to his family and friends; charitable and liberal to the utmoſt extent of his abilities; wiſe, prudent, and virtuous, hating all mean and ſordid actions. But, if Jupiter be ill-dignified and afflicted with evil aſpects at the time of birth, he then betokens a profligate and careleſs diſpoſition, of mean abilities, and ſhallow underſtanding; a bigot in religion, and obſtinate in maintaining erroneous doctrines; abandoned to evil company; eaſily ſeduced to folly and extravagance; a ſycophant to every one above him, and a tyrant in his own family. If the planet be oriental at the birth, the native will be more ſanguine and ruddy, with larger eyes, and more corpulent body, and generally has a mole or mark upon the right foot. If occidental, then it beſtows a moſt fair and lovely complexion, particularly to a female; the ſtature ſomewhat ſhorter, the hair light brown, or approaching to flaxen, but thin round the temples and forehead.

Diſeaſes under Jupiter.—All infirmities of the liver, obſtructions, pleuriſies, apoplexies, inflammation of the lungs, infirmities in the left ear, palpitations of the heart, cramps, pains in the back, diſorders in the reins, proceeding from corruption of blood; quinſies, windineſs, fevers, proceeding from a ſuperabundance of blood; all griefs in the head, pulſe, ſeed, arteries, convulſions, pricking and ſhooting in the body, and putrefaction of the humours. In generation, he governs the ſecond and the ninth months.

Herbs and plants.—Agrimony, Alexander, aſparagus, avens, bay-tree, elecampain, beets, betony, borrage, bilberries, bugloſs, chervil, colts-foot, ſweet Cicely, cinquefoil, alecoſt, dandelion, docks, bloodwort, quickgraſs, endive, harts-tongue, hyſſop, liverwort, lungwort, ſweet-maudlin, oak-tree, red roſes, ſage, ſaucealone, ſcurvy-graſs, ſuccory, cherries, lady's thiſtle, barberries, ſtrawberries, liquorice, apples, mulberries, myrobolans, olives, peaches, pear-tree, ſelf-heal, wheat, madder, maſtic, ſugar, honey, rhubarb, violets, pomegranate, mint, ſaffron, daiſy, feverfew, nutmegs, gillyflowers, mace, cloves, flax, balm, fumitory, wild

and ſweet marjoram, St. John's wort, almond-tree, hazel, fig-tree, gooſeberry-tree, pine-tree, coral-tree, ivy, and the vine. Rule for gathering, the ſame as under Saturn.

Stones, metals, and minerals.—The topaz, amethyſt, marble, emerald, chryſtal, ſapphire, hyacinth, bezoar, and freeſtone. Tin, lead, and pewter.

Animals.—The unicorn, doe, hart, ſtag, ox, elephant, horſe, ſheep, and all domeſtic animals that do not fly the dominion of man. Alſo the whale, dolphin, ſea-ſerpent, and ſheth-fiſh. Among birds, the eagle, ſtork, peacock, pheaſant, partridge, ſtock-dove, ſnipe, lark, &c.

Weather and winds.—Jupiter produces pleaſant, healthful, and ſerene, weather; and governs the north and north-eaſt winds. He is friendly with Saturn, Sol, Venus, Mercury, and Luna; but at enmity with Mars. We call Thurſday his day; and he rules on Sunday night. His influence commences an hour after ſun riſe, and he governs the firſt hour and the eighth.

Signs and triplicity.—He rules the celeſtial ſign Sagittary by day, and Piſces by night. The effect of which is, that, if Jupiter be ſignificator in the revolution of any year, by day, and in Sagittary, he is ſo much the more fortified; and, if in Piſces, in a nocturnal revolution, the effect is the ſame. The obſervation extends to all the other planets. He preſides over the fiery triplicity by night; ſo that, if Jupiter be in twenty degrees of Aries, or the tenth degree of Leo, in any *diurnal* revolution, he ſhall be accounted peregrine, as not having any dignity therein, being neither in his houſe, exaltation, term, triplicity, or face; but, in a *nocturnal* revolution, he would not be accounted peregrine, for then he would have triplicity in both theſe ſigns.

Journeys.—When he is ſignificator, he denotes pleaſant travelling, good ſucceſs, ſafety, health, and mirth.

Countries under Jupiter.—Spain, Hungary, Babylon, Perſia, and Cullen.

Colours under Jupiter.—Sea-green, blue, purple, aſh-colour, a mixed yellow and green.

Years.—Jupiter's greateſt year is four hundred and twenty-eight; the longeſt year he gives is ſeventy-nine; his mean year is forty-five; and, his leaſt year is twelve.

MARS,

MARS, ♂.

Mars is next located to Jupiter, and is the firſt planet above the earth and Moon's orbit. His diſtance from the Sun is computed at one hundred and twenty-five millions of miles; and, by travelling at the rate of forty-ſeven thouſand miles every hour, he goes round the Sun in ſix hundred and eighty-ſix of our days, and four hours; which is the exact length of his year, and contains ſix hundred and ſixty-ſeven days and three quarters; but every day and night together is forty minutes longer than with us. His diameter is four thouſand four hundred and forty-four miles, which is but a fifth part ſo large as the earth. He is of a deep fiery red colour, and, by his appulſes to ſome of the fixed ſtars, ſeems to be encompaſſed by a very groſs atmoſphere. His mean motion is thirty-one degrees twenty-ſeven minutes; and his ſwift motion from thirty-two to forty-four minutes. His exaltation is in twenty-eight degrees of Capricorn; his fall in twenty-eight degrees of Cancer, and his detriment in Libra and Taurus. His greateſt north latitude is four degrees thirty-one minutes; and his greateſt ſouth latitude ſix degrees forty-ſeven minutes. He is retrograde eighty days, and ſtationary two or three days before retrogradation, and two days before direction. His orb or radiation is ſeven degrees before and after any of his aſpects.

Mars is a maſculine nocturnal planet, in nature hot and dry, choleric and fiery, the leſſer infortune, author of quarrels, diſſentions, ſtrife, war, and battle; and rules the gall, left ear, head, face, ſmell, imagination, and attractive faculty, of man. This planet, preſiding at a birth, renders up a ſtrong well-ſet body, of ſhort ſtature, but large bones, rather lean than fat; a brown ruddy complexion, red, ſandy, flaxen, or light brown, hair; round face, ſharp hazel eyes, confident bold countenance, active and fearleſs. If well dignified, the native will inherit a courageous and invincible diſpoſition; unſuſceptible of fear or danger; hazarding his life on all occaſions, and in all perils; ſubject to no reaſon in war or contention; unwilling to obey or ſubmit to any ſuperior; regardleſs of all things in compariſon of triumphing over his enemy or antagoniſt; and yet prudent in the management and direction of his private concerns. If the planet be ill dignified, and afflicted with croſs aſpects, the party will then grow up a trumpeter of his own fame and conſequence, without decency or honeſty; a lover of malicious quarrels and affrays; prone to wickedneſs and ſlaughter, and in danger of committing murder, of robbing on the highway, of becoming a thief, traitor, or incendiary; of a turbulent ſpirit, obſcene, raſh, inhuman, and treacherous, fearing neither God nor man; given up to every ſpecies of fraud, violence, cruelty, and oppreſſion. If the planet be

be oriental at the nativity, the native will be above the middle ſtature, very hairy, and of a clearer complexion. If occidental, the native will be ſhort, of a more ruddy complexion, a ſmall head, with yellow hair, and a dry conſtitution.

Diſeaſes under Mars.—Peſtilential fevers, plagues, murrains, tertian agues, megrims, carbuncles, yellow jaundice, burnings and ſcaldings, ringworms, bliſters, phrenzy-fevers, all hot and feveriſh complaints in the head, bloody flux, fiſtulas, diſeaſes of the genitals, wounds of every deſcription, ſtone in the reins and bladder, the diſuria, iſcuria, diabetes, ſtranguary, ſmall-pox, ſhingles, St. Anthony's fire, choler, and all choleric diſeaſes, wounds or bruiſes by iron or fire, overflowing of the gall, and all effects proceeding from intemperate anger and paſſion.

Herbs and plants.—Arſeſmart, aſſarum, barberry-buſh, broom, ſweet baſil, rape, butcher's broom, bramble, brooklime, betony, crow-foot, madder, wake robin, crane's bill, cotton-thiſtle, toad-flax, garlic, hurt-buſh, hawthorn, hops, maſter-wort, rocket, muſtard, hedge-muſtard, onions, dittany, carduus benedictus, radiſh, horſe-radiſh, rhubarb, rhapontic, monk's rhubarb, thiſtles, woolly thiſtle, ſtar-thiſtle, treacle-muſtard, dyers weed, wormwood, birthwort, camelion thiſtle, danewort, eſſue, cornel-tree, euphorbium, ſpearwort, white-hellebore, ſpunge, laurel ſteel, monk's hood, leeks, ſcammony, colloquintida, elaterium, devil's milk, nettles, ginger, pepper, red ſanders, briers, commock, horehound, and all trees that are prickly, and thorny.—Rule for gathering, the ſame as before.

Stones, metals, and minerals.—The bloodſtone, load-ſtone, jaſper, touch-ſtone, adamant, amethyſt of divers colours; antimony, ſtone-ſulphur, vermillion, white arſenic, &c.

Animals.—The maſtiff, wolf, tyger, cockatrice, panther, and all ſuch beaſts as are ravenous and wild. Alſo the ſhark, pike, barble, fork fiſh, all ſtinging water ſerpents, and voracious fiſh. Of birds, the hawk, kite, raven, vulture, owl, cormorant, crow, magpie, and all birds of prey.

Weather and winds.—Of Mars proceedeth thunder and lightning, fiery meteors, peſtilential air, and all ſtrange phenomena in the heavens. He rules the weſtern winds; and is friendly with all the planets except the Moon. Tueſday is his day; he rules the firſt and the eighth hours, and Friday nights.

Signs and triplicity.—Aries is his day-houſe, and Scorpio his night. He bears rule over the watery trigon, viz. Cancer, Scorpio, and Piſces.

Regions

Regions under Mars.—Jeruſalem, the Roman Empire, Evento, Saromatia, Lombardy, Batavia, Ferraria, Gothland, and the third climate.

Journeys.—In journeys he portends danger of robbery, loſs of life, and all the other perils attendant upon the traveller.

Years.—His greateſt revolution year is two hundred and fourteen; his great year is ſixty-ſix; his mean year is forty; his leaſt year is fifteen.

The MOON, ☽.

The Moon is next below Mars, being a ſatellite or attendant on the earth, and goes round it from change to change in twenty-nine days twelve hours and forty-four minutes; and round the Sun with it every year. The Moon's diameter is two thouſand one hundred and eighty miles; and her diſtance from the earth's centre is two hundred and forty thouſand miles. She goes round her orbit in twenty-ſeven days ſeven hours and forty-three minutes, moving about two thouſand two hundred and ninety miles every hour? and turns round her axis exactly in the time that ſhe goes round the earth, which is the reaſon of her always keeping the ſame ſide towards us, and that her day and night taken together are as long as our lunar month. She is an opaque globe, like the earth, and ſhines only by reflecting the light the Sun; therefore, whilſt that half of her which is towards the Sun is enlightened, the other part muſt be dark and inviſible. Hence ſhe diſappears when ſhe comes between us and the Sun; becauſe her dark ſide is then towards us. When ſhe is gone a little way forward, we ſee a little of her enlightened ſide; which ſtill encreaſes to our view as ſhe advances forward, until ſhe comes to be oppoſite the ſun, and then her whole enlightened ſide is towards the earth, and ſhe appears with a round illumined orb, which we call the *Full Moon*; her dark ſide being then turned away from the earth. From the full ſhe ſeems to decreaſe gradually as ſhe goes through the other half of her courſe, ſhewing us leſs and leſs of her enlightened ſide every day, till her next change, or conjunction with the Sun, and then ſhe diſappears as before. Her mean motion is thirteen degrees, ten minutes, and thirty-ſix ſeconds; her ſwift, or diurnal motion often varies, but never exceeds fifteen degrees two minutes in twenty-four hours. Her greateſt north latitude is five degrees and ſeventeen minutes; and her greateſt ſouth latitude is five degrees and twelve minutes, or thereabouts. She is never ſtationary nor retrograde, but always direct; though, when ſhe is ſlow in motion, and goes leſs than thirteen degrees in twenty-four hours, ſhe is conſidered equivalent to a retrograde planet. Her exaltation is in the third degree of Taurus, her detriment in Capricorn, and her fall in three degrees of Scorpio. Her

orb, or radiation, is twelve degrees before and after any of her aſpects; and ſhe rules over all infants until the ſeventh year of their age.

The Moon is feminine, nocturnal, cold, moiſt, and phlegmatic. Her influence, in itſelf, is neither fortunate nor unfortunate, but as ſhe happens to fall in with the configurations of the other planets, and is then either malevolent or otherwiſe, as thoſe aſpects happen to be. And under theſe circumſtances ſhe becomes the moſt powerful of all the heavenly bodies in her operations, by reaſon of her proximity to the earth, and the ſwiftneſs of her motion, by which ſhe receives and tranſmits to us the light and influence of all the ſuperiors, by her configurations with them. When ſhe has rule in a nativity, ſhe produces a full ſtature, with fair and pale complexion, round face, grey eyes, lowering brow, very hairy, ſhort arms, thick hands and feet, ſmooth body, inclined to be fat, corpulent, and phlegmatic. If ſhe be impedited of the Sun at the time of birth, ſhe leaves a blemiſh on or near the eye; if ſhe be impedited in ſuccedent houſes, the blemiſh will be near the eye; but if with fixed ſtars, and in unfortunate angles, the blemiſh will fall in the eye, and will affect the ſight. If ſhe be well dignified at the nativity, the native will be of ſoft engaging manners and diſpoſition, a lover of the polite arts, and of an ingenious imagination, fond of novelties, and given to travelling, or rambling about the country; unſtable, and providing only for the preſent time, careleſs of futurity; timorous, prodigal, and eaſily affrighted; but loving peace, and deſiring to live free from the cares and anxieties of the world. If the native be brought up to a mechanical employment, he will be frequently tampering with a variety of different trades, but purſuing none of them long together. If the Moon be ill dignified at the birth, the native will be then ſlothful, indolent, and of no forecaſt; given up to a drunken, diſorderly, beggarly, life, hating labour, or any kind of buſineſs or employment. When oriental, ſhe inclineth more to corpulence; but, when occidental, rather lean, awkward, and ill-formed.

Diſeaſes under the Moon.—The palſy, cholic, complaints of the bowels, the ſtone and gravel, overflowings or obſtructions of the terms, dropſy, fluxes and diſentery, all cold and rheumatic complaints, worms in the belly, diſorders of the eyes, ſurfeits, coughs, convulſions, falling ſickneſs, king's-evil, impoſthumes, ſmall-pox, lethargy, meaſles, phrenzies, apoplexies, vertigo, lunacy, and all crude humours in any part of the body. In conception ſhe rules the ſeventh month; and governs the brain, the ſtomach, bowels, bladder, the left eye in man, and the right eye in woman, and the whole expulſive faculty.

Herbs

Herbs and plants.—Adder's tongue, cabbages, colewort, duck's-meat, water-flag, lily, water lily, flower de luce, lettuce, fluellin, moonwort, looſe-ſtrife, mouſe-ear, orpine, poppies, purſlane, privet, rattlegraſs, turnips, white roſes, white and burnt ſaxifrage, wall flowers, willow-tree, toad-ſtool, water plantane, water agrimony, water betony, houſeleek, moon-herb, hyſſop, cucumber, endive, muſhrooms, poppies, linſeed, rapeſeed, and all ſuch herbs as turn towards the Moon, and increaſe and decreaſe as ſhe doth; the palm-tree, which ſends forth a twig every time the Moon riſes, and all ſuch trees and plants as participate or ſympathize with her, and are juicy and full of ſap. In gathering her herbs, the ſame rule is to be obſerved as with the other planets.

Stones and metals.—All ſtones that are white and green, the marcaſite, the chryſtal, the ſenenite, and all ſoft ſtones. Silver, and all hard white metals. And the colours white, pale green, and pale yellow.

Animals under the Moon.—All amphibious animals, or ſuch as delight in water, and all that ſympathize with the Moon, as the camelion, dog, hog, frog, hind, goat, baboon, panther, cat, the civet cat, mice, rats, &c. Among fiſhes, the ælurus, whoſe eyes increaſe and decreaſe according to the courſe of the Moon, and all other fiſhes of the like nature; the tortoiſe, the echeneis, the eel, crab, oyſter, lobſter, cockle, muſcle, and all kinds of ſhell-fiſh. Among birds, the gooſe, ſwan, duck, dive-dapper, moorhen, the night-owl, night-raven, bat, and all ſorts of of water-fowl.

Weather and winds.—She produces weather according to her configurations with other planets, viz. with Saturn, cold, moiſt, and cloudy, weather; with Jupiter, warm and temperate air; with Mars, winds, clouded ſky, and ſudden ſtorms; with the Sun, ſhe varies the weather according to the time of the year; with Venus, warm and gentle ſhowers; with Mercury, ſtormy winds, and rain. But in the third part of this work, we ſhall treat on this ſubject more particularly. The Moon always occaſions thoſe winds ſignified by the planet to which ſhe applies in her configurations.

Signs and triplicity.—Of the celeſtial ſigns, ſhe has only Cancer allotted to her for her houſe. She rules the earthy triplicity by night viz. Taurus, Virgo, and Capricorn. She is in friendſhip with Jupiter, Sol, Venus, and Mercury; but at enmity with Saturn and Mars. Of the weekly days ſhe rules Monday, and Thurſday nights,

Regions.—She has dominion over Denmark, Holland, Zealand, Flanders, Noringberg, and North America.

Years.

Years.—Her greateſt year is three hundred and twenty; her great is one hundred and eight; her mean year is ſixty-ſix; and her leaſt year is twenty-five.

VENUS, ♀.

Venus is the next planet below the earth and Moon, having her orbit within that of the earth. She is computed to be fifty-nine millions of miles from the Sun, and, by moving at the rate of ſixty-nine thouſand miles every hour, ſhe paſſes through the twelve ſigns of the zodiac in two hundred and twenty-four days ſeventeen hours of our time nearly. Her diameter is ſeven thouſand nine hundred and ſix miles, and by her diurnal motion ſhe is carried about her equator forty-three miles every hour, beſides the ſixty-nine thouſand above-mentioned. When ſhe appears weſt of the Sun, ſhe riſes before him in the morning, and is called the *morning ſtar*; but, when ſhe appears eaſt of the Sun, ſhe ſhines in the evening after he ſets, and is then called the *evening ſtar*; and continues alternately for the ſpace of two hundred and ninety days in each of theſe ſituations. It may perhaps be thought ſurpriſing at firſt, that Venus ſhould continue longer on the eaſt or weſt ſide of the Sun than the whole time of her period round him; but the difficulty vaniſhes when we conſider that the earth is all the while going round the Sun the ſame way, though not ſo quick as Venus; and therefore her relative motion to the earth muſt in every period be as much ſlower than her abſolute motion in her orbit as the earth during that time advances forward in the ecliptic, which is two hundred and twenty degrees. To us ſhe appears through the teleſcope in all the various ſhapes of the Moon. Her mean motion is fifty-nine minutes eight ſeconds; and her daily or ſwift motion is from ſixty-two minutes to one degree twenty-two minutes; but never greater. Her utmoſt latitude, either north or ſouth, never exceeds nine degrees two minutes. Her exaltation is in twenty-ſeven degrees of Piſces, her detriment in Aries and Scorpio, and her fall in twenty-ſeven degrees of Virgo. She continues retrograde forty-two days, and is ſtationary two days before and two days after her ſtate of retrogradation. Her orb, or radiation, is ſeven degrees before and after any of her aſpects. In the human ſtructure ſhe governs the reins, back-bone, ſeed, and ſeminal veſſels; alſo the neck, throat, breaſts, and expulſive faculty; and rules the light blue and white colours.

Venus is a feminine planet, temperately cold and moiſt, nocturnal, the ſmaller fortune, author of mirth and conviviality, alluring to procreation and to the propagation of the ſpecies. When ſhe aſcends at a nativity, ſhe gives a handſome, well-formed, but not tall, ſtature; complexion fair and lovely, bright ſparkling eyes, of a dark hazel or black, the face round, regular, ſmooth, and engaging; the hair light brown, hazel, or cheſnut,

ſhining

ſhining and plentiful; the body regular and well-proportioned; of a neat, ſmart, and airy, diſpoſition; generally with dimples in the cheeks or chin, and often in both; the eyes wandering, and naturally amorous; in motion light and nimble; in voice ſoft, eaſy, ſweet, and agreeable, inclined to amorous converſation, and early engagements in love. If well dignified at the time of birth, the native will be of a quiet, even, and friendly, diſpoſition, naturally inclined to neatneſs, loving mirth and cheerfulneſs, and delighting in muſic; amorous and prone to venery, though truly virtuous, if a woman; yet ſhe will be given to jealouſy, even without cauſe. If the planet be ill dignified, then will the native be riotous, profligate, abandoned to evil company and lewd women, regardleſs of reputation or character; a frequenter of taverns, night-houſes, and all places of ill-fame; delighting in all the incitements to inceſtuous and adulterous practices; in principle a mere athieſt, wholly given up to the brutal paſſions of unbridled and uncultivated nature. If Venus be oriental at the time, the ſtature will be tall, upright, and ſtraight; but, if occidental, ſhort and ſtooping, though comely and well-favoured. If ſhe be ſignificatrix, in a journey, and well-dignified, ſhe portends much mirth, pleaſure, and ſucceſs, and promiſes ſafety and good fortune by the way.

Diſeaſes under Venus.—All diſorders of the belly and womb, ſuffocation, palpitation, heart-burn, diſlocation, priapiſm, impotency, hernias, diabetes, all ſtages of the venereal complaint, and all diſorders of the genitals, kidneys, reins, navel, back, and loins.

Herbs and plants.—Ale-hoof, alder-tree, apple-tree, ſtinking arach, alkakengi, archangel, beans, burdock, bugle, ladies' bed-ſtraw, biſhop's weed, blights, chickweed, chick-peaſe, clary, cock's head, cowſlips, daiſies, devil's bit, elder, eringo, featherfew, figwort, filapendula, fox-gloves, gromwel, groundſel, kidney-wort, ladies' mantle, mallows, herb Mercury, mint, motherwort, mugwort, parſnip, penny royal, periwinkle, primroſe, ragwort, roſes, ſow-thiſtles, ſpinach, tanſey, teaſels, violets, vervain, maiden-hair, coriander, melilot, daffodil, ſtone-parſley, ſanders, ſatyrian, wild thyme, muſk, the fig-tree, pomegranate, the Cyprus, ſweet-apple tree, peach, myrtle, walnut-tree, almond-tree, apricots, the fig-tree, turpentine-tree, ambergris, gum, laudanum, frankincenſe, and all ſweet odoriferous plants, as the lily, roſe, &c. In gathering, the ſame rule is to be obſerved as with the other planets.

Animals under Venus. All ſuch as are of a hot and amorous nature, as the dog, coney, bull, ſheep, goat, calf, panther, and hart. Among fiſhes, the pilchard, gilthead, whiting, crab, dolphin, and tithymallus. And, among birds, the ſwan, water-wagtail, ſwallow, pelican, nightingale,

pigeon, ſparrow, turtle-dove, ſtock-dove, crow, eagle, burgander, partridge, thruſh, blackbird, pye, wren, &c.

Stones and metals.—The beryl, chryſolite, emerald, ſapphire, cornelian, marble, green jaſper, ætites, the lazuli, coral, and alabaſter; alſo copper, braſs, and ſilver. She governs the light blue, and white, colour.

Weather and wind.—She denotes gentle ſhowers in winter, and temperate heat in ſummer; and ſhe rules the ſouth wind.

Signs and triplicity.—Of the celeſtial ſigns ſhe hath for her houſes Taurus and Libra. She rules over the earthy triplicity by day, viz. Taurus, Virgo, and Capricorn. She is friendly with Jupiter, Mars, Mercury, and the Sun and Moon; but is at enmity with Saturn, She preſides over Friday, and Monday night.

Years.—Her greateſt year is one hundred and fifty one; her great year is eighty-two; her mean year is forty-five; and her leaſt year is fifteen.

MERCURY, ☿.

Next to Venus, and within the orbits of all the other planets, is Mercury, and of courſe, the neareſt of them all to the central ſun. He completes his revolution, or traverſes through the twelve ſigns of the zodiac, in eighty-ſeven days and twenty-three hours of our time nearly; which is the length of his year. But, being ſeldom ſeen, on account of his proximity to the Sun, and having no ſpots viſible on his ſurface or diſk, the time of his rotation upon his own axis, and the length of his days and nights, are as yet unknown to us. His diſtance from the Sun is computed to be thirty-two millions of miles, and his diameter two thouſand ſix hundred. He moves round the Sun at the rate of ninety-five thouſand miles every hour; and receives from that luminary a proportion of light and heat almoſt ſeven times as great as that of the earth. At the times he becomes viſible, he appears of a bright ſilver colour, though generally faint and duſkiſh to the naked eye. His mean motion is fifty-nine minutes and eight ſeconds, and ſometimes ſixty minutes; and his diurnal motion is moſt times one hundred minutes a day. His greateſt latitude, both north and ſouth, is three degrees thirty-three minutes. His exaltation is in fifteen degrees of Virgo; his detriment in Sagittarius and Piſces; and his fall in fifteen degrees of Piſces. He is retrograde twenty-four days; and is ſtationary one day before and one day after retrogradation. His orb or radiation is ſeven degrees before and after any aſpect. He preſides over Wedneſday, and Saturday night; and governs the brain, tongue, hands, feet, and intellectual faculty of man.

Mercury

Mercury is the leaſt of all the planets; in nature cold, dry, and melancholy; but author of the moſt pointed wit, ingenuity, and invention. He is occaſionally both maſculine and feminine; and lucky, or unlucky, as his poſition in the heavens may happen to be. When he is in conjunction with a maſculine planet, he is maſculine, when with a feminine planet, feminine; good and fortunate, when joined with the fortunes; but evil and miſchievous, when in conjunction with malevolent aſpects. When he governs a nativity, he renders up a tall, ſtraight, thin ſpare body, narrow face, and deep forehead; long ſtraight noſe, eyes neither black nor grey; thin lips and chin, with but little beard; brown complexion, and hazel or cheſnut coloured hair; the arms, hands, and fingers, long and ſlender; and thighs, legs, and feet, the ſame. If orientally poſited, the ſtature will be ſhorter, with ſandy hair, and ſanguine complexion, ſomewhat ſun-burnt; the limbs and joints large and well ſet, with ſmall grey eyes. But, if occidental, the complexion will be quite ſallow, lank body, ſmall ſlender limbs, hollow eyes, of a red caſt, and of a dry conſtitution. If Mercury be well dignified at the nativity, the perſon will inherit a ſtrong ſubtil imagination, and retentive memory; likely to become an excellent orator and logician, arguing with much eloquence of ſpeech, and with ſtrong powers of perſuaſion; is generally given to the attainment of all kinds of learning; an encourager of the liberal arts; of a ſharp, witty, and pleaſant, converſation; of an unwearied fancy; and curious in the ſearch of all natural and occult knowledge: with an inclination to travel or trade into foreign countries. If brought up in the mercantile line, he will be ambitious of excelling in his merchandize, and will moſt times prove ſucceſsful in obtaining wealth. But, if the planet be ill-dignified, then the native will betray a diſpoſition to ſlander, and abuſe the character of every one without diſtinction; he will be a boaſter, a flatterer, a ſycophant, a buſy-body, a tale-bearer, given to propagate idle tales and falſe ſtories; pretending to all kinds of knowledge, though a mere ideot in his intellectual faculty, and incapable of acquiring any ſolid or ſubſtantial learning; apt to boaſt of great honeſty, yet very much addicted to mean and petty thievery.

Diſeaſes under Mercury.—All diſorders of the brain, vertigoes, madneſs, defects of the memory, convulſions, aſthmas, imperfections of the tongue, hoarſeneſs, coughs, ſnuffling in the noſe, ſtoppages in the head, dumbneſs and whatever impairs the intellectual faculty, and gout in the hands and feet. In conceptions he governs the ſixth month.

Herbs and plants.—Calamint, carrots, carraways, champignon, dill, fern, fennel, hogs fennel, germander, horehound, hazel nut, liquorice, ſweet marjoram, mulberry-tree, oats, parſley, pellitory of the wall,

ſamphire, ſavory, ſmallage, ſouthern-wood, trefoil, valerian, honey-ſuckle, annas, columbine, juniper-tree, piony, the herb Mercury, lugwort, dragons-wort, cubebs, vervain, hiera, treacle, and diombra wallnuts. In gathering, the ſame rules are to be obſerved as with the other planets.

Stones and metals.—The emerald, agate, red marble, topaz, mill-ſtone, marcaſite, and ſuch as are of divers colours. Alſo, quickſilver, block-tin, and ſilver marcaſite.

Animals.—The dog, and all ſagacious animals, and ſuch as do not fly the dominion of man; the ape, fox, weazle, hart, hyena, mule, hare, civet-cat, ſquirrel, ſpider, piſmire, ſerpent, adder, &c. Among fiſhes, the trochius, the fox-fiſh, the mullet, the pourcontrel, and the fork fiſh. And among birds, the linnet, parrot, popinian, ſwallow, martin, pye, and bulfinch.

Weather and winds.—He uſually cauſes rain, hail-ſtones, thunder, lightning, &c. according to the nature of the planet he happens to be in configuration with. He delights in the northern quarter of the heavens, and produces ſuch winds as are ſignified by the planet to which he applies in aſpect.

Signs and triplicity.—He has for his houſes the celeſtial ſigns Gemini and Virgo; and he rules the airy triplicity by night, namely, Gemini, Libra, and Aquaries.

Regions.—Flanders, Greece, Egypt, and the Eaſt and Weſt Indies.

Years.—His greateſt year is four hundred and fifty; his great is ſeventy-ſix; his mean year is forty-eight; and his leaſt year is twenty.

S O L, ☉.

Sol, or the Sun, is an immenſe globe or body of fire, placed in the common centre, or rather in the lower focus of the orbits of all the planets and comets; and turns round his axis in twenty-five days and ſix hours, as is evident by the motion of the ſpots viſible on his ſurface. His diameter is computed to be ſeven hundred and ſixty-three thouſand miles; and, by the various attractions of the circumvolving planets, he is agitated by a ſmall motion round the centre of gravity of the ſyſtem. He paſſes through the twelve ſigns of the zodiac in three hundred and ſixty-five days, five hours, forty-eight minutes, and fifty-ſeven ſeconds, which forms the tropical or ſolar year, by which ſtandard all our periods of time are meaſured. His mean motion is fifty-nine minutes and eight ſeconds; but

but his ſwift or diurnal motion is ſixty minutes, and ſometimes ſixty-one minutes, ſix ſeconds. He conſtantly moves in the ecliptic, and is therefore void of latitude; and, for the ſame reaſon, is never ſtationary or retrograde. His exaltation is in nineteen degrees of Aries; his detriment in Aquaries; and his fall in nineteen degrees of Libra. His orb or radiation is fifteen degrees before and after all his aſpects. In man, he governs the heart, back, arteries, the right eye of the male, and left of the female; and the retentive faculty. He preſides over Sunday, and Wedneſday night. He is friendly with Jupiter, Mars, Venus, Mercury, and the Moon; but is conſtantly at variance with Saturn.

The Sun is in nature maſculine, diurnal, hot, and dry, but more temperate than Mars, and, if well dignified, is always found equivalent to one of the Fortunes. When he preſides at a birth, the native is generally of a large, boney, ſtrong body, of a ſallow ſun-burnt complexion, large high forehead, with light or ſandy curling hair, but inclined to be ſoon bald; a fine, full, piercing, hazel eye; and all the limbs ſtraight and well proportioned. If he is well dignified, the native will be of a noble, magnanimous, and generous, diſpoſition; high-minded, but very humane; of a large and benevolent heart, affable, and courteous; in friendſhip, faithful and ſincere; in promiſes ſlow, but punctual. The ſolar man is not of many words; but, when he ſpeaks, it is with confidence, and to the purpoſe; he is uſually thoughtful, ſecret, and reſerved; his deportment is ſtately and majeſtic; a lover of ſumptuouſneſs and magnificence; and poſſeſſes a mind far ſuperior to any ſordid, baſe, or diſhonourable, practices. If the Sun be ill-dignified, then will the native be born of a mean and loquacious diſpoſition; proud and arrogant; diſdaining all his inferiors, and a ſychophant to his ſuperiors; of ſhallow underſtanding, and imperfect judgment; reſtleſs, troubleſome, and domineering; of no gravity in words, or ſoberneſs in actions; prone to miſchievouſneſs, auſterity, uncharitableneſs, cruelty, and ill nature.

Diſeaſes of the Sun.—All palpitations and trembling of the heart, fainting and ſwooning, weakneſs of ſight, violent fevers, choler, diſorders of the brain, tympanies, cramps, foul breath, all diſorders of the mouth and throat, catarrhs, defluxions, and king's evil. In conception, he preſides over the fourth month.

Herbs and plants.—Angelica, avens, aſh-tree, balm, one-blade, lovage, burnet, butter-bur, camomile, celadine, centaury, eye-bright, fig-tree, St. John's wort, marigolds, miſletoe, piony, Peter's wort, pimpernel, raiſins, roſa ſolis, roſemary, rue, ſaffron, tormentil, turnſole,

vipers bugloſs, wallnut-tree, cloves, mace, nutmegs, ſcabions, ſorrel, wood-ſorrel, borage, gentian, ivy, lavender, bay-tree, myrtle, olive-tree, mints, date-tree, oranges, citrons, thyme, vine, zedoary, myrrh, frankincenſe, aloes, lapis calaminaris, lemon-tree, muſk, ſweet marjoram, ginger, vervaine, cinquefoil, barley, and pepper honey. In gathering theſe herbs, the cuſtom has been to do it in the Sun's proper hour, which may be found by the table calculated, for that purpoſe, in this work, when he is in an angle, well fortified eſſentially, and no way impeded; and let the Moon apply to him by trine or ſextile.

Stones and metals.—Ætites, the ſtone called the eye of the Sun, becauſe it is like the apple of the eye in form, the carbuncle, chryſolite, the ſtone called iris, the heliotropion, hyacinth, topaz, pyroyphylus, pantaurus, pantherus or pantochras, the ruby, and diamond. Alſo pure gold, and all yellow metals.

Animals.—The Sun rules all ſtately, bold, ſtrong, furious, and invincible, animals, as the lion, tyger, leopard, hyena, crocodile, wolf, ram, boar, bull, horſe, and baboon. Among fiſhes, he rules the ſea-calf, whoſe nature is to reſiſt lightning; all ſhell-fiſh, the ſtar-fiſh for its remarkable heat, and the fiſhes called ſtrombi. Among birds, the eagle, phœnix, ſwan, cock, hawk, buzzard, lark, and nightingale.

Weather and winds.—He produces weather according to the proper ſeaſon of the year; in the ſpring, warm and gentle ſhowers; in ſummer, if in aſpect with Mars, extemity of heat; in autumn, fogs and miſts; and in winter, ſmall drizzling rain. He delights in the eaſtern part of the heavens, and brings eaſtern winds.

Signs and triplicity.—Of the celeſtial ſigns, he has only Leo for his houſe. He rules the fiery triplicity by day, viz. Aries, Leo, and Sagittarius.

Regions.—He rules the fourth climate, Italy, Bohemia, Sicilia, Chaldea, the Roman Empire, and North and South America.

Years.—His greateſt year is one thouſand ſix hundred and forty: but others ſay, only four hundred and ſixty-one; his great year is one hundred and twenty; his mean year is ſixty-nine; and his leaſt is nineteen.

The

The DRAGON's HEAD ☊, and DRAGON's TAIL ☋.

The Head of the Dragon is maſculine, partaking of the nature both of Jupiter and Venus; but the Dragon's Tail is feminine, and of a direct oppoſite quality to the head. Theſe are neither ſigns nor conſtellations, but are only the nodes or points wherein the ecliptic is interſected by the orbits of the planets, and particularly by that of the Moon; making with it angles of five degrees and eighteen minntes. One of theſe points looks northward, the Moon beginning then to have northern latitude; and the other points ſouthward, where ſhe commences her latitude ſouth. But it muſt be obſerved, that theſe points do not always abide in one place, but have a motion of their own in the zodiac, and retrograde-wiſe, three minutes and eleven ſeconds per day; completing their circle in eighteen years and two hundred and twenty-five days; ſo that the Moon can be but twice in the ecliptic during her monthly period; but at all other times ſhe will have a latitude or declination from the ecliptic. The Head of the Dragon is conſidered of a benevolent nature, and almoſt equivalent to one of the Fortunes, and when in aſpect with evil planets, is found to leſſen their malevolent effects in a very great degree. But the Dragon's Tail I have always found of an evil and unhappy tendency, not only adding to the malevolence of unfortunate aſpects, when joined with them; but leſſening conſiderably the beneficial influences of the Fortunes, and other good aſpects, whenever found in conjunction with them.

Should the reader be deſirous of more particular information on the planetary ſyſtem, I beg leave to recommend to his attentive peruſal, the aſtronomical works of the ingenious Mr. Ferguſon. And, in order to bring all the foregoing particulars, concerning the periods, diſtances, bulks, &c. of the planets, into one point of view, I ſubjoin his following comprehenſive table.

A TABLE

A TABLE of the PERIODS, REVOLUTIONS, MAGNITUDES, &c. of the PLANETS,

As formerly computed by Aſtronomers.—For their nearly true Diſtances from the SUN, as determined from Obſervations of the Tranſit of Venus, in the Year 1761.

SUN and Planets.	Annual period round the Sun.	Diurnal rotation on its Axis.	Diameter in Engliſh miles.	Mean diam. as ſeen from the Sun.	Mean diſtance from the Sun in Engliſh miles.	Excentricity of its Orbit in miles.	Axis inclined to Orbit.	Orbit inclin. to Ecliptic.	Place of its Aphelion.	Place of its Aſcending Node.	Proportion of diameters.	Proportion of Bulk.	Pro. of Gravity on the ſurface.	Proportion of Denſity.
SUN	—— ——	25d. 6h.	763000	——	—— ——	—— ——	80 0′	——	—— ——	——	10000	877650	24	25½
Mercury	87d 23	Unknown.	2600	20″	32,000,000	6,720,000	Unkn.	6° 54′	♐ 13° 8′	♉ 14°43′	34 1/10	1/27	Unkn.	Unkn.
Venus	224d 17h	24d. 8h.	7906	30″	59,000,000	413,000	75° 0′	3° 20′	♎ 4° 20′	♊ 13°59′	103½	1	Unkn.	Unkn.
Earth	365d 6h	1d. oh.	7970	21″	82,000,000	1,377,000	23° 29′	0° 0′	♑ 8° 1′	—— ——	104½	1	1	100
Moon	365d 6h	29d. 12½h.	2180	6″	82,000,000	13,000	2° 10′	5° 18′	—— ——	Variable.	28½	1/50	34/100	123½
Mars	686d 23h	24h. 40m.	4444	1″	125,000,000	11,439,000	0° 0′	1° 52′	♍ 0° 32′	♉ 17°17′	58½	1/5	Unkn.	Unkn.
Jupiter	4332d 12h	9h. 56m.	81000	37″	426,000,000	20,352,000	0° 0′	1° 20′	♋ 9° 10′	♋ 7°29′	1061⅔	1049	2	19
Saturn	10759d 7h	Unknown.	67000	16″	780,000,000	42,735,000	Unkn.	2° 30′	♐ 27° 50′	♋ 21°13′	878 1/9	586	1½	15

SUN and Planets.	Proportion of Light and Heat.	Proportional quantity of Matter	Hourly motion in its Orbit.	Hourly motion of its Equator	Square miles in ſurface.	Cubic miles in ſolidity.	Would fall to the Sun in	
Sun	45010	227500	——	3818	1,828,911,000,000	232,577,115,137,000,000	days	hrs.
Mercury	6½	Unkn.	95000	Unkn.	21,236,800	9,195,534,500	15	13
Venus	1⅔	Unkn.	69000	43	691,361,300	258,507,832,200	39	17
Earth	1	1	58000	1042	199,859,860	265,404,598,080	64	10
Moon	1 =	1/40	2200	9½	14,898,750	5,408,246,000	64	10
Mars	3/7	Unkn.	47000	556	62,038,240	45,969,335,840	121	0
Jupiter	1/28	220	25000	25920	20,603,970,000	278,153,595,000,000	290	0
Saturn	1/90	94	18000	Unkn.	14,102,562,000	155,128,182,000,000	767	0

If the projectile force were deſtroyed.

Jupiter's Moons. No.	Periods round Jupiter. D.	H.	M.
1	1	18	36
2	3	13	15
3	7	3	59
4	16	18	30

Saturn's Moons. No.	Periods round Saturn. D.	H.	M.
1	1	21	19
2	2	17	40
3	4	12	25
4	15	22	41
5	79	7	48

If the Moon's projectile force were deſtroyed, ſhe would fall to the earth in four days twenty-one hours.

Beſides the foregoing natural influences of the planets, which they produce on the human frame, as often as they bear abſolute rule at a birth; it muſt alſo be remembered, that they differ in their effects, according as they are poſited, or impeded by other aſpects, at the time; and theſe variations muſt be attentively peruſed and digeſted, before any correct judgment can be formed on the circumſtances of a nativity. I ſhall therefore arrange them under diſtinct heads, and ſhew, in the firſt place, how their natural qualities are changed, by their different aſpects and poſitions in the heavens.

The ☉ in ♈ ♉ and ♊ is ſanguine, and produces heat and moiſture, as in ſpring.

The ☉ in ♋ ♌ and ♍ is choleric, and cauſes heat and dryneſs, as in ſummer.

The ☉ in ♎ ♏ and ♐ is melancholy, and brings cold and dryneſs, as in autumn.

The ☉ in ♑ ♒ and ♓ is phlegmatic, and cauſes cold and moiſture, as in winter.

The ☽ from the new unto the firſt quarter occaſions heat and moiſture.

The ☽ from the firſt quarter to the full cauſes heat and dryneſs.

The ☽ from the full to the laſt quarter produces cold and dryneſs.

The ☽ from the laſt quarter to the new brings cold and moiſture.

The planet Saturn, oriental, cauſes cold and moiſture.

The planet Saturn, occidental, brings dryneſs.

The planet Jupiter, oriental, produces heat and moiſture.

The planet Jupiter, occidental, occaſions moiſture.

The planet Mars, oriental, cauſes heat and dryneſs.

The planet Mars, occidental, gives dryneſs only.

The planet Venus, oriental, produces heat and moiſture.

The planet Venus, occidental, cauſes moiſture.

The planet Mercury, oriental, cauſes heat.

The planet Mercury, occidental, brings dryneſs.

The Moon, of her own nature, is cold and moiſt, and always intermixes her influences with every planet that joins in aſpect with her, or from which her aſpect is ſeparated. Her effects alſo increaſe or decreaſe as follows: increaſing with ♂, ſhe cauſes heat and dryneſs; but, decreaſing with ♄, ſhe produces cold and moiſture.

ESSENTIAL DIGNITIES OF THE PLANETS.

A Planet is eſſentially ſtrong, or operates with the greateſt force and energy, when poſited in its own houſe, exaltation, triplicity, term, or phaſis, according to the following Table.

Signs.	Houſes of the Planets.	Exaltation.	Tri-plici-ties. D. N.	The Terms of the PLANETS.					The Phaſes of the PLANETS.			Detriment.	Fall.
♈	♂ D	☉ 19	☉ ♃	♃ 6	♀ 14	☿ 21	♂ 26	♄ 30	♂ 10	☉ 20	♀ 30	♀	♄
♉	♀ N	☽ 3	♀ ☽	♀ 8	☿ 15	♃ 22	♄ 26	♂ 30	☿ 10	☽ 20	♄ 30	♂	
♊	☿ D	☊ 3	♄ ☿	☿ 7	♃ 14	♀ 21	♂ 25	♄ 30	♃ 10	♂ 20	☉ 30	♃	☊
♋	☽ N D	♃ 15	♂ ♂	♂ 6	♃ 13	☿ 20	♀ 27	♄ 30	♀ 10	☿ 20	☽ 30	♄	♂
♌	☉ N D		☉ ♃	♄ 6	☿ 13	♂ 19	♀ 25	♂ 30	♄ 10	♃ 20	♂ 30	♄	
♍	☿ N	☿ 15	♀ ☽	☿ 7	♀ 13	♃ 18	♄ 24	♂ 30	☉ 10	♀ 20	☿ 30	♃	♀
♎	♀ D	♄ 21	♄ ☿	♄ 6	♀ 11	☿ 19	♃ 24	♂ 30	☽ 10	♄ 20	♃ 30	♂	☉
♏	♂ N		♂ ♂	♂ 6	♀ 14	♃ 21	☿ 27	♄ 30	♂ 10	☉ 20	♀ 30	♀	
♐	♃ D	☊ 3	☉ ♃	♃ 8	♀ 14	☿ 19	♄ 25	♂ 30	☿ 10	☽ 20	♄ 30	☿	☊
♑	♄ N	♂ 28	♀ ☽	♀ 6	☿ 12	♃ 19	♄ 25	♂ 30	♃ 10	♂ 20	☉ 30	☽	♃
♒	♄ D		♄ ☿	♄ 6	☿ 12	♀ 20	♃ 25	♂ 30	♀ 10	☿ 20	☽ 30	☉	
♓	♃ N	♀ 27	♂ ♂	♀ 8	♃ 14	☿ 20	♂ 25	♄ 30	♄ 10	♃ 20	♂ 30	☿	☿

This table ſhews that each of the planets have two ſigns for their houſes, except the Sun and Moon, which have only one each. Thus the houſes of Saturn, are Capricorn and Aquaries; of Jupiter, Sagittary and Piſces; of Mars, Aries and Scorpio; of Venus, Taurus and Libra; of Mercury, Gemini and Virgo; of the Sun, Leo, and of the Moon, Cancer. One of each of theſe houſes is diſtinguiſhed by the name of *diurnal*, or day-houſe, and the other by *nocturnal*, or night-houſe, which is denoted by the letters D and N in the table. In theſe ſigns or houſes, the planets have their exaltations, as pointed out in the third column; viz. the Sun in nineteen degrees of Aries; the Moon in three degrees of Taurus, the Dragon's Head in three degrees of Gemini, and ſo on. Theſe twelve

twelve ſigns being divided into four triplicities, the fourth column ſhews which of the planets, both night and day, govern each triplicity. For inſtance, oppoſite to Aries, Leo, and Sagittary, are the Sun and Jupiter, which imports that the Sun governs by day, and Jupiter by night, in that triplicity. Oppoſite Taurus, Virgo, and Capricorn, are Venus and the Moon, which ſhews that Venus has dominion by day, and the Moon by night, in that triplicity. Oppoſite Gemini, Libra, and Aquaries, are Saturn and Mercury, by which it appears that Saturn rules by day, and Mercury by night, in that triplicity. Oppoſite Cancer, Scorpio, and Piſces, ſtands the planet Mars, who rules in that triplicity both night and day. In the fifth, ſixth, ſeventh, and eighth, columns, oppoſite Aries, ſtands ♃ 6. ♀ 14. &c. which imports that the firſt ſix degrees of Aries are the terms of Jupiter; from ſix degrees to fourteen are the terms of Venus, and ſo on. In the tenth, eleventh, and twelfth, columns oppoſite Aries, we find ♂ 10. ☉ 20. ♀ 30. which ſhews that the firſt ten degrees of Aries are the phaſes of Mars; from ten to twenty degrees are the phaſes of the Sun; and from twenty to thirty, the phaſes of Venus. In the thirteenth column, in a line with Aries, ſtands Venus in *detriment*; which ſhews that Venus, being in Aries, is in a ſign directly oppoſite to one of her own houſes, and is therefore ſaid to be in detriment. In the fourteenth column, in the ſame line with Aries, ſtands Saturn in *fall*; which ſhews that Saturn, when he is in Aries, is oppoſite to Libra, his houſe of exaltation, and ſo becomes unfortunate, and is hence ſaid to have his fall in that ſign.

The effects produced by the planets under theſe ſituations are as follow: if the planet, which is principal ſignificator, be poſited in his own houſe, in any ſcheme or calculation whatever, it indicates proſperity and ſucceſs to the perſon ſignified, to the buſineſs in hand, or to whatever elſe may be the ſubject of enquiry. If a planet be in his exaltation, it denotes a perſon of majeſtic carriage, and lofty diſpoſition, high minded, auſtere, and proud. If a planet be in his triplicity, the perſon will be proſperous and fortunate in acquiring the goods of this life; no matter whether well or ill deſcended, or born rich or poor, his condition and circumſtances will notwithſtanding be promiſing and good. If a planet be in his terms, it betokens a perſon to participate rather in the nature and quality of the planet than in the wealth, power, and dignity, indicated thereby. If a planet be in his phaſes, and no otherwiſe fortified, though ſignificator, it declares the perſon or thing ſignified to be in great diſtreſs, danger, or anxiety. And thus in all caſes, judgment is to be given, good or bad, according to the ſtrength, ability, or imperfection, of the ſignificator.

TABLE

TABLE shewing the FORTITUDES and DEBILITIES of the PLANETS.

Essential Dignities.		Debilities.	
A Planet in his own houſe, or mutual reception by houſe, ſhall have dignities	5	In detriment	5
In exaltation, or reception by exaltation	4	In fall	4
In triplicity	3	Peregrine	5
In terms	2		
In decant or phaſis	1		

Accidental Fortitudes.		Accidental Debilities.	
In medium cœli or aſcendant	5	In the 12th houſe	5
In the 7th, 4th, or 11th, houſe	4	In the 8th or 6th houſe	4
In the 2d or 5th houſe	3	Retrograde	5
In the 9th houſe	2	Slow in motion	2
In the 3d houſe	1	♄ ♃ or ♂ occidental	2
Direct	4	♀ or ☿ oriental	2
In hayz	1	☽ decreaſing in light	2
Swift in motion	2	Combuſtion of the ☉	5
♄ ♃ or ♂ oriental	2	Under the Sun's beams	4
♀ ☿ or the ☽ occidental	2	Beſieged by ♄ and ♂	6
Free from combuſtion	5	Partial conjunction of ☿	4
In cazimi or in the heart of ☉	5	Partial conjunction with ♄ or ♂	5
Beſieged by ♃ and ♀	5	Partial oppoſition of ♄ or ♂	4
Partial conjunction of the ☊	4	Partial quartile of ♄ or ♂	3
In partial conjunction with ♃ or ♀	5	In conjunction with Caput Algol, in 21 degrees of ♉ or within 5 degrees	5
In partial trine of ♃ or ♀	4	In the term of ♄ or ♂	1
In partial ſextile of ♃ or ♀	3		
In conjunction with Cor Leonis, in 25 degrees of ♌	6		
In conjunction with Spica Virginis, in 18 degrees of ♎	5		
In the terms of ♃ or ♀	1		

TABLE of the FORTITUDES and DEBILITIES of the PART of FORTUNE.

Dignities.		Debilities.	
The Part of Fortune in ♉ or ♓	5	In ♍, ♑, or ♒	5
In ♎, ♌, or ♋	4	In the 12th houſe	5
In ♊	3	In the 6th houſe	4
In ♍	2	In the 8th houſe	4
In the aſcendant, or medium cœli	5	In conjunction of ♄ or ♂	5
In the 7th, 4th, or 11th, houſes	4	In conjunction of ♉	3
In the 2d or 5th houſe	3	In oppoſition of ♄ or ♂	4
In the 9th houſe	2	In quartile of ♄ or ♂	3
In the 3d houſe	1	In terms of ♄ or ♂	2
In conjunction of ♃ or ♀	5	In conjunction of Caput Algol in 21 degrees of ♉	4
In trine of ♃ or ♀	4	Combuſt	5
In ſextile of ♃ or ♀	3		
In conjunction of the ☌	2		
In conjunction of Regulus in 25 degrees of ♌	6		
In conjunction of Spica Virginis in 19 degrees of ♎	5		
Not combuſt	5		

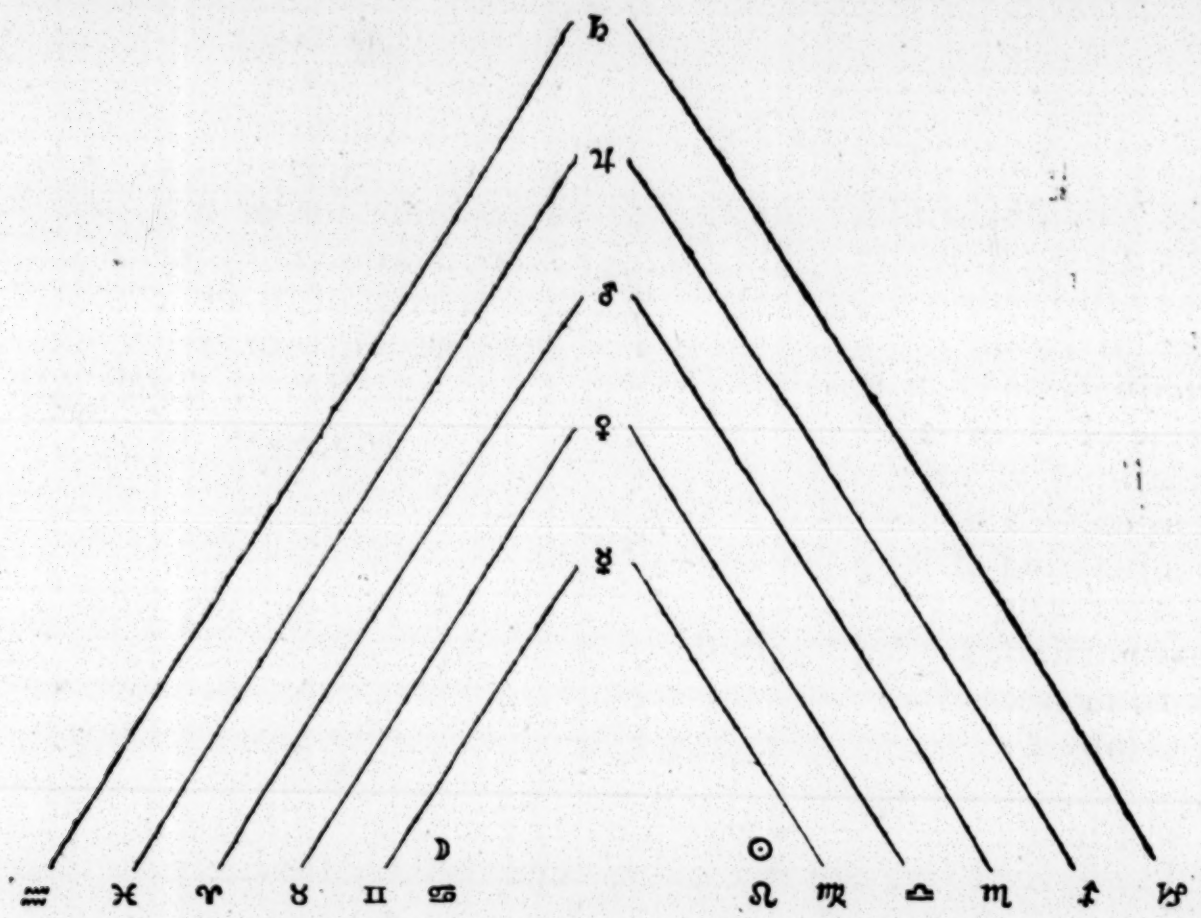
The ☽ in conjunction or oppoſition of the ☉, ♄, ♂, or the ☊, is impeded two days, viz. one day before, and one day after.

The ☽ in quartile of the ☉, ♄, or ♂, is impeded twelve hours before and after.

To arrive at a proper degree of correctneſs in our reſearches into futurity, we muſt be well verſed in the true nature and ſtrength of the planets' fortitudes and debilities, ſo as to give them their due weight in the ſcale of nature, according to the experienced rules of the ſcience, and no further. For the more a man endeavours to ſtrain a judgment beyond the natural tendency of the planets, and the more he ſwerves from truth in putting down their ſtrength or debility, the more he augments his error, and betrays his inexperience. To avoid this, let the ſtudent acquaint himſelf perfectly with theſe tables; and, in practice, whenever he has occaſion to collect the fortitudes and debilities either of the planets or Part of Fortune, let him ſubtract the leſs number from the greater, and the remainder will be the planet's exceſs of ſuperiority or debility; according to which will be his operation upon the ſubject of his inveſtigation.

Of the PLANETARY HOUSES, and their EFFECTS.

To give a more ſubſtantial idea of the nature and arrangement of the twelve houſes of the planets, we ſhall conſider them according to the following diagram:



In this ſcheme, Cancer and Leo have aſſigned unto them the two great luminaries, Sol and Luna; becauſe they are agreeable to each other in nature; for the Sun, being naturally hot and dry, ſhews his effects more forcibly when poſited in Leo than he doth in either Aries or Sagittarius. And the Moon, for the ſame reaſon, has Cancer allotted to her government, becauſe ſhe is cold and moiſt, and of the nature of this ſign; and, being the firſt of the watery triplicity, and next to the Sun's houſe, ſhe receives her light from him; and all things are generated by their joint influence.

Saturn is naturally cold, and therefore an enemy to heat; and, being the higheſt and moſt remote from the luminaries of all the other planets, has for his manſion the ſigns Capricorn and Aquaries; which are the oppoſite ſigns to Leo and Cancer, and are conſequently cold and moiſt. Saturn is accounted the moſt obnoxious and moſt malevolent of all the planets, becauſe he oppoſes the two great luminaries, which are the fountains of life, light, and nutrition.

Jupiter

Jupiter is placed under Saturn, and has the two ſigns that go before and after Capricorn and Aquaries allotted for his houſes; namely, Sagittary and Piſces, which are in trine to the houſes of the two luminaries; Piſces, his night-houſe, is in trine to Cancer, the houſe of the nocturnal luminary; and Sagittary, his day-houſe, in trine to Leo, the houſe of the diurnal luminary. Jupiter, being naturally temperate, and having theſe amicable aſpects, is deemed the moſt benevolent of all the planets to mankind, and the *greater fortune*.

Mars next in order follows Jupiter, being placed under him; and therefore thoſe ſigns that go before and after the houſes of Jupiter are allotted to Mars, viz. Scorpio and Aries, which are in quartile to the houſes of the Sun and Moon, as Aries's day-houſe is to Cancer, and Scorpio's night-houſe is to Leo. And, ſince a quartile is found to be an aſpect of enmity, he is accounted malignant and unfortunate in an inferior degree to Saturn, who beholds the luminaries with an oppoſition; therefore he is called the *leſſer infortunate*.

Venus, a more temperate planet, hath appointed unto her thoſe houſes that go before the houſes of Mars, viz; Libra and Taurus, which are in a ſextile to the houſes of the two luminaries, and form an aſpect of love and amity; but, becauſe a ſextile is not ſo ſtrong and perfect an aſpect as a trine, ſhe is accounted the *leſſer fortune*.

Mercury, being ſituated within the orbits of the other planets, has ſigns allotted him which precede the two houſes of the great luminaries, namely, Gemini and Virgo; and, becauſe Mercury is never diſtant from the Sun above one ſign, he naturally inclines neither to good nor evil, but participates either in the good or evil influences of whatever planet he is joined with in aſpect.

The EXALTATIONS and FALLS of the PLANETS.

The Sun, which is the fountain of life, takes his exaltation in nineteen degrees of Aries, becauſe he is then in the higheſt northern point of the ecliptic, making all things to ſpring and flouriſh, and producing fine warm weather, and length of days. And he is ſaid to have his fall in Libra, becauſe it is the oppoſite in the heavens to Aries, in which the Sun declines to the utmoſt ſouthern point, and occaſions ſhortneſs of days, and cold winterly blaſts, deſtructive to the fruits of the earth. Now the Moon being contemporary with and partner to the Sun, and receiving all her light from him, enables her to be viſible to us firſt in Taurus; and, becauſe it is the firſt ſign wherein ſhe has a triplicity, her exaltation takes place in Taurus, wherein ſhe increaſes in light and motion.

tion. But Scorpio being the ſign oppoſite to Taurus, in which ſhe decreaſes in light, it is hence allotted for her fall, being the ſign immediately after Libra, and oppoſite to Aries, the houſe of the Sun's exaltation.

Saturn, the moſt remote planet, is the author of cold, as the Sun is of heat, and is therefore exalted in that ſign wherein heat is diminiſhed and cold increaſed, viz. Libra; and his fall takes place in that ſign where cold is diminiſhed and heat increaſed, viz. Aries; which are quite contrary in nature to the Sun.

Jupiter is exalted in Cancer, and has his fall in Capricorn; for Jupiter delights in the northern part of the heavens, where he ſtirs up northern winds, which increaſe fertility and vegetation; and, his higheſt declination northwards being in Cancer, he is therein exalted. For the contrary reaſon he has his fall in Capricorn.

Mars is naturally hot and dry; and, becauſe his influence and effects are moſt powerful in Capricorn, a ſouthern ſign, where the ſun is generally hotteſt about noon, he is for this reaſon exalted therein; and he takes his fall in Cancer, quite contrary to the nature of Jupiter; for Mars is hot and violent, and Jupiter cool and temperate.

Venus is naturally moiſt, eſpecially in Piſces, in which ſign the ſpring is moiſtened and forwarded in the increaſe and ſtrength of nature; and therefore ſhe has the ſign Piſces for her exaltation; and, as Venus is the mother of generation and procreation, ſhe has her fall in Virgo, in the autumn, when all things wither and fade.

Mercury, becauſe he is dry, and contrary in nature to Venus, is exalted in Virgo, and has his fall appointed him in Piſces. Virgo is both his houſe and joy.

The TRIPLICITIES of the PLANETS.

A Triplicity means three ſigns of the zodiac, of one and the ſame nature, making a perfect triangle; and of theſe triplicities among the ſigns there are four, anſwering to the four elements; viz. the fiery triplicity, which conſiſts of Aries, Leo, and Sagittary; the airy triplicity, conſiſting of Gemini, Libra, and Aquaries; the watery triplicity, containing Cancer, Scorpio, and Piſces; and the earthy triplicity, which includes Taurus, Virgo, and Capricorn. Theſe ſigns apply to each other in a trine in the ſame manner as a planet in a fiery ſign applies to another planet in a fiery ſign (if in the ſame number of degrees) in a trine; and

thus a planet in an airy ſign beholds another planet in an airy ſign with a trine; and ſo the watery and earthy ſigns apply in the ſame manner; and each of theſe trine aſpects conſiſts of one hundred and twenty degrees.

The Sun and Jupiter have dominion over the fiery triplicity; the Sun by day, and Jupiter by night. The Sun by day, becauſe he is hot and fiery, and of the nature of theſe ſigns; and Jupiter by night, becauſe he is temperate, and moderates the extremity of heat. This is called the eaſtern triplicity.

Saturn and Mercury have dominion over the airy triplicity, which is weſtern; Mercury by night, and Saturn by day. But, as Libra is the exaltation of Saturn, and Aquaries the houſe and ſign wherein he has moſt joy, and as Gemini is only the houſe of Mercury, it follows that Saturn has the principal government in this triplicity.

Mars, both night and day, governs the watery triplicity, which is northern; and it ſeems that Mars was appointed to this triplicity to temper and abate his violent heat; for we find he is more powerful in his malignant effects in the ſign Leo than he is in Cancer, therefore he has his fall appointed him in Cancer, though he is peregrine in Leo.

Venus and the Moon bear rule over the earthy triplicity, which is feminine and ſouthern, cold and moiſt, producing ſouth-eaſt winds and cold moiſt air; hence this triplicity is aſſigned to the care of feminine planets.

The TERMS of the PLANETS.

A Term is a certain number of degrees, in each houſe or ſign of the zodiac, wherein the planets Saturn, Jupiter, Mars, Venus, and Mercury, have a certain priority; but the Sun and Moon have no terms. Theſe degrees are called terms, ends, or bounds; for the planets have each their proportions ſo allotted therein, that, at the end of a certain number of degrees, the terms of one planet ceaſe, and thoſe of another begin. For inſtance, from the firſt degree of Aries to the ſixth are the terms of Jupiter; from the ſixth to the fourteenth are the terms of Venus; and ſo of all the reſt. Ptolemy, Albumazer, and Bonatus, have all ſhewn that the greater years of the planets are diſcovered by their ſeveral terms or bounds through the zodiac; which is done by finding what number of degrees each of the planets have allotted them in each ſign; and then, by adding them together, the ſum will be the number of each of their great years, as will appear more obviouſly by the following example:

TERMS.

		♄	♃	♂	♀	☿
In the Sign	♈	4	6	5	8	7
	♉	2	7	6	8	7
	♊	4	6	6	7	7
	♋	3	7	6	7	7
	♌	6	6	5	6	7
	♍	6	5	6	6	7
	♎	6	8	6	5	5
	♏	3	8	6	7	6
	♐	6	8	5	6	5
	♑	6	7	5	6	6
	♒	6	5	5	8	6
	♓	5	6	5	8	6
Great years		57	79	66	82	76

Theſe great years, being added together, make juſt three hundred and ſixty degrees, being the whole extent or circumference of the zodiac.

The degrees are in this manner divided into terms, to ſhew what planet has moſt dignities in a ſign, whether by exaltation and houſe, triplicity and houſe; or houſe, exaltation, or triplicity, alone; and to that planet, which has two or more dignities, we aſſign the firſt term, whether he be a fortune or an infortune. If an infortune has not two dignities in a ſign, he is placed laſt, and the firſt term is given either to the lord of the exaltation, or to the lord of the triplicity, or to the lord of the houſe, uniformly preferring that planet which has two dignities to thoſe that have only one. But an exception to this rule extends to the ſigns Cancer and Leo; for Cancer being the oppoſite ſign to the exaltation of Mars, which is in Capricorn, occaſions the firſt term of Cancer to be aſſigned to Mars; and, becauſe Leo is the oppoſite ſign to the houſe and joy of Saturn, the firſt term of Leo is for this reaſon given to Saturn. To the infortunes are allotted the laſt degrees of all the ſigns, excepting thoſe of Leo, which are given to Jupiter. The quantity of terms are divided according to the following method: when Jupiter and Venus have not two dignities in the ſame ſign, nor in the ſecond, third, or fourth, houſe, they have ſeven degrees allotted for their terms. Saturn and Mars, becauſe they are infortunes, (except in their own houſes,) have but five, and ſometimes only four, three, or two, degrees each. Mercury, becauſe he is of a mixed nature, has uſually ſix degrees allotted him; but, when any of the planets are eſſentially dignified, they claim each one degree more; as Venus in the firſt term of Taurus has eight degrees, and

Saturn in the firſt term of Aquaries claims ſix. But, becauſe Venus has eight degrees in Taurus, Saturn has only two, being very weak in Taurus; and again, in Sagittary, Jupiter is increaſed one degree, becauſe he is ſtrong, and Mercury is diminiſhed one degree, becauſe he is weak; ſo that Jupiter takes eight degrees, and leaves Mercury but five.

It is alſo neceſſary to obſerve, that a planet in his own term is ſtrong, and that the more dignities he gains therein, the ſtronger will his influence be; for example, Jupiter in the firſt term of Sagittary is ſtronger and more powerful than in the firſt term of Aries, though they are both equally his terms; and the reaſon of this is, becauſe the ſign Sagittary is both his houſe and triplicity, and Aries is his triplicity only; wherefore he has the firſt eight degrees of Sagittary for his term, and only ſix in Aries. Hence it becomes apparent, that the nearer a planet is in nature to the place of his term, the ſtronger will his influence be therein. Jupiter, being hot and moiſt, has but five degrees for his term in Virgo, which is a cold and dry ſign; but in Gemini, which is hot and moiſt, he has ſix degrees, becauſe it agrees with his nature; and yet in Cancer, which is cold and moiſt, he poſſeſſes ſeven degrees, although it does not agree with his nature; and the reaſon is, Cancer is the houſe of Jupiter's exaltation, and therefore the greater term is allotted him.—In like manner, if a planet that is cold and dry be poſited in a term of the ſame temperature, his coldneſs and drineſs will be greatly increaſed thereby, and he will operate the more powerfully in his influences. The ſame rule holds good in reſpect to all the other qualities of the planets; and it muſt be remembered, that a planet is always increaſed in ſtrength by being ſituated in houſes or places of his own temperature and quality. Thus, a planet that is hot and dry loſes much of his natural vigour in a term that is cold and moiſt; and a planet that is cold and moiſt loſes conſiderably of its nature in a term that is hot and dry. And, in like manner, if a planet that is a fortune be poſited in a fortunate term, his beneficent effects are the more increaſed, and he is fortified with greater power and ſtrength to operate upon whatever ſubject he is the ſignificator of. And, on the contrary, if an evil and malevolent planet be in an evil ſign and term, its effects will be thereby rendered ſtill more miſchievous. And the lord of a term, when poſited in that term, be the ſign what it may, has more power therein than the lord of the ſign, or than the planet that has the ſign for its exaltation. Again, if the lord of any term be poſited in his term, and the lord of the ſign be ſituated in another ſign in aſpect with him, the lord of the term will have more power in the ſign where he is than the lord of the ſign, and ſhall be the principal ſignificator; but, if the lord of the term be poſited in his own term and ſign alſo, then his ſtrength and energy will be ſtill more conſiderable. It may alſo be obſerved,

ſerved, that, when a planet is weak in a ſign, his debility would be very much leſſened ſhould he chance to be ſituated in that part of the ſign wherein he has terms. Whenever a planet is poſited in a term and ſign both of his own nature, it is a very ſtrong and fortunate aſpect.

The PHASES of the PLANETS.

The planets phaſes conſiſt of the twelve ſigns of the zodiac, divided each into three equal parts; ſo that one phaſis contains ten degrees, and every ſign three phaſes. They are called phaſes, becauſe they ſignify or repreſent the forms, natures, and inclinations, of the ſeveral planets appropriated to them. A planet's term divides a phaſis; a phaſis divides a ſign; a ſign divides a triplicity; and a triplicity divides the whole zodiac.

To aſcertain the proper phaſes of each planet, we begin with Mars in the equinoctial ſign Aries, becauſe it is the houſe of this planet; wherefore, the firſt ten degrees conſtitute the phaſis of Mars; the ſecond ten degrees are the phaſis of the Sun; and the third, which make up the whole thirty degrees of Aries, conſtitute the phaſis of Venus. The firſt ten degrees of Taurus make the phaſis of Mercury; the ſecond ten degrees are the phaſis of the Moon; and the third ten conſtitute the phaſis of Saturn. The firſt ten degrees of Gemini make the phaſis of Jupiter; the ſecond ten the phaſis of Mars; and ſo on, in the following order, throughout the twelve ſigns of the zodiac.

Mars hath the firſt phaſis in Aries: which is the phaſis of ſtrength, magnanimity, and courage; of reſolution, confidence, and intrepidity. The Sun hath the ſecond phaſis in Aries: and this is the phaſis of renown, majeſty, and might; of candour, generoſity, and nobleneſs of ſoul; and herein the Sun has his exaltation. Venus has the third phaſis in Aries: which is the phaſis of effeminacy and wanton merriment; of joy, ſport, and play.

In Taurus, the firſt phaſis is attributed to Mercury: and it is the phaſis of mechanical arts, agriculture, and learning; of refined wit, logic, and oratory. The moon has the ſecond phaſis in Taurus: and it is the phaſis of power, ambition, and authority; of violent force, compulſion, and arbitrary ſway. Saturn has the third phaſis in Taurus: which is the phaſis of cruelty, oppreſſion, and bondage; of poverty, ſervitude, and menial occupations.

Jupiter hath the firſt phaſis in Gemini: and this is the phaſis of numeration, algebra, and all figures; of decyphering hieroglyphic characters, writings,

writings, and ſculptures. Mars has the ſecond phaſis in Gemini: which is a phaſis of ſtudy, perſeverance, and labour; of trouble, grief, and painful anxiety. The Sun has the third phaſis in Gemini: and it is the phaſis of boldneſs, contempt, and diſdain; of indolence, forgetfulneſs, and ill manners.

The firſt phaſis in Cancer belongs to Venus: it is the phaſis of a good underſtanding, mirth, and wit; of cheerfulneſs, complacency, and love. The ſecond phaſis in Cancer belongs to Mercury: it is the phaſis of wealth, honour, and preferment; of fruitfulneſs, fertility, and ſucceſs in buſineſs. The third phaſis in Cancer belongs to the Moon; and it is the phaſis of ſucceſs in arms, law, and oppoſition; of travelling, perſeverance, and ſtrength.

Saturn has the firſt phaſis in Leo: it is the phaſis of violence, rage, and tyranny; of luſt, cruelty, and miſchievouſneſs. Jupiter has the ſecond phaſis in Leo: it is the phaſis of diſputation, contention, and ſtrife; of hoſtility, violence, and battle. Mars hath the third phaſis in Leo: which is a phaſis of eſteem and friendſhip, of union in the public cauſe, and of ſucceſs in arms.

The Sun has the firſt phaſis in Virgo: it is the phaſis of riches, property, and wealth; of induſtry, improvement, and cultivation. Venus hath the ſecond phaſis in Virgo: it is the phaſis of avarice, covetouſneſs, and ſordid gain; of meanneſs, penuriouſneſs, and parſimony.—Mercury has the third phaſis in Virgo: and it is the phaſis of advanced age, infirmity; and weakneſs; of gradual decline, diſſolution, and decay.

The Moon has the firſt phaſis in Libra: it is the phaſis of juſtice, mercy, and truth; of humanity, liberality, and benevolence. Saturn has the ſecond phaſis in Libra: it is the phaſis of advantage, emolument, and gain; of watchfulneſs, labour, and ſubtilty. Jupiter has the third phaſis in Libra: which is the phaſis of laſciviouſneſs, luxury, and licentiouſneſs; of diſſipation, drunkenneſs, and depravity.

Mars has the firſt phaſis in Scorpio: it is the phaſis of violent ſtrife, contention, and ſlaughter; of thieving, murdering, and robbing. The Sun has the ſecond phaſis in Scorpio: it is a phaſis of injuſtice, deceitfulneſs, and envy; of diſcord, malice, and detraction. Venus hath the third phaſis in Scorpio: and it is a phaſis of lewdneſs, fornication, and adultery; of flattery, ſeduction, and deceit.

Mercury poſſeſſes the firſt phaſis in Sagittary: it is a phaſis of ſtrength, valour, and intrepidity; of jollity, openneſs, and feſtivity. The Moon

has the ſecond phaſis in Sagittary: it is the phaſis of affliction, ſorrow, and perturbation of mind; of internal woe, ſuſpicion, and miſtruſt. Saturn has the third phaſis in Sagittary: and it is the phaſis of obſtinacy, obdurateneſs, and tyranny; of wilfulneſs, miſchievouſneſs, and cruelty.

Jupiter has the firſt phaſis in Capricorn: it is the phaſis of hoſpitality, benevolence, and honeſty; of conviviality, merriment, and ſport. Mars hath the ſecond phaſis in Capricorn: it is the phaſis of inordinate deſires, of unbridled paſſions, and intemperate luſts; of diſcontentedneſs, peeviſhneſs, and diſappointment. The Sun has the third phaſis in Capricorn: and it is a phaſis of exalted underſtanding, manlineſs, and wiſdom; of ſobriety, integrity, and honour.

Venus hath the firſt phaſis in Aquaries: it is a phaſis of continual anxiety for gain, of laborious toil, and unwearied application; of diſappointment, misfortune, and loſs. Mercury has the ſecond phaſis of Aquaries: it is the phaſis of modeſty, clemency, and good nature; of gentleneſs, mildneſs, and complacency. The Moon hath the third phaſis of Aquaries: and it is the phaſis of diſſatisfaction, repining, and diſcontent; of jealouſy, ingratitude, and envy.

Saturn hath the firſt phaſis of Piſces: it is a phaſis of thoughtfulneſs, ſedateneſs, and temperance; of ſobriety, reputation, and ſucceſs in buſineſs. Jupiter hath the ſecond phaſis in Piſces: it is the phaſis of auſterity, haughtineſs, and ambition; of pride, vain-glory, and ſelf-conceit. Mars hath the third and laſt phaſis in Piſces: and it is the phaſis of concupiſcence and luſt; of debauchery, lewdneſs, and profligacy.

The advantage to be derived by a perfect knowledge of the planets' phaſes will hereafter appear in the judgment of a nativity; for, if the aſcendant on the cuſp of any perſon's nativity be found in theſe phaſes, then will the native's natural diſpoſition, manners, occupation, and general purſuits, be regulated by them, according to the ſtrength or debility of the other aſpects; for, if the lord of the aſcendant, or the Moon, or planet applying to the aſcendant in aſpect, or beholding the lord of the aſcendant, or Moon, are both poſited in phaſes of the ſame nature, then will their effects upon the native be moſt powerful and efficacious.

The JOYS of the PLANETS.

The planets are ſaid to be in their joys, when they are poſited in thoſe houſes wherein they are moſt ſtrong and powerful; as,

The planet ♄ ♃ ♂ ☉ ♀ ☿ ☽	joyeth in	♒ ♐ ♏ ♌ ♉ ♍ ♋

It may perhaps be enquired, why Saturn joyeth not in Capricorn, as well as in Aquaries, ſince both theſe ſigns are his houſes? The reaſon is, that in Aquaries he has both houſe and triplicity, and is therefore better dignified, and more potent, in Aquaries than in Capricorn. So likewiſe Jupiter joyeth in Sagittary, and not in Piſces, becauſe in the former ſign he has both houſe and triplicity, but in the latter he has houſe only. The ſame obſervation extends to the other planets. The Moon, indeed, has no triplicity; but ſhe joyeth in Cancer, becauſe it is a ſign of her own quality and nature. Hence it appears that Saturn, though ſtrong and well dignified in Capricorn, is much ſtronger, and has more dignities, in Aquaries; Jupiter alſo has ſtrong influences when poſited in Piſces, but much ſtronger in Sagittary; Mars is potent in Aries, but infinitely more ſo in Scorpio; Venus has great operation in Libra, but in Taurus her effects are more powerful; and Mercury, for the ſame cauſe, operates much more forcibly in Virgo than he does in the ſign Gemini. The efficacy of theſe rules having been proved by repeated experience, it is neceſſary for every ſtudent to conſider them with attention.

The ANTISCIONS of the PLANETS.

A planet's antiſcion is a certain virtue or influence it acquires by being poſited in conjunction with any ſtar or planet, in degrees equally diſtant from the two tropical ſigns, Cancer and Capricorn, in which degrees the Sun, when it arrives, occaſions equal day and night all over the world. For example, when the Sun is in the tenth degree of Taurus, he is as far diſtant from the firſt degree of Cancer as when in the twelfth degree of Leo; therefore, when the Sun, or any planet, is poſited in the tenth degree of Taurus, it ſends its antiſcion to the twentieth degree of Leo; that is, it gives additional force and virtue to any planet at that time in the ſame degree by conjunction, or that caſteth any aſpect to it. The planets' antiſcions may at all times be found by the following table.

A TA-

A TABLE of the ANTISCIONS of the PLANETS*.

		Deg. into deg.		Min. into min.	
♈ into	♍	1	29	1	59
♉	♌	2	28	2	58
♊	♋	3	27	3	57
♑	♓	4	26	4	56
♎	♏	5	25	5	55
♐	♎	6	24	6	54

The foregoing table ſhews, that a planet, ſituated in one degree one minute of Aries, ſends his antiſcion into twenty-nine degrees fifty-nine minutes of Virgo; a planet, in two degrees two minutes of Taurus, into twenty-eight degrees fifty-eight minutes of Leo; and ſo on through the table. Theſe antiſcions are conſidered, in the rules of aſtrology, equivalent to a ſextile or a trine, particularly if the planets are of the benevolent or fortunate kind. Theſe planets have alſo their contra-antiſcions, which are of the nature of a quartile, or oppoſition. To know where theſe fall, it only requires to find the antiſcion, and in the oppoſite ſign to that will be the contra-antiſcion. For inſtance, ſuppoſe Jupiter in one degree of Aries, his antiſcion will then fall in twenty-nine degrees of Virgo, and his contra-antiſcion in twenty-nine degrees of Piſces, becauſe Piſces is the ſign immediately oppoſite to Virgo, where the antiſcion falls.

The ASPECTS of the PLANETS.

The ſtrongeſt or moſt forcible rays, aſpects, or configurations, peculiar to the planets, are the following: a conjunction, denoted by this character, ☌; a trine, △; a quartile, □; a ſextile, ⚹; and an oppoſition, ☍.

A conjunction, ☌, is not properly an aſpect, though frequently ſo called; for, when two planets are both in the ſame degree and minute of a ſign, they are ſaid to be in conjunction, conſequently cannot at that time be in aſpect to each other. The effects of conjunctions are either good or bad according to the nature and quality of the planets that compoſe them, or as the planets in conjunction are friends or enemies to one another, or to the ſubject then under conſideration.

A ſextile aſpect, ⚹, implies two of the heavenly bodies poſited at the diſtance of ſixty degrees in longitude, or one ſixth part of the zodiac,

* The Antiſcions, according to the ſyſtem of Argol and Morinus, are followed here, though diſcontinued by ſome modern profeſſors. The Placidean method, however, will be given in the courſe of the work.

from

from each other; for which reaſon it is ſometimes called a ſexangular aſpect, or an hexagon. The ſextile is termed an aſpect of imperfect love, amity, or friendſhip; becauſe, when two planets, or ſignificators, are in ſextile to each other, they import that any matter in diſpute, treaty of marriage, or other ſubject of enquiry, may be happily terminated, or brought about, by the intervention of friends; or that for want thereof, the contrary may happen. And, though the ſextile aſpect is ſometimes over-ruled by the more powerful influences of malignant ones, yet it is generally conſidered an omen of the favourable kind.

By a quartile aſpect, □, two planets are underſtood to be poſited at ninety degrees, or one fourth part of the circle of the zodiac, from each other; whence it is alſo called a quadrangular or tetragonal aſpect. The quartile is conſidered an aſpect of imperfect hatred; and acts *vice verſâ* with the ſextile, inclining rather to malignancy, contention, and misfortune, as the other does to friendſhip, harmony, and good fortune.

A trine aſpect, △, imports the planets to be ſituated at the diſtance of one hundred and twenty degrees, or one third part of the circle of the zodiac, from each other; and is ſometimes called a trigonal aſpect, or a trigonocrater, implying rule or dominion in a certain trigon or triplicity. This is an aſpect of the moſt perfect unanimity, friendſhip, and peace; and it is ſo conſidered, becauſe, when the planets are in a △ aſpect they are poſited in ſigns preciſely of the ſame triplicity and nature; that is to ſay, they are both in an earthy, airy, fiery, or watery, ſign; and conſequently both contribute the ſame influences unimpeded. But, in a ✱, which is an aſpect of imperfect amity, the planets are poſited in ſigns of only a partial nature, viz. fiery with an airy, or an earthy with a watery, ſign; and, as the fiery ſign is hot and *dry*, and the airy hot and *moiſt*; the earthy cold and *dry*, and the watery cold and *moiſt*; ſo the planets thus poſited, agreeing only in one point out of two, give but an imperfect influence. Thus the diſtinctions between a ✱ and △ aſpect, and between a □ and ☍, are founded in reaſon and experience.

The oppoſition ☍ of two planets, ſignifies their being poſited at one hundred and eighty degrees, or juſt half the diſtance of the zodiac, apart, which places them diametrically oppoſite to one another in the heavens, whence it is called a diametrical radiation. This is conſidered an aſpect of perfect hatred, or of inveterate malice and enmity, as malignant in its effects as the trine is benevolent; and of double the deſtructive tendency of the □ aſpect. To inſtance this, let us ſuppoſe two kingdoms, ſtates, ſocieties, or private gentlemen, at variance, and it is enquired whether the cauſe of diſpute may be amicably adjuſted? If a figure be erected

for the poſitions of the heavenly bodies, and the two ſignificators, repreſenting the two adverſaries, be in a quartile aſpect, I ſhould infer, that, notwithſtanding the then ſubſiſting enmity of the parties, with all the threatened miſchiefs attending it, harmony may be reſtored, if proper means were uſed for that purpoſe. But, if the ſignificators are found in actual oppoſition, the diſpute in queſtion would moſt probably occaſion hoſtility, war, litigation, or duel, or be attended with ſome alarming conſequences, before the matter would ſubſide. Wherefore an ☌ is juſtly termed an aſpect of perfect enmity.

Theſe aſpects are all divided, for the ſake of perſpicuity, into *partile* and *platic* aſpects. A partile aſpect conſiders two planets exactly ſo many degrees from each other as make a perfect aſpect; that is, if Venus be in nine degrees of Aries, and Jupiter in nine degrees of Leo, they are in partile trine aſpect. Again, if the Sun be in one degree of Taurus, and the Moon in one degree of Cancer, they are in a partile ſextile aſpect; ſo that all perfect aſpects are partile; and imply the matter or thing threatened, whether good or evil, to be near at hand.

By a platic aſpect, we are to underſtand two planets ſo poſited, as to admit half the degrees of each of their own rays or orbs; for inſtance, if Saturn be poſited in ſixteen degrees of Aries, and Jupiter in twenty-four degrees of Gemini, then Saturn would be in a platic ſextile aſpect to Jupiter, becauſe Saturn would be ſituated within the moiety of both their orbs, which are nine degrees each. The ſame circumſtance applies to the aſpects of all the planets; for, if their diſtance from each other brings them within one half of each of their orbs or radiations, when added together, they will then form a platic aſpect. It muſt alſo be carefully obſerved in theſe platic aſpects, whether the co-operation of the two planets is going off, or coming on. In the above example, the effect of Saturn's platic ſextile aſpect with Jupiter was going off; but, if we reverſe their ſituations, and place Saturn in twenty-four degrees of Gemini, and Jupiter in ſixteen degrees of Aries, then the aſpect would be coming on with all its force and influence, and would proportionably affect the ſubject, whatever it be, under conſideration.

To enable the reader to find the platic aſpects more readily, I ſubjoin the following table of the planets orbs, mean motion, and latitude.

TABLE

TABLE of the ORBS and MEAN MOTION of the PLANETS.

	ORBS.	MEAN MOTION.
Saturn	10 degrees	2 minutes 1 ſecond
Jupiter	12 degrees	4 minutes 59 ſeconds
Mars	7 degrees	31 minutes 27 ſeconds
Moon	12 degrees 30 min.	13 deg. 10 min. 36 ſec.
Venus	8 degrees	59 minutes 8 ſeconds
Mercury	7 degrees 30 min.	59 minutes 8 ſeconds
Sun	17 degrees	59 minutes 8 ſeconds

TABLE of the PLANETS LATITUDE.

	North Latitude.			South Latitude.		
	D.	M.	S.	D.	M.	S.
Saturn	2	48	0	2	49	0
Jupiter	1	38	0	1	40	0
Mars	4	31	0	6	47	0
Moon	5	0	17	5	0	12
Venus	9	2	0	9	2	0
Mercury	3	33	0	3	35	0

The Sun, always moving in the ecliptic, can have no latitude.

Now it muſt be obſerved, that theſe aſpects of the planets are projected or caſt contrary ways, either onward in a line progreſſively with the ſigns of the zodiac, which are termed ſiniſter aſpects; or elſe backward, in a line reverſeways to the order of the zodiac, which are termed dexter aſpects. The whole of theſe appear at one view in the following table.

TABLE of the RADIATIONS, or SINISTER and DEXTER ASPECTS, of all the PLANETS.

		✶	□	△	☌		✶	□	△	☌		✶	□	△	☌
Dexter	♈	♒	♑	♉	♎	☊	♊	♉	♈	♒	♉	♎	♍	☊	♊
Siniſter		♊	♋	☊			♎	♍	♉			♒	♓	♈	
Dexter	♉	♓	♒	♑	♍	♍	♋	♊	♉	♓	♑	♍	♎	♍	♋
Siniſter		♋	☊	♍			♍	♉	♑			♓	♈	♉	
Dexter	♊	♈	♓	♒	♉	♎	☊	♋	♊	♈	♒	♉	♍	♎	☊
Siniſter		☊	♍	♎			♉	♑	♋			♈	♉	♊	
Dexter	♋	♉	♈	♓	♑	♍	♍	☊	♋	♉	♓	♑	♎	♍	♍
Siniſter		♍	♎	♍			♑	♒	♓			♉	♊	♋	
		✶	□	△	☌		✶	□	△	☌		✶	□	△	☌

In

In the foregoing table, at the top of the third column, note the the characters of the aſpects, ſextile ✶, quartile □, trine △, and oppoſition ☍, as placed over the ſigns of the zodiac. In the firſt column, obſerve the words dexter and ſiniſter; and in the ſecond column, the ſign Aries ♈. Theſe are intended to ſhew, that a planet, poſited in ♈, would ſend his ſextile aſpect, dexter to Aquaries, and ſiniſter to Gemini; his quartile, dexter to Capricorn, and ſiniſter to Cancer; his trine, dexter to Sagittary, and ſiniſter to Leo; and would be in oppoſition to a planet poſited in equal degrees of Libra. The ſame rules apply throughout the table; but it muſt not be forgotten, that ſiniſter aſpects go in the ſame order with the ſigns of the zodiac, and dexter contrarywiſe; and that the dexter aſpects are more ſtrong and powerful than the ſiniſter. And thus, according to the operations of the planets and ſtars, are the natures of all men, as the planets have predominancy in them; and ſuch are the natures of all manner of herbs and plants that grow in the field. Some are influenced by Saturn, and thence are cold and dry; others by Jupiter, and thence are hot and moiſt; one by an order of Mars draws nothing but poiſon to its roots, and another by the ſweet influence of Venus ſucks nothing but the ſweet ſap of the earth into all its fibres. If Saturn or Mars riſe with a birth, it is ten to one but the child dies that year, unleſs Jupiter or Venus interpoſe, by throwing their friendly influences ſtrongly into the ſign. And in theſe reſpects we have as inconteſtible proofs of the truth of what we advance as the phyſician has of the nature of herbs when he taſtes them; he, from that demonſtration, declares them to be hot or cold, and good either to cure or kill; but we can aſcertain this without taſting them, becauſe we know the ſource from whence they derive theſe oppoſite qualities.

It were needleſs for me to dwell longer upon an explanation of the different virtues and effects of the planets and ſigns. Sufficient has now been ſaid, to point out their operations and natural influences to the underſtanding of the moſt limited capacity. It therefore only remains for my readers, or ſuch of them as intend to make any progreſs in the ſtudy, to familiariſe themſelves with the ſubject by a frequent peruſal of it; and particularly to acquire a correct knowledge of all the characters by which the ſigns, planets, and aſpects, are ſeverally diſtinguiſhed. It will then be proper to underſtand the following terms peculiar to this Art.

EXPLANATION of the TECHNICAL WORDS and TERMS of ART uſed in ASTROLOGY.

DIRECTION ſignifies a planet moving on in its natural courſe, from weſt to eaſt, according to the ſucceſſion of the ſigns in the zodiac; thus, a planet is direct, when it moves *in conſequentia*, from Aries to Taurus, from Taurus to Gemini, &c. Direction is alſo a *calculus*, whereby to find the time of any accident or remarkable event that will happen to the perſon who propounds a queſtion, or has his nativity caſt. For inſtance, a perſon enquires how many years he may live, by the courſe of the planets at the time of birth? Having eſtabliſhed the Sun, Moon, or aſcendant, as ſignificators of life, and Mars or Saturn as promittors or portentors of death, the *direction* is a calculation of the length of time in which the ſignificator will be in meeting the promittor; and this reſolves the queſtion. In theſe calculations, the ſignificator is ſometimes termed *apheta*, or giver of life, and the promittor *anareta*, or giver of death. The directions of all the principal points of the heavens, planets, and fixed ſtars, as the aſcendant, mid-heaven, Sun, Moon, and part of fortune, are worked by the ſame rule.

STATIONARY is underſtood of a planet, when, to the eye or ſenſes of a beholder here on earth, it appears to ſtand ſtill, without any progreſſive motion in its orbit. Not that a planet ever is or can be naturally in this ſtate, but is only rendered ſo in appearance, by the inequalities which ariſe from the poſitions and motions of the earth; for, were the planets to be viewed from the Sun, or *centre* of the ſyſtem, they would always appear uniform and regular.

RETROGRADATION implies an apparent motion in the planets, whereby they ſeem to go backwards in the ecliptic, and to move *in antecedentia*, or towards the antecedent ſigns, viz. from eaſt to weſt, contrary to the order of direction and to the ſucceſſion of the ſigns of the zodiac. This alſo is an appearance produced by an oppoſite motion of the earth to that of the planets.

APPLICATION ſignifies the approach of two planets together, either by conjunction or aſpect, and is of three kinds: the firſt is, when a planet, ſwift in motion, applies to one of ſlower progreſs; for example, ſuppoſe Mercury poſited in ſixteen degrees of Gemini, and Mars in twenty-one degrees of the ſame ſign, both being direct in motion; Mercury, by having the greater apparent projectile force, would overtake and form a

conjunction with Mars, which is termed a *direct application*. The ſecond kind is formed by two retrograde planets; as, ſuppoſing Mercury in ſixteen degrees of Gemini, and Saturn in fifteen degrees of the ſame ſign, both retrograde, Mercury, being the lighter planet, applies to the body of Saturn, a more ponderous planet, by retrogradation; and this is termed a *retrograde application*. The third kind is occaſioned by one planet going direct in motion, and meeting another planet that is retrograde; for inſtance, ſuppoſe Mercury retrograde in ſixteen degrees of Gemini, and Saturn direct in twelve degrees of the ſame ſign; here Mercury, being the lighter planet, applies to a conjunction of Saturn by a retrograde motion; and theſe two laſt are deemed evil applications. It muſt alſo be obſerved that the ſuperior planets never apply to the inferior but by a retrograde motion; whereas the inferior planets apply both ways.

SEPARATION is underſtood of two planets that have either been in partile conjunction or aſpect, and are juſt departed or ſeparated from it. Thus, if we ſuppoſe Saturn in twelve degrees of Sagittary, and Jupiter in thirteen degrees of the ſame ſign, Jupiter will be then ſeparated one degree from a perfect or partile conjunction with Saturn; but they would ſtill be in a platic conjunction, becauſe they are within the moiety of each others radiations, which is four degaees and a half each, conſequently theſe planets would continue in platic conjunction until they were ſeparated nine degrees, and then the aſpect would entirely ceaſe. The exact knowledge of every degree of the ſeparations of theſe aſpects is of the utmoſt conſequence in giving judgment upon various important occaſions. For inſtance, ſuppoſe it were demanded whether a certain treaty of marriage would take place, or not? When all the aſpects are collected upon the horoſcope, and the two planets, that are ſignificators of the parties, are found applying to each other in a conjunction, and in common or fixed ſigns, the marriage may probably take place in ſome length of time. If the ſignificators are poſited in moveable ſigns, angular, and approaching ſwift in motion to a conjunction, it may then be conſummated in a very ſhort time; but, if the ſignificators are ſeparated from a conjunction only a few minutes of a degree, one may ſafely conclude that there has been great probability, only a few days before, that the wedding would have taken place; but by this aſpect the parties appear to be hanging in ſuſpence, and ſome diſlike or change of ſentiment ſeems to have taken place: and, as the ſignificators gradually ſeparate from the partile and platic conjunctions, in the ſame gradation will the treaty and affections of the parties alienate and wear away; and, by the comparative time that the aſpect will occupy before it entirely ceaſes, ſo will the time be ſo many weeks, months, or years, before the parties ſhall wholly relinquiſh the connection.

PROHIBITION indicates the ſtate of two planets that are ſignificators of ſome event, or the bringing of ſome buſineſs to an iſſue or concluſion, and are applying to each other by conjunction; but, before ſuch conjunction can be formed, a third planet, by means of a ſwifter motion, interpoſes his body, and deſtroys the expected conjunction, by forming an aſpect himſelf; and this indicates that the matter under contemplation will be greatly retarded, or utterly prevented. For example, ſuppoſe Mars were poſited in ſeven degrees of Aries, Saturn in twelve degrees, and the Sun in ſix degrees, of the ſame ſign; Mars is the ſignificator of the buſineſs in hand, and promiſes the iſſue or completion of it ſo ſoon as he comes to a conjunction with Saturn; but the Sun, being ſwifter in motion than Mars, paſſes him, and prevents their conjunction, by forming the aſpect himſelf. This indicates, that whatever was expected from the approaching conjunction of Mars and Saturn is now prohibited by the Sun's firſt impediting Mars and then Saturn; and this is termed a *conjunctional* or *bodily prohibition*. There is alſo a prohibition by aſpect, either ſextile, quartile, trine, or oppoſition; and this happens when two planets are going into conjunction. Suppoſe Mars to be in ſeven degrees of Aries, Saturn in thirteen degrees of the ſame ſign, and the Sun in five degrees of Gemini; the Sun, being ſwifter than Mars in his diurnal motion, will quickly overtake him, and paſs by the ſextile dexter of Mars, and form a ſextile dexter with Saturn, before Mars can reach him; by this means their conjunction is prohibited.

FRUSTRATION imports a ſwift or light planet approaching to an aſpect with one more ſlow and ponderous; but, before they can approach near enough to form that aſpect, the weighty planet is joined to ſome other, by which the firſt aſpect is fruſtrated. To inſtance this, ſuppoſe Saturn poſited in ſixteen degrees of Gemini, Jupiter in fifteen degrees of Leo, and Mars in eleven degrees of the ſame ſign; here Mars applies to a conjunction with Jupiter, but, before he can reach it, Jupiter meets a ſextile aſpect from Saturn, which fruſtrates the conjunction of Mars, and, in practice, utterly deſtroys whatever was promiſed by it.

REFRANATION is the ſtate of a planet in direct motion, applying to an aſpect or conjunction with another planet, but before they can meet becomes retrograde, and thus *refrains* to form the aſpect expected. Suppoſe Jupiter in the twelfth degree of Gemini, and Mars in the eighth; here Mars, the ſwifter planet, promiſes very ſoon to overtake Jupiter, and form a conjunction with him; but juſt at the inſtant falls retrograde, and refrains from the conjunction, by taking an oppoſite courſe from Jupiter.

TRANSLATION of LIGHT and NATURE. This happens when a light planet ſeparates from a weighty one, and joins with another more ponderous, and is effected in this manner: let Saturn be placed in twenty degrees of Aries, Jupiter in thirteen degrees, and Mars in fourteen degrees of the ſame ſign; here Mars ſeparates from a conjunction with Jupiter, and tranſlates the light and nature of that planet to Saturn, to whom he next applies. The effect of this in practice will be, that, if a matter or thing be promiſed by Saturn, then whoever was repreſented by Mars ſhall procure all the aſſiſtance that the benevolent planet Jupiter could beſtow, and tranſlate it to Saturn, whereby the buſineſs in hand would be the better effected, and more happily concluded; and this, being a very fortunate poſition of the planets, is very proper to be known, ſince it promiſes much in lawſuits, marriages, and all other queſtions of the kind.

RECEPTION is when two planets, that are ſignificators in any queſtion or nativity, are poſited in each other's dignity, as the Sun in Aries, and Mars in Leo, which is a reception by houſes, and is deemed the moſt powerful and efficacious of all receptions. But reception may be by exchange of triplicity, term, or phaſe, or by any eſſential dignity; as Venus in Aries, and the Sun in Taurus, is a reception by triplicity, if the queſtion or nativity happen by day. Or if Venus be in the twenty-fourth degree of Aries, and Mars in the ſixteenth degree of Gemini, it is a reception by terms. The uſe of theſe poſitions in practice is conſiderable; for, ſuppoſe the event of any queſtion required be denied by the aſpects, or the ſignificators are in no aſpect with each other; or it is doubtful what may happen from a quartile or oppoſition of the ſignificators; yet, if the principal ſignificators are found in mutual reception, the thing deſired will ſhortly come to paſs, and probably to the ſatisfaction and content of all the parties concerned.

PEREGRINATION deſcribes a planet to be ſituated in a ſign, or in ſuch certain degrees of a ſign, where it has no eſſential dignity, either by houſe, exaltation, triplicity, term, or phaſe; as Saturn in the tenth degree of Aries, is peregrine; and the Sun, in any part of Cancer, is peregrine, having no dignity whatever in that ſign. In all queſtions of theft, it is very material to know the peregrine planet; for it has been uniformly found, by almoſt every regular profeſſor of this Art, that the thief may be almoſt conſtantly diſcovered by the peregrine planet poſited in an angle, or in the ſecond houſe.

COMBUSTION is the ſtate of a planet, when ſituated within eight degrees thirty minutes of the body of the Sun, either before or after him. Suppoſe Mercury in the twenty-firſt degree, the Sun in the twenty-fifth degree,

degree, and Venus in the twenty-ſeventh degree of Aquaries; here Mercury and Venus would be both combuſt; but Venus would be more affected by it than Mercury, becauſe the Sun applies to, or moves towards Venus, and recedes from Mercury, whereby his rays afflict her more forcibly on his nearer approach, and become weaker upon Mercury by his receſs from him.

CAZIMI repreſents a planet in the heart of the Sun; that is, if a planet be only ſeventeen minutes before or after the Sun, as if the Sun were in fifteen degrees thirty minutes of Taurus, and Mercury in fifteen degrees twenty minutes of the ſame ſign, Mercury would be then in cazimi, or in the heart of the Sun. All authors agree that a planet in cazimi is fortified thereby, and is of greater efficacy; whereas a planet in combuſtion is of a malignant nature. If the ſignificator of a querent, or perſon propounding a queſtion, be combuſt, it ſhews him or her to be under fearful apprehenſions, and threatened to be over-powered, or greatly injured by ſome ſuperior perſon. It ſhould be carefully obſerved, that all planets may be in combuſtion with the Sun, but the Sun cannot be in combuſtion with any planet; and that combuſtion can only be by perſonal conjunction in one ſign, and not by any aſpect, either ſextile, quartile, trine, or oppoſition; the Sun's quartile or oppoſite aſpects are afflicting, but they do not combure, or render the planet combuſt. A planet is always conſidered under the ſun-beams, until he is elongated ſeventeen degrees before or after his body.

VOID OF COURSE, is when a planet is ſeparated from another planet, and does not, during its continuance in that ſign, form an aſpect with any other. This moſt uſually happens with the Moon; and in practice, it is obſerved, that if the ſignificator of the thing propounded be void of courſe, the buſineſs under contemplation will not ſucceed, nor be attended with any ſatisfactory or pleaſing conſequences.

BESIEGING, ſignifies a planet ſituated betwixt the two malevolent planets Saturn and Mars; for inſtance, if Saturn were placed in the twelfth degree of Aries, Mars in the ſixteenth, and Jupiter in the fourteenth, degree, Jupiter would then be beſieged by Saturn and Mars.

INCREASING in LIGHT, is when a planet is ſeparating from the Sun or the Sun from a planet; thus the Moon, at her greateſt diſtance from the Sun, appears with the greateſt degree of light, having her whole orb illumined.

ORIENTAL and OCCIDENTAL. A planet, when oriental, riſes before the Sun; and when occidental, ſets after him, and is ſeen above the horizon after the Sun is down; conſequently when a planet is oriental, it is poſited in the eaſt, and when occidental, in the weſt.

SUPERIORS and INFERIORS. Saturn, Jupiter, and Mars, are diſtinguiſhed by the name of the ſuperior, ponderous, and more weighty planets; and Venus, Mercury, and the Moon, are called the inferior planets. A ſuperior always governs or over-rules an inferior; this is an obſervation that holds good throughout the whole ſyſtem of nature.

SWIFT OF COURSE, is when a planet moves farther than his mean motion in twenty-four hours; and he is *ſlow of courſe* when he moves leſs than his mean motion in the ſame portion of time.

ALMUTION, ſignifies a planet that bears principal rule in a ſign or figure; which planet muſt conſequently have the moſt eſſential dignities.

HAYZ, implies a maſculine diurnal planet to be ſituated above the horizon in the day-time, or a feminine nocturnal planet poſited below the horizon in the night-time; which is an accidental fortitude the planets delight in, and gives a favourable omen in all figures wherever they are found

LONGITUDE and LATITUDE. The longitude of any ſtar or planet, is the degree of the ecliptic or zodiac in which they are found, numbered from the firſt point of the ſign Aries. The latitude of a ſtar, or planet, is its diſtance north or ſouth from the Sun's path or ecliptic line, numbered by the degrees of the meridian.

DECLINATION, is the diſtance a planet ſwerves either north or ſouth, from the equator or equinoctial line, in his circuit through the twelve ſigns of the zodiac.

RIGHT ASCENTION, is the number of degrees and minutes of the equinoctial line, reckoned from the beginning of Aries, and comes to the meridian with the Sun, Moon, ſtar, or planet, or any portion of the ecliptic.

OBLIQUE ASCENSION, is the degree and minute of the equinoctial line, that comes to, or riſes with, the degree of longitude of any ſtar or planet in the horizon; or it is the degree of the equinoctial line that comes to the horizon with any ſtar or planet in an oblique ſphere.

OBLIQUE DESCENTION, is the degree of the equinoctial line that ſets in the horizon, with the degree of longitude of any ſtar or planet, in an oblique ſphere; making any oblique angle with the horizon.

ASCENTIONAL DIFFERENCE, is the diſtinction between the right and oblique aſcenſion of any planet or ſtar, reckoned in the equator.

POLE OF POSITION, ſignifies the elevation of the poles of the world above the circle of poſition of any ſtar or planet.

CIRCLES OF POSITION, are circles paſſing through the common interſections of the horizon and meridian, and through any degree of the ecliptic, or the centre of any ſtar, or other point in the heavens, and are uſed for finding the ſituation or poſition of any ſtar or planet.

HOROSCOPE, is a figure or ſcheme of the twelve houſes of heaven, wherein the planets and poſitions of the heavens are collected for any given time, either for the purpoſe of calculating nativities, or anſwering horary queſtions. It alſo ſignifies the degree or point of the heavens riſing above the eaſtern point of the horizon, at any given time when a prediction is to be made of any future event; but this is now moſt commonly diſtinguiſhed by the name of *the Aſcendant*.

COLOURS. The colours given by, or peculiar to, each of the planets and ſigns, is of great importance in the determination of all queſtions where the complexion of a perſon, or the colour of a thing is neceſſary to be known. The reader muſt therefore be careful to remember, that of the planets, Saturn gives a black colour; Jupiter red mixed with green; Mars, a red fiery colour; the Moon, all white ſpotted, or light mixed colours; Venus, white and purple colours; Mercury, light blue or azure colour; the Sun, all yellow colours, or inclined to purple. Of the twelve ſigns, Aries gives a white mixed with red; Taurus, white mixed with citron; Gemini, white mixed with red; Cancer, green or ruſſet; Leo, red or green; Virgo, black ſpeckled with blue; Libra, black or dark crimſon, or ſwarthy colour; Scorpio, dark brown; Sagittary, yellow, or a green ſanguine colour; Capricorn, black or ruſſet; Aquaries, light blue or ſky-colour; Piſces, a gliſtening light colour. Thus, by knowing the colour or complexion attributed to each of the planets and ſigns, it is eaſy to determine the complexion of the native, or of any perſon or thing enquired after; for as the complexion or colour of the lord of the aſcendant, or the ſign, or ſignificators are, that repreſent the party, ſuch will be their colour or complexion. So if it be aſked concerning two cocks juſt going to pit, Which ſhall be the winner?

winner? Erect the figure, and the two planets repreſenting the diſtinguiſhing colours of the two cocks, ſhall be their ſignificators, and that planet which is the ſuperior, or that has moſt eſſential dignities, and is moſt ſtrongly fortified, ſhall by his colour point out the cock that ſhall win his battle. So of any other queſtion determinable by colours.

And ſince this Art cannot be underſtood, nor the work read with any pleaſure or improvement, without a perfect and familiar knowledge of all the characters peculiar to the ſigns, planets, &c. I ſhall inſert them in this place all together, that they may be at any time referred to with eaſe; recommending at the ſame time to all my readers, not to proceed any further, till they have learned them by heart.

CHARACTERS repreſenting the TWELVE SIGNS of the ZODIAC, DRAGON'S HEAD, DRAGON'S TAIL, and part of FORTUNE.

Aries	♈	Scorpio	♏
Taurus	♉	Sagittary	♐
Gemini	♊	Capricorn	♑
Cancer	♋	Aquaries	♒
Leo	♌	Piſces	♓
Vigo	♍	Dragon's Head	☊
Libra	♎	Dragon's Tail	☋

The Part of Fortune ⊕.

CHARACTERS of the PLANETS.

Saturn	♄	Moon	☽
Jupiter	♃	Venus	♀
Mars	♂	Mercury	☿

The SUN ☉.

CHARACTERS diſtinguiſhing the ſeveral ASPECTS of the PLANETS.

Sextile	⚹	Trine	△
Quartile	□	Oppoſition	☍

And the Conjunction ☌.

EXPLANATION

EXPLANATION of the TWELVE HOUSES of HEAVEN, with DIRECTIONS for erecting the HOROSCOPE.

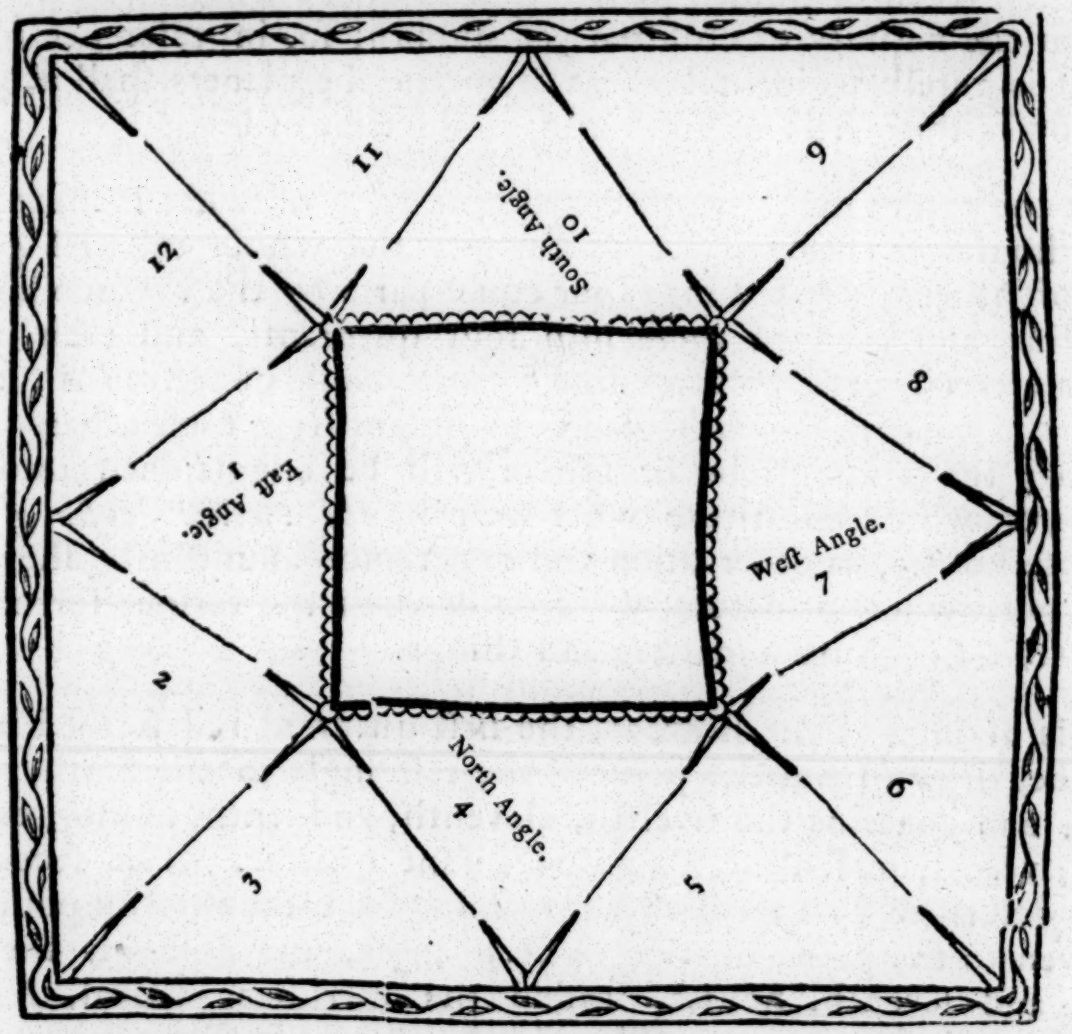
HAVING ſhewn what the eſſential qualities are, which the planets and heavenly matter derive from an inherent principle of nature, it follows that I ſhould explain the accidental qualities they receive by their different poſitions in the twelve houſes of heaven; for, as the heavens are perpetually in motion, either aſcending or deſcending, and ſince it is beyond the reach of human penetration to define what ſtar or planet ſhall aſcend at the nativity of children yet unborn, ſo, in reference to human ideas, it is purely accidental what dignities the planets ſhall acquire, or what houſes they ſhall be poſited in, at the time of birth.

That the reader may form a competent idea of what is meant by the twelve houſes of heaven, let us ſuppoſe the whole celeſtial globe, or ſphere of heaven, divided into four equal parts by the horizon and meridional line, and each of theſe into four quadrants, and each quadrant into three equal parts, by lines drawn from points of ſections in different parts of the horizon and meridian equi-diſtant from each other. By this operation, the whole globe or ſphere will be apportioned into twelve equal parts, which conſtitute what we call, *the twelve houſes of heaven.* And theſe houſes, as obſervation and experience abundantly ſhew, make up that great wheel of nature, whereon depends the various fortunes contingent to all ſublunary matters and things.

In this diviſion of the heavens, the firſt quadrant is deſcribed by a parallel line, drawn from the point of the eaſt angle to the ſouth, or midheaven; and contains the twelfth, eleventh, and tenth, houſes, called the oriental, vernal, maſculine, ſanguine infant quarter. The ſecond quadrant is deſcribed by a ſimilar line, running from the exterior point of the midheaven to the point of the weſtern angle, and contains the ninth, eighth, and ſeventh, houſes, called the meridian, eſtival, feminine, youthful, choleric quarter. The third quadrant is formed by a parallel line running from the extreme point of the eighth houſe to the north angle; and contains the ſixth, fifth, and fourth, houſes, called the occidental, autumnal, maſculine, melancholic, manly, cold and dry quarter. The fourth quadrant is deſcribed by a line drawn from the extreme point of the north angle to the extremity of the line which deſcribes the firſt quadrant, both meeting in the eaſt angle of the heavens, and contains the third, ſecond, and firſt, houſes, called the northern, wintery, feminine, phlegmatic quarter, the ſeat of old age, decrepitude, and decay. The lines thus drawn deſcribe the following figure, or horoſcope, into which the ſigns and planets are ſeverally introduced, and re-

preſented as in their true places in the heavens, before any queſtion can be ſolved, or nativity calculated. The ſpace in the centre, were the figure drawn circular, might repreſent the vacuum in which the earth moves; but it is generally uſed to write down the day, year, and hour of the day, when the figure was erected, with the purpoſe of it, whether for a nativity or queſtion reſolved.

FIGURE of the HOROSCOPE, or TWELVE HOUSES of HEAVEN.



Theſe twelve houſes are each diſtinguiſhed by their reſpective figures, and are either *angular*, *ſuccedent*, or *cadent*. The angular houſes are four, called the aſcendant, midheaven or medium cœli, the ſeventh houſe, and the bottom of the heaven; theſe are deemed the moſt powerful and moſt fortunate houſes. The ſuccedent houſes are the eleventh, ſecond, eighth, and fifth; and are ranked next in force and virtue to the angles. The third claſs, or cadent houſes, are the third, twelfth, ninth, and ſixth; and are conſidered of the leaſt efficacy of them all. But, notwithſtanding they are divided into only three claſſes, or orders, whereby their force and efficacy are eſtimated, yet is there a regular gradation in this reſpect running through the whole, whereby one houſe is ſubordinate to the other, from firſt to laſt. Conſidered in this order, they ſtand thus;

1 10 7 4 11 5 9 3 2 8 6 12.

According

According to this rule, if we find two planets, equally ſtrong and of the ſame dignities, one poſited in the firſt houſe and the other in the tenth, we judge the planet in the firſt houſe, or aſcendant, to have ſuperiority over the planet in the tenth houſe; and, in practice, we infer, from ſuch a poſition, that the perſon, whoſe ſignificator was in the firſt houſe would get the better of his opponent, whoſe ſignificator was in the tenth houſe; but, both being ſo nearly equal in point of dignity, great ſtruggles and difficulties would intervene, as the nature of the caſe in point may happen to be. This rule holds good from the tenth houſe to the ſeventh; the ſeventh to the fourth, and ſo on through the whole; but it ſhould always be remembered that planets in angles, that is, thoſe which are ſeated in the angular houſes, are the *moſt* forcible and potent in their operation.

The firſt houſe, which is denoted by the figure 1, is called the *aſcendant*, becauſe, the point of its angle being level with the horizon, whatever planet aſcends from under the earth muſt aſcend upon this line, and become viſible firſt in this houſe. The line upon which the planets aſcend, or move, is called the cuſp of the houſes; and that of the aſcendant is generally reckoned to extend about five degrees above the earth and twenty-five degrees beneath, ready to aſcend. But, if ſigns of long aſcenſions aſcend, then half five degrees above the earth, and thirteen below, are its utmoſt limits. If ſigns of ſhort aſcenſions aſcend, then five degrees above the horizon, and fifty degrees below, are uſually allowed. Now the quality of whatſoever part of the heavens occupies or fills up the degrees of this houſe, carries along with it the health, life, and nature, of every infant or thing that is conceived or brought forth within its juridiction. And hence hath this point of the heavens a faculty of attracting or receiving the virtues of the celeſtial matter that is accidentally aſcending in that part of heaven at the birth; and alſo of the planets and fixed ſtars in their tranſits; and all the rays of the planets, in their aſpects and conjunctions, are attracted into this part of heaven, in order to the formation of the ſhape, ſtature, temperature of the body, quality of the mind, and all accidents and contingencies which ſhall befal the native's body, or health, or life, unto his dying day; ſuch a ſympathy is there between this part of the heavenly frame and of every act and thing that is produced or that receives life under it. For, as the ſeed in the ground, after it has taken root, buds forth, and appears above groound, ſo the heavenly intelligencers, after they have framed the embryo, and the temperament thereof, under the earth, give it life and being of its own, putting forth level with them juſt as they aſcend. We do not however ſuppoſe, that the temperature and qualities of the native were wholly framed at the exact

time

time of birth, although the ſituation of the heavens at that time never fails exactly to deſcribe them; we have every reaſon to believe, that the temperature and qualities of the body, and the diſpoſition of the mind, are formed in regular gradations from the conception to the time of birth; but that the birth deſcribes them is indiſputably clear, becauſe it cannot happen at any moment of time, in any part of the world, but it muſt fall even with that part of the heavenly matter aſcending from the lower unto the upper horizon, which is intereſted in, and therefore points out, thoſe temperatures and qualities. For any man to be ſatisfied in this point, let him but note what the nature of this aſcending point of heaven is, with all the ſtars and planets poſited therein, or having aſpect with them from other houſes, giving each of them their due weight and influence, according to their nature and dignity, neither ſtrained one way nor the other; and, juſt as theſe are found at the time of birth, juſt ſo ſhall be found the qualities and endowments of that native, with the principal actions and events of his life, which this point aſcending takes the charge of. And in this trial will the reader find more ſubſtantial proofs of the truth and exiſtence of Aſtrology than the moſt acute arguments can inſtil into his mind.

Now, ſince the firſt houſe, or aſcendant, gives birth and life to the native, it follows that thoſe houſes which are the attendants on and upholders of life, ſhould be joined with it; and, as children, or the native's offspring, are the upholders of life in this world, and religion and learning the grand means of upholding it unto eternity in the other world, ſo the houſes, which contribute theſe bleſſings to the life already given, are joined in an harmonious trine with the firſt houſe, making up that threefold cord, which, as Solomon ſaith, *can never be broken*; the one is a ſuccedent houſe, called the fifth houſe, and the other a cadent houſe, called the ninth houſe; and, to be convinced of the effects of this fifth houſe, note the heavenly matter, planets, ſtars, and aſpects therein poſited at the time of birth, according to the rules here laid down, and they ſhall truly repreſent the number and ſtate of the native's offspring, and all other particulars relative to children, and to breeding or barren women. So alſo examine the ſtate of the eleventh houſe; and, as that repreſents, ſo ſhall the native be in reſpect of religion and ſcience; for the heavenly matter, planets, ſtars, and aſpects therein, ſhall ſhew what and how the man ſhall prove, whether wiſe or fooliſh, devout or ſchiſmatical, and what ſtudy or occupation he ſhall be inclined to follow; and theſe furniſh matter for grace to work upon; but, as for grace itſelf, nature can have no power over it; grace may rule nature, but nature cannot ſway grace.

The

The ſecond angular point of the houſes of heaven is called the mid-heaven, which is that point which culminates, being the very top or higheſt point of the heavenly frame. And, whatever part of the heavens happens to be culminating in this point at the birth of any perſon or thing, that takes charge of, and carries along with it, ever after, the preferment, honour, profeſſion, ſituation, and authority, of the native; and, as the nature of the planets, ſtars, aſpects, and heavenly matter, happens to be, that are ſituated in this point, or in the degrees pertaining to it, ſo ſhall the native prove in his life-time, in point of dignity, advancement, and reputation, in this world, whether high or low, fortunate or unfortunate, favoured or diſgraced. The attendants upon, and upholders of, man's honour and dignity, as the Scriptures and every day's experience perpetually ſhew us, are wealth and ſervants. The firſt of theſe is attached to the midheaven in a ſuccedent houſe, called the ſecond houſe of heaven; and the other in a cadent houſe, called the ſixth houſe of heaven; and theſe two are ſituated in an harmonious trine with the angular point of the midheaven. And now well obſerve what the planets, ſtars, aſpects, and heavenly matters, are in either of theſe houſes at the time o birth, and ſuch ſhall the native's fortune prove in point of riches and ſubordinate dependants; in the firſt of theſe houſes for wealth, and in the other for ſervants or dependants.

The third angle of the figure of heaven is the ſeventh houſe, or point of the heavens and degrees contingent, which are always *deſcending*, or ſetting out of our horizon, and ſinking under the earth; and this point is directly oppoſite to the eaſtern angle or aſcendant. Now, as the riſing heaven, or aſcendant, is the beginning and conduit of life, ſo this ſetting heaven, level with the aſcendant, is the bringing all mundane affairs level with life, ſuch as our entrance into the ſtate of marriage; our contracts and enterpriſes in buſineſs, war, and travel; and our connections and ſucceſs therein, whether with friends, ſtrangers, or enemies; and theſe whether honeſt men, paraſites, or thieves. And the heavenly matter, planets, ſtars, and aſpects, ſituated in this angle at a nativity, apparently ſhew how a man ſhall fare in reſpect to wives, more or leſs, any or none, good or bad; and, in matters of buſineſs or adventure, how fortunate or unfortunate he may be likely to prove; and, with enemies or thieves, how far he is likely to be injured by them. Neceſſary upholders of marriage, ſupporters in trade and travel, and defenders againſt thieves, plunderers, and enemies, are friends, relations, and neighbours. And theſe, in a trine to the ſeventh houſe, are brought forth, the firſt out of the eleventh houſe of heaven a ſuccedent houſe, and the other out of the third houſe of heaven, a cadent houſe. The eleventh houſe, by the pla-

nets, ſtars, aſpects, and heavenly matter, therein, points out the ſtate of a man's friends and hopes in this life; and the third houſe deſcribes, by the ſame means, how happy or unhappy a man ſhall prove in his relations, connections, and neighbours.

The laſt angle of heaven is the fourth houſe, called the bottom of heaven, and repreſents that point which in our conception ſeems to hang at the very bottom of the round ball of the celeſtial world, being diametrically oppoſite to the exterior, or midheaven. And, as that ſhews what a man in the courſe of nature ſhall riſe to in the world, this, on the contrary, declares what and when ſhall be his fall, decay, and death. This houſe has therefore ſignification of the end of every worldly concern, and, amongſt other ends, of the grave, which is the end of all men living, however dignified or great. And the planets, ſtars, and aſpects, poſited in this houſe at the time of birth, never fail to ſhew what kind of end the native is likely to find; for, as the twelve ſigns have each their particular and viſible effects upon and over every part of man's body, and as the planets and their aſpects ſhew in what ſign the native ſhall be impedited, that is, in what part of the body the root of his natural infirmity ſhall be placed, and what accidents ſhall befal him during life, ſo is it an eaſy proceſs to point out the manner of his death, and whether natural, honourable, or ignominious. The upholders of this angle are the houſes of tribulation and death; the one a ſuccedent houſe, called the eighth houſe, or houſe of death; and the other a cadent houſe, called the twelfth houſe. And now let it be carefully obſerved what planets, ſtars, aſpects, and heavenly matter, occupy thoſe houſes at the time of nativity; and they ſhall point out, in the twelfth houſe, all the principal misfortunes, afflictions, and tribulations, of the native's life, and in the eighth houſe the time and manner of his death.

Independent of the faculties hitherto ſpecified, each of theſe houſes of heaven have other ſignifications and effects, which they demonſtrate in various other ways. For inſtance, the aſcendant repreſents the native coming into the world, and the fourth houſe at the ſame time repreſents the parents of the native going out; for *one generation goes off, and another always comes in*†, according to the courſe of nature. Of theſe parents, the father is more eſpecially ſignified by the fourth houſe; and then, ſecondarily, but not ſo forcibly, the mother of the native is ſignified by the tenth houſe, and the grandfather by the ſeventh; and uncles, aunts, and relations, on the father's ſide, by the ſixth; and uncles, aunts,

† See Eccleſ. i. 4.

and

and relations, on the mother's ſide, by the twelfth. Hence alſo it comes to paſs, that by the fourth houſe are ſignified houſes and lands, and all degrees of patrimony, left by the father; and by the eighth houſe are ſhewn all goods and legacies left by will of the deceaſed. The ſecond and ſixth houſes in half-trine to the houſe of the grave, and in oppoſition to the eighth and twelfth, have a ſecondary ſignification of ſickneſs and death.

Such are the qualities and operations of the twelve houſes of heaven in the common courſe of nature; but theſe qualities are ſometimes materially altered, and changed for the better or worſe, by means either of the moon or ſome other of the celeſtial motions or affections. It is certain that the Moon circleth the earth once in every twenty-eight days; but in this perambulation ſhe neither keeps the Sun's pathway in the ecliptic, nor continues her courſe conſtantly on the ſame ſide of it; but once in every fourteen days ſhe croſſes the ecliptic, alternately to her north and ſouth declination; and it is found by long and correct obſervation, that the point in the heavens where ſhe croſſes this line is very ſtrongly affected by her motion. The Moon is the great body of life and growth; and, when ſhe paſſes the ecliptic to the north, which brings her nearer into this northern world, ſhe then gives an extraordinary degree of fruitfulneſs, which wonderfully ſtrengthens with its influence whatſoever happens within the line of its juriſdiction. And this point, wherever it falls, is called the moon's north node, but is diſtinguiſhed in aſtrological works by the name of the Dragon's Head, as already explained in page 125. If this point happens to aſcend in a nativity, it ſtrengthens life with a robuſt and lively conſtitution; if it falls in the mid-heaven, it promiſes great honour and preferment; if in the eleventh houſe, proſperity and riches. If Jupiter or Venus happen to be in theſe degrees, it makes them much ſtronger and more efficacious in their benevolent operations; but, if Saturn or Mars be poſited there, it gives them, on the contrary, a ſtronger inclination to prove miſchievous and unfortunate. When the moon interſects the ecliptic line to her ſouthern declination, ſhe leaves that point of the heavens where ſhe croſſes it, which is termed the Dragon's Tail, as barren to all intents and purpoſes as the other was fruitful. Hence this point aſcending at a nativity blemiſhes life, and leaves a ſtain upon it; impairs honour and advancement in the mid-heaven, and waſtes riches, and brings adverſity, in the eleventh houſe; and it weakens as well the benevolent auſpices of Jupiter and Venus as the evil inclinations of Saturn and Mars. How theſe circumſtances operate beyond the equinoctial experience is yet ſilent; but it ſeems reaſonable to ſuppoſe that the Dragon's Tail is there the fruitful point, and the Head the barren point, ſince, when the Moon is going off from us, her influences muſt be coming on with them.

Next to the nodes, the *part of fortune* has its operations upon theſe twelve celeſtial houſes. The point, which we term the part of fortune, is the diſtance of the Moon's place from the Sun's, added to the degrees of the aſcendant; and the nature of it is, as conſtant obſervation aſcertains, that, if this point falls among fortunate ſtars, or in a fortunate part of the heavens, then it promiſes great ſucceſs in health or wealth, honour or offspring, or any other ſpecies of proſperity, according as it is ſeated either in the firſt, eleventh, or fifth, houſes, or in any others. The reaſon of this appears to be, that the Sun, Moon, and Aſcendant, being the prime conduits through which the ſtream of life flows, this ſeat of the part of fortune is the harmony of all three concentring and uniting in the ſame acts of benevolence.

Now, beſides theſe, there are yet other qualities, accidentally affected, which concern either particular perſons or times. Thus, the places of Saturn, or Mars, or the Tail of the Dragon, in the vernal figure, are unfortunate in the higheſt degree for the whole of that year; or, if they happen in any of the quarter figures, they portend affliction and misfortune for that quarter. But the places of Jupiter and Venus in a vernal figure are as fortunate as the others are unfortunate for the ſame time. The places of an eclipſe of the Sun or Moon, and of the comets, are alſo fortunate or unfortunate, as their ſituation may be, or as perſons, countries, or ſtates, may be concerned in them. The place of Saturn or Mars in a man's nativity proves unfortunate to him all the days of his life; and the place of either of them in a revolutional figure is equally bad for that year. But the place of Jupiter or Venus in a nativity, or in a revolutional figure, is always as fortunate, either for a man's life-time, or for the year, as the other is unfortunate. Alſo the places of the twelfth houſe, or eighth, or ſixth, as they were in the native ſcheme, have always bad ſignifications unto a man, whenſoever they come up upon any of his concerns. And the places of the tenth houſe, of the eleventh, of the aſcendant, and of the ſecond houſe, generally promiſe as much good as the other houſes do evil upon all the common occaſions of life.

Thus far we have ſeen the operations of the twelve houſes of heaven, as they appertain to the time and circumſtances of a nativity. We ſhall now explain their properties in that ſyſtem of nature upon which the doctrine of horary queſtions is grounded. And ſuch has been the induſtry and indefatigable labour of our forefathers, in bringing this ſcience to maturity, and in diſcovering and diſtinguiſhing the particular ſignifications and effects of all poſitions of the planets in theſe twelve houſes of heaven, that whoever takes the pains to inform himſelf ſufficiently of them will

not be in want of competent grounds whereon to judge, or give rational anſwers to every interrogation or queſtion on the common occurrences of life, or any contingent accidents or undertakings, with the conſequences and ſucceſs of them.

The firſt houſe bears ſignification of the life of man, and of the ſtature, colour, complexion, form, and ſhape, of him who propounds a queſtion; and, as all the viciſſitudes of nature depend upon the periods of man's life, ſo all queſtions are reſolved by this houſe that relate to ſickneſs, health, or long life; and alſo all accidents by which life may be endangered or impaired; what part of one's days will be the moſt happy and proſperous; whether any abſent friend or relation be living or dead; or whether any journey, voyage, or ſhip at ſea, will be attended with ſucceſs and ſafety, or meet with any accident fatal to life or deſtructive to the ſhip.——In ſhort, all queſtions relating to circumſtances that affect life are to be anſwered from the firſt houſe. In ſtate-aſtrology, and in eclipſes, great conjunctions, appearances of comets, and other luminous and extraordinary phenomena in the heavens; and, upon the Sun's annual ingreſs into the equinoctial ſign Aries, the firſt houſe bears ſignification of the community at large, or of that ſtate, empire, or kingdom, where the figure is erected. Of colours, the firſt houſe gives a white; from which is to be underſtood, that, if a planet be poſited in this houſe that governs a light colour, and a queſtion be propounded from any party relative to a perſon, matter, or thing, where colours are concerned, and this planet be the ſignificator thereof, then the perſon's complexion and hair, or, if cattle, then their colour, ſhall be of a white, pale, or lightiſh, kind; and, though this may appear ridiculous and inſignificant to the underſtanding of ſome readers, yet the fact ſtands unſhaken in practice. Now, as every one of the twelve houſes of heaven have their ſignificators, ſo have they alſo their *co-ſignificators*, which have frequent operation, and therefore ought to be conſidered. A co-ſignificator is a planet either fallen into conjunction, or joined in aſpect with the principal ſignificator; in which caſes the planet either aſſiſts or oppoſes in the matter under conſideration; if it be joined with a benevolent planet, it imports good; but, if it happens to the contrary, it either denotes deſtruction to the ſubject of enquiry, or great diſturbance in the effecting it. The co-ſignificators of this houſe are Saturn and Aries; and, if Saturn is moderately well dignified in this houſe, and in any benevolent aſpect with Jupiter, Venus, or the Sun or Moon, it promiſes a good ſober conſtitution of body, and generally gives long life. If Mercury is lord of this houſe, and well dignified, the perſon ſhall be a powerful and good ſpeaker.

From the ſecond houſe we form judgment upon all queſtions relating to wealth or poverty, proſperity or adverſity, and loſs or gain in any undertaking that may be propounded by the querent; and alſo concerning moveable goods, money lent, or employed in ſpeculation. In ſuits of law or equity, it ſhews a man's friends or aſſiſtants; in private duels, it deſcribe the querent's ſecond; in eclipſes, it ſhews the growing proſperity or adverſity of a ſtate or people; and, at the Sun's entrance into Aries, it expreſſes the ſtrength of the empire where the figure is erected, in its internal reſources, in its allies, and in all other requiſites of war, or ſelf-defence. It gives a green colour, of which a ſimilar uſe is to be made as is deſcribed in the firſt houſe; and the ſame obſervation will hold good in all other houſes, and in queſtions that relate to colours. The co-ſignificators to the ſecond houſe are Jupiter and Taurus; for, if Jupiter be placed in this houſe, or is lord thereof in full dignity, it implies the acquiſition of an eſtate or fortune; but the Sun and Mars never promiſe good in this houſe; either of them indicate diſperſion of ſubſtance, according to the capacity and quality of him who propoſes the queſtion.

The third houſe having ſignification of brethren, ſiſters, kindred, and neighbours; and of all inland journeys, and of removing one's manufacture or buſineſs from one place to another, ſo all queſtions that are founded upon any ſubjects relative thereto are anſwered from the planets ſituated in this houſe. Its co-ſignificators are Mars and Gemini; which is one reaſon why Mars, unleſs joined with Saturn, is not found ſo generally unbenevolent in this houſe as in the others. If the Moon be poſited here, it is always an argument to the queriſt of much reſtleſſneſs, travelling, and change of ſituation. This is a ſuccedent houſe, and gives a yellow, red, or ſorrel, colour.

From the fourth houſe we reſolve all queſtions in any way relating to or concerning the father of the queriſt. Alſo all enquiries relating to lands, houſes, or eſtates; or to towns, cities, caſtles, or intrenchments, beſieged; of treaſures hidden in the ground, and all other queſtions relating to the earth; are anſwered out of this houſe, which is called the *imum cæli*, or the angle of the earth. Its co-ſignificators are the Sun and Cancer; and therefore, if the Sun be poſited in this houſe, it denotes the father of the queriſt to be of a generous and noble diſpoſition. It governs the red colour.

By the fifth houſe we form all our predictions relative to children, and to women in the ſtate of pregnancy; alſo, all queſtions concerning the preſent health of abſent ſons or daughters, or the future health of thoſe at home; enquiries relating to the real and perſonal effects of one's father,

ther, or concerning the ſucceſs of meſſengers, ambaſſadors, or plenipotentiaries; or reſpecting the ammunition or internal ſtrength of a place beſieged; are all anſwered from this houſe. Its co-ſignificators are Venus and Leo, and therefore unfortunate when occupied either by Saturn or Mars, both of which indicate baſe and untoward children to the enquirer. It indicates a mixed black and white or ſanguine colour.

The ſixth houſe reſolves all queſtions that in any reſpect appertain to ſervants or cattle. Alſo enquiries concerning the ſtate of a ſick perſon, whether curable or not; the nature of the diſeaſe, and whether of ſhort or long duration; particulars relating to uncles and aunts, and all kindred on the father's ſide; alſo concerning one's tenants, ſtewards, or the like; are reſolved by the diſpoſition of the ſtars and planets ſituated in this houſe. Its co-ſignificators are Mercury and Virgo; and, when Mars and Jupiter are found in conjunction here, it is a ſtrong argument of a good phyſician, whenever it comes up upon a queſtion propounded in behalf of a patient who is viſited by a gentleman of the faculty. This houſe, having no aſpect with the aſcendant, is always deemed unfortunate. It gives a black or dark colour.

By the ſeventh houſe, we are enabled to reſolve all queſtions on love-affairs and marriage, and to deſcribe the perſon of either the man or woman that the queriſt will be joined with in marriage. It likewiſe anſwers all enquiries of the defendant in law-ſuits and litigations; or concerning our public enemies in time of war. In thefts, it enables us to deſcribe the perſon of the robber, by his ſhape, ſtature, complexion, and condition of life. In an annual ingreſs, it uſually indicates whether peace or war may be expected; and, prior to an engagement, betokens which ſide ſhall prove victorious; it diſcovers fugitives, out-lawed men, and offenders eſcaped from juſtice. The co-ſignificators to this houſe are the Moon and Libra; and, when Saturn or Mars are found herein, it is deemed an unfavourable omen, productive of great ſorrow and wretchedneſs to the queriſt in any matrimonial engagement. It gives a dark blue, black, or brown, colour.

From the eighth houſe we ſolve all queſtions concerning death, its time, quality, and nature; with all matters relating to legacies, wills, and laſt teſtaments; or who ſhall inherit the fortune and eſtates of the deceaſed. Enquiries on the dowry or portion of maids or widows; in duels, concerning the adverſary's ſecond; in law-ſuits, relative to the defendant's ſucceſs and friends; and queſtions on public or private enemies, or concerning the ſubſtance and ſecurity of thoſe we connect ourſelves with in buſineſs; are all anſwered by the ſituation of the planets in this

this houſe. Its co-ſignificators are Saturn and Scorpio; and its colours are green and black.

By the ninth houſe we are enabled to anſwer all queſtions on the ſafety and ſucceſs of voyages and travels into foreign countries; alſo, enquiries of the clergy concerning church preferments, benefices, advowſons, and the like, and all queſtions relative to kindred and relations on the wife's ſide; and the ſame on the huſband's ſide, if the wife be the queriſt; and all matters relating to the arts and ſciences are likewiſe reſolved from this houſe. Jupiter and Sagittarius are its co-ſignificators; for, if Jupiter be poſited herein, it naturally indicates a man of religious and exemplary manners, and of modeſt carriage and behaviour; but, if Saturn, Mars, or the Dragon's Tail, are found herein, it indicates a perſon of atheiſtical and irreligious principles; inſtances of which, from the nativities of many unhappy men of this caſt, are almoſt innumerable. The colours betokened by this houſe are green and white.

The tenth houſe, being the medium cœli, or moſt elevated part of the whole heavens, reſolves all queſtions concerning kings, princes, dukes, earls, marquiſſes, and all noblemen, judges, principal officers of ſtate, commanders in chief, all orders of magiſtrates, and other perſons in power and authority. Enquiries after preferment, honours, dignity, offices, places, penſions, or ſinecures; or concerning the ſtate of kingdoms, empires, provinces, commonwealths, counties, cities, or ſocieties of men; are all reſolved from the mid-heaven. The co-ſignificators of this houſe are Capricorn and Mars; and, whenever Jupiter or the Sun are poſited herein, it gives the ſtrongeſt preſumptions of ſucceſs in whatever purſuits the queriſt may be engaged in. But, if Saturn or the Dragon's Tail afflict the ſignificators in this houſe, it denies honour, ſucceſs, or preferment, to perſons of quality or eminence; and to common people it denotes vexation and diſappointment in the common functions of their occupation or employment. Its colours are the red and white.

By the eleventh houſe we anſwer all enquiries concerning friends and friendſhip, hope, truſt, expectance, or deſire; alſo whatever relates to the fidelity or perfidiouſneſs of friends; or to the counſellors, adviſers, aſſociates, favourites, flatterers, or ſervants, of kings, princes, or men in power. The co-ſignificators of this houſe are the Sun and Aquaries; and its colour is either ſaffron or deep yellow.

The twelfth houſe, being the houſe of contribution, reſolves all queſtions of ſorrow, affliction, anxiety of mind, trouble, diſtreſs, impriſonment,

perſecution, malice, ſecret enemies, ſuicide, treaſon, conſpiracy, aſſaſſination, and every thing appertaining to the misfortunes and afflictions of mankind. Its conſignificators are Venus and Piſces; and Saturn greatly joyeth in this houſe, being the parent of malevolence and malignity. The colour it gives is green.

From the foregoing circumſtantial ſurvey of the twelve houſes of heaven, I truſt the reader will be enabled to form ſuch an idea of the nature of predicting by the horoſcope, as will enable him not only to proceed to place the ſtars and planets therein with correctneſs and preciſion, but alſo to form an accurate and diſtinct judgment of their power and influence, under whatever aſpects or poſitions he may occaſionally find them; for, until he can accompliſh this, it will be in vain for him to attempt any examples in the doctrine of horary queſtions or nativities, which will be the next object of our plan, after explaining the tables for finding the places of the planets every hour and minute of the day, and directing the reader how to place them in the horoſcope. But I cannot diſmiſs this ſubject, without giving my readers the definition of the twelve houſes of heaven, from the works of the learned and much-eſteemed philoſopher and aſtrologian, Morinus; and in doing this, I ſhall adhere as much to the ſpirit and letter of the author as the nature of a tranſlation will admit.

"It is a fact, ſays this excellent author, which preponderates in the balance of reaſon, and highly claims our ſober conſideration, that the life of man is reſolvable into four diſtinct periods or ages; namely, infancy, youth, maturity, and old age; though it may be ſaid with ſtrict truth, that ſcarce half the human race attain to the concluſion of only their third period. In the conſtruction of man, therefore, we diſcover four affections, into which all other things appear to be reducible, as it were to their firſt beginning; namely, life, action, marriage, and paſſion. Theſe agree with the riſe, perfection, declination, and termination of all things, and compriſe the whole effects and operations of nature. For man is truly ſaid to riſe into the world, the moment he receives reſpiration and life; to be in perfection, when he attains to manhood and maturity, and to the propagation of his ſpecies; to decline, when he begins to loſe the innate radical principle of heat and moiſture; and to ſuſtain the laſt paſſion of life, when he ceaſes to breathe, and ſilently ſinks into the grave. The life, action, marriage, and paſſions, of men, are therefore governed by the ſame celeſtial principle, which regulates the birth, perfection, declination, and diſſolution, of all other things. Wherefore life, in the ſyſtem of nature, is regulated by the eaſt angle of the heavens, called the aſcendant; action, by the ſouth angle, or mid-heaven; marriage, by the weſt angle; and paſſion, by the north angle of the heavenly frame. And hence

ariſe four triplicities of the ſame genus or generical nature, and twelve houſes, as heretofore deſcribed. The firſt triplicity is of the eaſtern angle, or aſcendant, attributed to infancy, and called the triplicity of life, and includes the firſt, ninth, and fifth, houſes, which behold each other in a partile trine in the equator, where this rational diviſion of the twelve houſes is made.

" Man either does or ought to live in a three-fold reſpect, in himſelf, in God, and in his poſterity; for the great ends for which he was created, are to worſhip and glorify his Maker, and to propagate his ſpecies. The life of man in himſelf is therefore the firſt and prime object in the order of nature; for without this all other parts of the creation would be vain, being *made for man's uſe and benefit*. For this cauſe, the life of man appertains to the firſt and principal houſe in the diviſion of the heavens. But man's life in God, conſiſting in his image of the Divinity, in the rationality of his ſoul, and in the purity of his morals, claims, for this reaſon, the ninth houſe, according to the motion of the equator, which is the houſe of piety and religion. And, as man's life is continued in his poſterity, according to one and the ſame unchangeable law preſiding over all nature, ſo the houſe of infancy and children, which is the fifth houſe, is appropriated for this purpoſe. And theſe three concerns being confeſſedly the grand object of man's life, the three houſes of heaven, under which they are reſpectively nouriſhed and foſtered, form a trine with each other, in a chain of mutual harmony and concord.

" The ſecond triplicity conſiſts of the angle of the mid-heaven, with the ſixth and ſecond houſes. This triplicity wholly appertains to the ſecond ſtage of man's life, namely, that of vigour and action; and therefore comprehends all worldly attainments, with the advantages flowing from them; for every thing that worketh phyſically, worketh for ſome phyſical good; and, as the motion of the equator is from the eaſt angle to the mid-heaven, ſo is the progreſs made in all our earthly acquiſitions. The higheſt degree of man's elevation in this world is to that of majeſty, power, honour, dignity, preferment, or magiſtracy, or to any of thoſe ſituations by which he acquires ſuperiority and affluence. Theſe, conſiſting of immaterial matter, and forming the firſt order of earthly dignity, claim the angular houſe of this triplicity, or the mid-heaven. The ſecond degree of worldly honour is conceived to ariſe from ſubjects, ſervants, tenants, vaſſals, and domeſtics; and theſe, being formed of matter material and animated, are placed under the ſixth houſe. The third advancement to earthly grandeur is by matter material and animate, ſuch as gold, jewels, and other valuable effects, accumulated by induſtry and *ſweat of the brow*; which being under the ſecond houſe, theſe three houſes

are

are alſo joined by ſympathy in a partile trine, applying to each other in concord and unanimity.

" The third triplicity comprehends worldly connections, whether by marriage, conſanguinity, or friendſhip; and theſe, holding on in the order of nature, even as the progreſs is made from the mid-heaven to the weſtern angle, apply to the progreſſive tendency of youth to manhood and maturity. In this ſtage of life, man is joined in a three-fold tie or obligation; in body, in blood, and in friendſhip. Firſt, he is joined in body, by the moſt ſacred of all earthly ties, matrimony; ſanctioned under the ſeal of God's primary command, " *increaſe and multiply.*" Secondly, he is joined in conſanguinity, not only by the propagation of his like, but by all orders of his kindred in blood. Thirdly, he is joined in friendſhip under that ſacred bond of benevolence and love, which the Almighty commands every man to exerciſe towards his neighbour. This is the very cement of ſociety, and medicine of life, performing thoſe good offices in civil life, which the tree of life promiſed in our more perfect ſtate, and theſe are the ſentiments of friendſhip, which alone can give a true reliſh to every enjoyment of this world. The moſt important of theſe obligations, being marriage, is for that reaſon placed under ſanction of the angular or ſuperior houſe; the ſecond tie, being that or blood, claims the government of the third houſe; and the eleventh houſe, which perfects this triplicity, is ſacred to friendſhip. Theſe three houſes, from an union of nature, behold each other in a partile trine, according to the motion of the equator.

" The fourth and laſt triplicity is that of paſſion, which comprehends the three claſſes of human afflictions. The firſt, or angular houſe of this triplicity, in alluſion to its poſition in the lower horizon, is termed the dark angle, the depth of night, and bottom of heaven; the den and cave of the ſtars and planets. To this houſe is committed the firſt order of our woes, agreeable to the courſe of nature: theſe are, inſupportable misfortunes, and viſible decline of life; the firſt conſequences of original ſin, by which man is devoted to corruption and decay, and to all the infirmities of nature. The ſecond order of human afflictions is tribulation, ſorrow, and diſeaſe; ariſing either from the treachery and perſecution of enemies, from the chains of ſervitude and bondage, or from poverty and want: theſe, with a long train of conſequent miſeries, are appropriated to the twelfth houſe. The laſt ſhock that can be ſuſtained by human nature, is death, the final end of all men: this is under government of the eighth houſe, termed, on this account, the houſe of death. And theſe houſes likewiſe, from the conformity of their nature and qualities, conſtitute a partile trine in the equator.

" Thus

" Thus the termination of this temporal life is the beginning of life eternal. For nature knows no annihilation. All the works of Omnipotence are reſolvable or changeable from one ſtate to another; but God, having created nothing in vain, ſuffers nothing to be annulled. Wherefore, according to the ſecond motion of the planets, which is from weſt to eaſt, an entrance is made out of the eighth into the ninth houſe, which is the houſe of life in God, wherein man is taught, by the revelation of the SUPREME WILL, that he ſhall paſs, by the ſecond motion of the ſoul, which is attributed to the mind or reaſon, (as the firſt or wrapt ſoul or ſenſitive appetite is to the body,) from this life of anxiety and peril, to an eternal life of peace and reſt. And therefore, whatever is firſt in dignity in the order of nature, poſſeſſes the firſt and more noble houſes in theſe triplicities, in regular ſubordination, according to the motion of the ecliptic and planets.

" And now, WHAT MAN IS HE, who, confiding in the ſtrength of his own wiſdom, will dare to meaſure the works of his CREATOR by the ſtandard of his own comprehenſion? or will venture to affirm, that theſe operations and diviſions of the twelve celeſtial houſes, conjoined with ſuch wonderful harmony, contrivance, and concord, are the effects of chance or accident; or that will ſay, ſuch admirable conſents, ſo excellently formed, and mutually dependant on each other, are caſually found in things ſo complicated and abſtruſe? If he obſtinately perſiſts that theſe are altogether fictious, let him point out the thing wanting to complete the evidence in ſupport of the natural foundation and excellency of them? But he can do neither; and therefore, as this diviſion of the heavens is founded in reaſon, and obviouſly contrived by ſupernatural wiſdom and preſcience, it comprehends genethliacally all things that in the courſe of nature can poſſibly be enquired of or concerning the works of man. For as much as the knowledge of contrarieties is univerſally the ſame, ſo an affirmative, or a negative, may be ſought out, and found to be compriſed in the twelve houſes of the zodiac anſwering to the diviſion."

DIRECTIONS

DIRECTIONS for erecting the FIGURE of HEAVEN, and placing the PLANETS in the HOROSCOPE.

WITHOUT being expert at finding the true places of the planets and ſtars, at any hour or minute required, either by day or night, and without knowing how to diſpoſe them in the horoſcope, ſo as to repreſent their exact ſituations in the heavens, nothing can poſſibly be known, or predicted, by Aſtrology. This acquiſition, therefore, is the next ſtep to be attained; and, though it may at firſt appear a taſk of ſome difficulty and labour, yet, by the help of a common Ephemeris, which is publiſhed annually, and the following tables, which are calculated and ſubjoined for this purpoſe, the reader may in a few hours become perfect maſter of this very eſſential part of the ſcience.

The Ephemeris, of which Mr. White's is the beſt, is calculated to ſhew the exact place of the Sun, Moon, and planets, every day at twelve o'clock; conſequently, by referring to it, a figure may be accurately ſet to that exact time. But it may ſeldom or never happen, that a figure is wanted preciſely at that hour, and therefore it is neceſſary the young practitioner ſhould know how to rectify the daily motions of the planets, by the number of degrees they move every twenty-four hours, ſo as to erect the figure, and introduce the true places of the ſigns and planets, whenever required. This, by referring to the Ephemeris for the ſtations of the planets at noon, may be done extremely eaſy by the common proceſs of figures; but, that every reader may be enabled to do it without trouble, I have ſubjoined an eaſy table, whereby the planetary motions are reduced to hours and minutes, and may be found for either day or night.

It is likewiſe of importance to know the planetary hours, that is, the hour in which every planet has its particular rule; for hereby we are enabled to determine various points, and to draw many uſeful concluſions, either in our judgment on nativities or horary queſtions. In gathering herbs for medicinal purpoſes, the planetary hour is certainly of conſequence, however modern refinement might have exploded the idea. In nature, the moſt ſimple remedies are frequently found to produce the moſt ſalutary effects; and in earlier times, when the art of phyſic was leſs obſcured, and practiſed more from motives of benevolence, the world was leſs afflicted with diſeaſe, and the period of human life leſs contracted. The ſupreme Being, in his abundant mercies to mankind, has furniſhed ample remedies in the laboratory of nature, were nature but adhered to, for the removal of every curable diſorder in-

cident to the human frame; for, notwithſtanding all the parade of compound medicines, the art of phyſic does not conſiſt ſo much in preparing the remedy as in knowing how to apply it. Hence it happens that old women, without education or experience, by the help of a ſimple herb, gathered in the planetary hour, in which hour it imbibes its greateſt degree of ſtrength and ſpecific virtue, will ſometimes perform very extraordinary cures, in caſes where gentlemen of the faculty are abſolutely at a loſs how to treat them*. The planetary hours always begin at Sun riſing, and each planet governs in rotation, according to the following table.

A TABLE of PLANETARY HOURS for every Day in the Week, beginning at SUN RISING.

Sunday		Monday		Tueſday		Wedneſd.		Thurſday		Friday		Saturday	
Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.	Pla.	H.
☉	1	☽	1	♂	1	☿	1	♃	1	♀	1	♄	1
♀	2	♄	2	☉	2	☽	2	♂	2	☿	2	♃	2
☿	3	♃	3	♀	3	♄	3	☉	3	☽	3	♂	3
☽	4	♂	4	☿	4	♃	4	♀	4	♄	4	☉	4
♄	5	☉	5	☽	5	♂	5	☿	5	♃	5	♀	5
♃	6	♀	6	♄	6	☉	6	☽	6	♂	6	☿	6
♂	7	☿	7	♃	7	♀	7	♄	7	☉	7	☽	7
☉	8	☽	8	♂	8	☿	8	♃	8	♀	8	♄	8
♀	9	♄	9	☉	9	☽	9	♂	9	☿	9	♃	9
☿	10	♃	10	♀	10	♄	10	☉	10	☽	10	♂	10
☽	11	♂	11	☿	11	♃	11	♀	11	♄	11	☉	11
♄	12	☉	12	☽	12	♂	12	☿	12	♃	12	♀	12
♃	13	♀	13	♄	13	☉	13	☽	13	♂	13	☿	13
♂	14	☿	14	♃	14	♀	14	♄	14	☉	14	☽	14
☉	15	☽	15	♂	15	☿	15	♃	15	♀	15	♄	15
♀	16	♄	16	☉	16	☽	16	♂	16	☿	16	♃	16
☿	17	♃	17	♀	17	♄	17	☉	17	☽	17	♂	17
☽	18	♂	18	☿	18	♃	18	♀	18	♄	18	☉	18
♄	19	☉	19	☽	19	♂	19	☿	19	♃	19	♀	19
♃	20	♀	20	♄	20	☉	20	☽	20	♂	20	☿	20
♂	21	☿	21	♃	21	♀	21	♄	21	☉	21	☽	21
☉	22	☽	22	♂	22	☿	22	♃	22	♀	22	♄	22
♀	23	♄	23	☉	23	☽	23	♂	23	☿	23	♃	23
☿	24	♃	24	♀	24	♄	24	☉	24	☽	24	♂	24

* Although the author cannot too ſeverely cenſure the ambiguous garb in which the modern practice of Phyſic is attired, yet he wiſhes not to hurt the feelings of thoſe good men, whoſe lives have been devoted to the ſtudy of medicine, and who, moved, like the good Samaritan,

To underſtand the preceding table, the reader muſt recollect that we have already aſſigned to each planet his reſpective rule over every day in the week; for inſtance, the Sun governs Sunday, the Moon Monday, Mars Tueſday, Mercury Wedneſday, Jupiter Thurſday, Venus Friday, and Saturn Saturday. Each planet begins his rule the moment the Sun appears above the horizon; and continues for one planetary hour, at the expiration of which the next planet in order commences his rule, and continues the ſame portion of time, and then the third planet in order governs, and ſo on through the whole week. So that, if I want to know what planet rules in any particular hour of the day or night, I take the planet which begins rule that day, and reckon in order till I find it. For example, on Sunday the Sun rules the firſt hour, Venus the ſecond, Mercury the third, the Moon the fourth, Saturn the fifth, Jupiter the ſixth, Mars the ſeventh, the Sun the eighth, Venus the ninth, and ſo on through the whole day and ſucceeding night, till the Sun riſes again; by which mode of reckoning it will be uniformly found, that each planet will begin his government at ſun riſing, according to the order above deſcribed, to the end of the world. This alſo evidently appears by the table; for, if we begin with the firſt column, and reckon down the whole twenty-four hours, we find the Moon begins his government at the top of the ſecond column on Monday morning, when the ſun riſes. If we reckon down the ſecond column in the ſame order, we find Mars begins his rule at the top of the third column, on Tueſday morning. So the planets will be found to obſerve the ſame regular order throughout all the other columns, which take in the hours of every day and night throughout the week;

ritan, with bowels of compaſſion, adminiſter balm to the bleeding iſſues of their afflicted brethren. The many invaluable diſcoveries lately added to the Pharmacopœia, both from the vegetable and mineral worlds, are ſtrong arguments of the neceſſity of regular practice, and of profeſſional education, in forming the phyſician. But, were the bulk of theſe gentlemen to conſult a little more the planetary influences, both on vegetable and mineral ſubſtances, and apportion them in their preſcriptions according to the nature and conſtitution of the patient, uniformly conſulting the effects of Saturn and the Moon in each criſis and critical day, I am perſuaded that more immediate relief, in moſt caſes where nature is not too far exhauſted, might be afforded to the ſick and languiſhing patient. Surgery too, which like a guardian angel ſteps forward to alleviate the perilous accidents of the unfortunate, would gain much improvement by the like conſiderations. It is not therefore the regular bred practitioners of either Phyſic or Surgery that the author means to arraign, but that baneful deſcription of empirics and quacks, who now pervade the kingdom; and, like a ſwarm of locuſts from the eaſt, prey upon the vitals of mankind. Theſe monſters in the ſhape of men, with hearts callous to every ſentiment of compaſſion, have only fees in view. Governed by this ſordid principle, they ſport with life, unmoved amidſt the bitter anguiſh and piercing groans of the deſponding patient; till, too far gone for human aid to reſtore, they abandon him to deſpair and death. For the ſake of humanity, and the honour of a Chriſtian county, let the legiſlative power check this growing enormity!—I have endeavoured to the beſt of my abilities to ſuppreſs this evil by the re-publication of Culpeper's Domeſtic Phyſician, in forty-two weekly numbers, where every known complaint, and natural cure of each, are enumerated. This work no family who regard their own preſervation, ſhould be without.

and

and for the enſuing week the table begins again in the ſame order, and will ſo continue, without alteration or error, to the end of time. By referring to the figures, which repreſent the reſpective hour of every day and night throughout the week, the reader may always ſee what planet governs in that hour, as its character is placed in the ſame line with the figure. For example, ſuppoſe I want to know what planet rules the fifth hour on Sunday morning; I look down the firſt column of the table, over which is placed Sunday planetary hour, and at the 5th hour I find Saturn governs. Again, ſuppoſe it be required to know what planet governs the ninth hour on Friday afternoon? Look down the column over which Friday planetary hour is printed, and in the 9th hour it will be ſeen that Mercury governs. Or, if it be aſked, what planet rules the nineteenth hour on Wedneſday night? look down the column over which Wedneſday planetary hour is prefixed, and at 19, which ſignifies the 19th hour, or the ſeventh hour after the Sun is ſet, it will be found that Mars governs; and ſo for any other time required.

But, a planetary hour not agreeing with the common diviſion of time, and being peculiar to aſtronomy and aſtrology only, we ſhall explain it more fully. The planetary hours are reckoned from the time of the Sun's riſing to its ſetting, which ſpace of time is divided into twelve equal parts, and theſe are termed the twelve planetary hours of that day. Then the time from the Sun's ſetting to its riſing the next morning is in the ſame manner divided into twelve equal parts, and theſe conſtitute the twelve planetary hours for that night. Hence it is obvious, that, when the days are ſhort, a planetary hour does not conſiſt of above forty minutes, more or leſs, according to the twelfth part of the whole time from the Sun's riſing to its ſetting; and, the nights being than long, a planetary hour by night may conſiſt of an hour and ten or twenty minutes, or more; and ſo *vice verſa* when the days are long and the nights ſhort; ſo that the duration of planetary hours, both by day and night, are continually varying and never agree with the common meaſure of time, except on thoſe two days in every year when the Sun enters Aries and Libra, and then equal night and day are diſpenſed to all parts of the world. Therefore, to enable the reader to find the length of the planetary hours without the trouble of calculating, I ſubjoin the following table, by which they may be found, both night and day, for ever.

A TABLE

TABLE of the PLANETARY HOURS for every DAY and NIGHT in the Week.

Length of the Day.		Length of the Planetary Hours by Day.			Length of the Planetary Hours by Night.		
H.	M.	H.	M.	S.	H.	M.	S.
6	0	0	30	0	1	30	0
6	30	0	32	30	1	27	30
7	0	0	35	0	1	25	0
7	30	0	37	30	1	22	30
8	0	0	40	0	1	20	0
8	30	0	42	30	1	17	30
9	0	0	45	0	1	15	0
9	30	0	47	30	1	12	30
10	0	0	50	0	1	10	0
10	30	0	52	30	1	7	30
11	0	0	55	0	1	5	0
11	30	0	57	30	1	2	30
12	0	1	0	0	1	0	0
12	30	1	2	30	0	57	30
13	0	1	5	0	0	55	0
13	30	1	7	30	0	52	30
14	0	1	10	0	0	50	0
14	30	1	12	30	0	47	30
15	0	1	15	0	0	45	0
15	30	1	17	30	0	42	30
16	0	1	20	0	0	40	0
16	30	1	22	30	0	37	30
17	0	1	25	0	0	35	0

The firſt column of the above table is intended to ſhew the time between the riſing and ſetting of the Sun, from ſix hours to ſeventeen, which takes in more than the longeſt or ſhorteſt days. Then ſuppoſe the time from the Sun's riſing to its ſetting be only ſix hours; the planetary hours that day would be each thirty minutes long, as ſpecified in the ſecond column, and the planetary hours the night following would be each one hour and thirty minutes long, as expreſſed in the third column. Again, ſuppoſe the time between the Sun's riſing and ſetting be thirteen hours and thirty minutes, what would be the length of the planetary hours that day and night? Look in the firſt column of the table

for thirteen hours and thirty minutes, and in the ſame line in the ſecond column ſtand one hour ſeven minutes and thirty ſeconds, which is the exact length of each planetary hour that day; and in the ſame line in the third column ſtand fifty-two minutes thirty ſeconds, which is the length of the planetary hours that night. By the ſame rule the length of the planetary hours may be eaſily found in this table, every day and night through the year. The length of time between the riſing and ſetting of the Sun may always be found in the Ephemeris. This table is calculated within thirty-minutes of the Sun's real time every day, which is ſufficiently near for all the purpoſes required.

TABLE to reduce the MOTION of the PLANETS to any Hour of the Day or Night.

Diurnal Motion	One Hour's Motion.			Diurnal Motion	One Hour's Motion.			Diurnal Motion	One Hour's Motion.		
D.or M.	D. M. S. M. S. T.			D.or M.	D. M. S. M. S. T.			D.or M.	D. M. S. M. S. T.		
1	0	2	30	22	0	55	0	43	1	47	30
2	0	5	0	23	0	57	30	44	1	50	0
3	0	7	30	24	1	0	0	45	1	52	30
4	0	10	0	25	1	2	30	46	1	55	0
5	0	12	30	26	1	5	0	47	1	57	30
6	0	15	0	27	1	7	30	48	2	0	0
7	0	17	30	28	1	10	0	49	2	2	30
8	0	20	0	29	1	12	30	50	2	5	0
9	0	22	30	30	1	15	0	51	2	7	30
10	0	25	0	31	1	17	30	52	2	10	0
11	0	27	30	32	1	20	0	53	2	12	30
12	0	30	0	33	1	22	30	54	2	15	0
13	0	32	30	34	1	25	0	55	2	17	30
14	0	35	0	35	1	27	30	56	2	20	0
15	0	37	30	36	1	30	0	57	2	22	30
16	0	40	0	37	1	32	30	58	2	25	0
17	0	42	30	38	1	35	0	59	2	27	30
18	0	45	0	39	1	37	30	60	2	30	0
19	0	47	30	40	1	40	0	61	2	32	30
20	0	50	0	41	1	42	30	62	2	35	0
21	0	52	30	42	1	45	0	63	2	37	30

To

To find the true place of each planet, at any hour when we have occaſion to erect a figure, it only requires to turn to the Ephemeris for the planets' places at noon; thoſe being found, note how many degrees or minutes they move in the zodiac by twelve o'clock the next day, or from noon the preceding day; and then, by the help of the foregoing table, it will be ſeen how many degrees, minutes, or ſeconds, they move in an hour. For example, ſuppoſe a planet moves one degree in twenty-four hours, how far does it move in one hour? At the top of the firſt column is the figure 1, and in the ſame line of the ſecond column is 2 minutes and 30 ſeconds; which ſhews, that, if a planet be twenty-four hours in moving one degree, it then moves at the rate of two minutes and thirty ſeconds in an hour. Or ſuppoſe a planet only moves two minutes in twenty-four hours; look into the firſt column of the table for the figure 2, oppoſite, in the ſecond column, ſtand 5 ſeconds, which ſhews that, if a planet moves two minutes in twenty-four hours, it then only moves five ſeconds in an hour. Again, if a planet's diurnal motion be thirteen minutes, what is its hourly motion? Look into the firſt column for 13, and oppoſite is 32, 30; which indicates, that, if a planet moves thirteen minutes in twenty-four hours, it moves thirty-two ſeconds and thirty thirds in an hour. The ſame rules hold good for the motions of all the planets; it muſt however be carefully obſerved, that, if the diurnal motion of any planet be in degrees, then you muſt enter the firſt column of the table under the denomination of degrees, and the ſecond column with minutes and ſeconds; but, if the diurnal motion of the planet be only in minutes, then you muſt begin to reckon in the firſt column only with minutes, and in the ſecond column with ſeconds and thirds. This is indicated by the initial letters placed over each column, which ſignify degrees or minutes in the firſt column, and, in the ſecond, degrees and minutes, minutes and ſeconds, ſeconds and thirds. Then, ſuppoſe a planet moves one degree and thirteen minutes in twenty-four hours, how far does it move in an hour? Refer to the table, and ſay,

One degree in 24 hours is	2 min. 30 ſec. 0 thirds per hour.
Thirteen min. in 24 hours	is 0 min. 32 ſec. 30 thirds.

Anſwer 3 2 30

And thus any quantity of a planet's diurnal motion may be reduced to time in the ſame manner.

But as no figure can be erected without the help of an Ephemeris, and tables to ſhew the ſun's place in each of the twelve ſigns, unleſs by entering into long and tedious calculations, I ſhall therefore inſert in this place the two pages of White's Ephemeris for June 1784, and the tables above-mentioned, with an explanation of the whole.

(CO-

AN ILLUSTRATION
(COPY).

WHITE's EPHEMERIS, FOR JUNE 1784.

JUNE hath XXX Days.

The LUNATIONS.

Full moon the 3d day, at 34 minutes past 4 afternoon.
Last quarter the 10th day, at 28 minutes past 8 morning.
New moon the 17th day, at 6 minutes past 6 evening.
First quarter the 25th day, at 33 minutes past 10 at night.

M. D.	Sundays and other remarkable days	☉ rises	☉ sets	☉'s declin.	☽'s declin.	☽ rises & sets	☽ south	Clock after ☉
1	Whit-Tuesday	Nicom	8 8	22n 11	20 s 7	1 m52	10 a17	2 31
2	Ember Week	3 51	8 9	22 19	24 15	2 14	11 15	2 22
3		3 50	8 10	22 26	27 2	☽ rises	morn	2 12
4	K. Geo. III. born	3 49	8 11	22 33	28 3	10 a 3	0 16	2 2
5	Pr. Ern. Aug. born	3 49	8 11	22 40	27 7	10 49	1 21	1 52
C	Trinity Sunday	3 48	8 12	22 46	24 18	11 22	2 25	1 41
7		3 47	8 13	22 51	19 55	11 46	3 25	1 30
8		3 47	8 13	22 57	14 24	morn	4 20	1 19
9	Oxford T. begins	3 46	8 14	23 2	8 11	0 4	5 12	1 7
10	Prs. Amelia born	3 46	8 14	23 6	1 41	0 18	6 0	0 56
11	St. Barnabas	3 45	8 15	23 10	4n 47	0 29	6 46	0 44
12		3 45	8 15	23 14	10 55	0 41	7 32	0 31
C	1 Sund. aft. Trin.	3 44	8 16	23 17	16 28	0 55	8 19	0 19
14		3 44	8 16	23 20	21 9	1 11	9 8	0 6
15		3 44	8 16	23 22	24 46	1 31	9 59	obef. 6
16		3 43	8 17	23 24	27 5	2 2	10 51	0 19
17	St. Alban	3 43	8 17	23 26	28 1	☽ sets	11 45	0 32
18		3 43	8 17	23 27	27 32	9 a34	0 a 38	0 45
19		3 43	8 17	23 28	25 44	10 4	1 29	0 58
C	2 Sun. aft. Trin.	3 43	8 17	23 28	22 47	10 26	2 17	1 11
21	Longest day	3 43	8 17	23 28	18 54	10 44	3 2	1 25
22		3 43	8 17	23 28	14 19	10 57	3 45	1 37
23		3 43	8 17	23 27	9 11	11 8	4 25	1 50
24	St. John Baptist	3 43	8 17	23 25	3 43	11 19	5 5	2 3
25		3 43	8 17	23 24	1 s 57	11 28	5 44	2 16
26		3 44	8 16	23 22	7 40	11 38	6 26	2 28
C	3 Sund. aft. Trin.	3 44	8 16	23 19	13 14	11 52	7 10	2 41
28		3 44	8 16	23 16	18 24	morn	7 59	2 53
29	St. Peter	3 45	8 15	23 13	22 51	0 9	8 52	3 5
30	Trinity Term ends	3 45	8 15	23 9	26 9	0 36	9 51	3 16

Days	Day increas.	Length of day.	Helioc long ♄	Helioc long ♅	Helioc long ♂	Helioc long ☉	Helioc long ♀	Helioc long ☿	♄ rises
1	8 33	16 7	15♑31	25♒21	13♌42	11♐30	26♈27	19♍46	10 a53
7	8 42	16 26	19 42	25 53	16 21	17 14	6♉ 2	6♐33	10 28
13	8 46	16 30	19 53	26 25	18 59	22 58	15 39	23 3	10 3
19	8 50	16 34	20 4	26 57	21 38	28 42	25 17	10 1	9 38
25	odec 2	16 32	20 15	27 29	24 15	4♑56	4♊56	28 15	9 12

(C O P Y.)

WHITE's EPHEMERIS, for June 1784.

June.

Day	Day lig. begins	Day lig. ends	Dura. twilig.	Pl. ☽'s node.	♄'s latit.	♅'s latit.	♂'s latit.	♀'s latit.	☿'s latit.
1				4 ♓ 38	0 n 6	0 s 59	1 n 19	1 s 8	0 s 22
7				4 19	0 6	1 1	1 18	0 56	2 3
13	All	day-	light	4 0	0 6	1 3	1 17	0 43	3 36
19				3 41	0 5	1 5	1 16	0 29	4 27
25				3 22	0 4	1 6	1 15	0 15	4 29

Days	☉'s longitude	☽'s long.	☽'s latit.	♄'s long.	♅'s long.	♂'s long.	♀'s long.	☿'s long.
1	♊ 11 30	4 12 ♍ 43	4 s 40	23 ♑ 23	6 ♓ 59	20 ♋ 51	22 ♉ 57	27 27
2	12 27	27 26 36	4 59	23 R 21	7 3	21 28	24 10	27 23
3	13 24	50 10 ♐ 51	4 59	23 18	7 8	22 5	25 23	27 15
4	14 22	12 25 22	4 40	23 15	7 12	22 42	26 36	27 2
5	15 19	33 10 ♑ 2	4 3	23 12	7 16	23 19	27 49	26 44
C	16 16	53 24 44	3 10	23 9	7 19	23 56	29 2	26 24
7	17 14	13 9 ♒ 21	2 4	23 6	7 23	24 33	0 ♊ 15	26 1
8	18 11	32 23 48	0 5	23 3	7 26	25 10	1 28	25 35
9	19 8	51 8 ♓ 2	0 n 25	23 0	7 29	25 47	2 41	25 6
10	20 6	9 22 1	1 37	22 56	7 33	26 24	3 53	24 34
11	21 3	27 5 ♈ 46	2 43	22 53	7 36	27 2	5 7	24 1
12	22 0	45 19 17	3 38	22 50	7 39	27 39	6 20	23 27
C	22 58	3 2 ♉ 35	4 21	22 47	7 41	28 16	7 34	22 54
14	23 55	21 15 49	4 49	22 43	7 43	28 53	8 47	22 21
15	24 52	38 28 33	5 2	22 40	7 45	29 30	10 0	21 48
16	25 49	55 11 ♊ 14	4 59	22 36	7 47	0 ♌ 8	11 14	21 15
17	26 47	11 23 44	4 42	22 33	7 49	0 45	12 27	20 45
18	27 44	27 6 ♋ 2	4 13	22 29	7 51	1 22	13 40	20 18
19	28 41	43 18 9	3 32	22 25	7 53	2 0	14 54	19 53
C	29 38	58 0 ♌ 7	2 42	22 21	7 54	2 37	16 7	19 31
21	♋ 0 36	13 11 58	1 45	22 17	7 55	3 14	17 20	19 13
22	1 33	27 23 46	0 44	22 13	7 56	3 52	18 33	19 0
23	2 30	41 5 ♍ 33	0 s 19	22 8	7 56	4 29	19 47	18 52
24	3 27	54 17 25	1 22	22 4	7 57	5 6	21 0	18 47
25	4 25	7 29 28	2 22	22 0	7 57	5 44	22 14	18 D 45
26	5 22	19 11 ♎ 45	3 17	21 56	7 R 57	6 21	23 27	18 51
C	6 19	31 24 23	4 4	21 52	7 57	6 58	24 40	19 0
28	7 16	42 7 ♍ 25	4 40	21 47	7 57	7 36	25 54	19 12
29	8 13	53 20 55	5 2	21 43	7 56	8 13	27 7	19 30
30	9 11	3 4 ♐ 53	5 7	21 39	7 56	8 50	28 21	19 54

Days	♅ rises	♂ sets	♀ rises	☿ sets	♄'s declin.	♅'s declin.	♂'s declin.	♀'s declin.	☿'s declin.
1	0m 42	11 a 5	3m 9	9 a 22	21 s 20	9 s 53	23 n 9	17 n 26	23 n 5
7	0 20	10 51	3 1	8 40	21 23	9 45	22 32	19 19	21 21
13	11 a 53	10 36	2 57	rises	21 27	9 40	21 48	20 53	19 41
19	11 29	10 23	2 54	3m 34	21 31	9 37	20 59	22 8	18 39
25	11 4	10 7	2 57	3 6	21 36	9 38	20 4	23 0	18 32

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double horary Times.

Sol in Aries.

A. R. D. M.	Time from Noon. H. M.	10 Houſe. ♈	11 Houſe. D ♉ M	12 Houſe. D ♊ M	Aſcendant ♋ D. M.	2 Houſe. D ♌ M	3 Houſe. D ♍ M
0 0	0 0	0	8 40	22 27	26 42	12 49	2 33
0 55	0 4	1	9 46	23 21	27 23	13 20	3 22
1 50	0 7	2	10 52	24 15	28 2	14 4	4 12
2 45	0 11	3	11 58	25 9	28 42	14 48	5 2
3 40	0 15	4	13 3	26 2	29 21	15 31	5 52
4 35	0 18	5	14 8	26 54	0 ♌ 1	16 13	6 42
5 30	0 22	6	15 12	27 46	0 40	16 57	7 31
6 25	0 26	7	16 16	28 38	1 20	17 38	8 21
7 21	0 29	8	17 19	29 29	2 0	18 20	9 11
8 16	0 33	9	18 22	0 ♋ 20	2 39	19 3	10 2
9 11	0 37	10	19 25	1 10	3 19	19 46	10 52
10 6	0 40	11	20 28	1 59	3 59	20 29	11 43
11 2	0 44	12	21 31	2 49	4 38	21 13	12 33
11 57	0 48	13	22 34	3 38	5 17	21 56	13 24
12 53	0 51	14	23 37	4 27	5 57	22 40	14 15
13 48	0 55	15	24 40	5 16	6 36	23 23	15 6
14 44	0 59	16	25 42	6 5	7 15	24 7	15 57
15 40	1 3	17	26 44	6 53	7 55	24 50	16 48
16 31	1 6	18	27 46	7 41	8 35	25 34	17 40
17 35	1 10	19	28 47	8 30	9 14	26 18	18 31
18 27	1 14	20	29 48	9 18	9 53	27 2	19 22
19 23	1 18	21	0 ♊ 49	10 6	10 34	27 46	20 14
20 20	1 21	22	1 50	10 55	11 12	28 30	21 5
21 16	1 25	23	2 50	11 43	11 52	29 14	21 57
22 12	1 29	24	3 51	12 31	12 32	29 58	22 49
23 9	1 33	25	4 51	13 19	13 12	0 ♍ 42	23 41
24 6	1 36	26	5 50	14 8	13 52	1 27	24 33
25 2	1 40	27	6 50	14 57	14 34	2 12	25 25
25 59	1 44	28	7 49	15 43	15 24	2 57	26 18
26 57	1 48	29	8 48	16 30	15 51	3 42	27 11
27 54	1 52	30	9 47	17 16	16 31	4 28	28 4

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Taurus.

A. R. D. M.	Time From Noon H. M.	10 Houſe. ♉	11 Houſe. D ♊ M	12 Houſe. D ♋ M	Aſcendant ♌ D. M.	2 Houſe. D ♍ M	3 Houſe. D ♍ M
27 54	1 52	0	9 47	17 16	16 31	4 28	28 4
28 51	1 55	1	10 45	18 3	17 11	5 13	28 57
29 49	1 59	2	11 43	18 51	17 55	5 59	29 50
30 46	2 3	3	12 41	19 39	18 31	6 44	0 ♎ 43
31 44	2 7	4	13 38	20 26	19 12	7 29	1 37
32 42	2 11	5	14 35	21 13	19 52	8 14	2 31
33 40	2 15	6	15 32	22 0	20 32	9 0	3 25
34 39	2 19	7	16 29	22 47	21 13	9 47	4 19
35 37	2 23	8	17 25	23 34	21 54	10 34	5 13
36 36	2 26	9	18 21	24 21	22 35	11 21	6 7
37 35	2 30	10	19 17	25 7	23 16	12 8	7 1
38 34	2 34	11	20 13	25 53	23 57	12 55	7 55
39 33	2 38	12	21 10	26 39	24 38	13 42	8 49
40 32	2 42	13	22 7	27 26	25 19	14 30	9 43
41 31	2 46	14	23 4	28 12	26 0	15 17	10 37
42 31	2 50	15	24 0	28 59	26 42	16 4	11 32
43 31	2 54	16	24 56	29 46	27 24	16 52	12 27
44 31	2 58	17	25 52	0 ♌ 33	28 6	17 40	13 22
45 31	3 2	18	26 48	1 20	28 47	18 28	14 17
46 32	3 6	19	27 45	2 7	29 30	19 16	15 13
47 33	3 10	20	28 42	2 54	0 ♍ 13	20 4	16 9
48 33	3 14	21	29 39	3 41	0 55	20 52	17 6
49 34	3 18	22	0 ♋ 35	4 29	1 37	21 40	18 2
50 35	3 22	23	1 30	5 17	2 20	22 28	18 57
51 36	3 26	24	2 26	6 6	3 2	23 17	19 52
52 38	3 31	25	3 21	6 55	3 46	24 6	20 48
53 40	3 35	26	4 17	7 44	4 29	24 55	21 44
54 42	3 39	27	5 12	8 33	5 12	25 45	22 40
55 44	3 43	28	6 8	9 21	5 55	26 34	23 36
56 46	3 47	29	7 3	10 9	6 39	27 24	24 32
57 48	3 51	30	7 58	10 58	7 22	28 14	25 29

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Gemini.

A. R. D. M.	Time From Noon H. M.	10 Houſe ♊	11 Houſe D ♋ M	12 Houſe D ♌ M	Aſcendant ♍ D M	2 Houſe D ♍ M	3 Houſe D ♎ M
57 48	3 51	0	7 58	10 58	7 22	28 14	25 29
58 51	3 55	1	8 54	11 46	8 6	29 4	26 25
59 54	4 0	2	9 49	12 35	8 50	29 55	27 21
60 57	4 4	3	10 45	13 23	9 34	0 ♎ 46	28 18
62 0	4 8	4	11 41	14 12	10 18	1 36	29 15
63 3	4 12	5	12 38	15 1	11 3	2 27	0 ♏ 12
64 6	4 16	6	13 34	15 51	11 47	3 18	1 9
65 9	4 21	7	14 30	16 40	12 31	4 9	2 6
66 13	4 25	8	15 26	17 30	13 16	5 0	3 3
67 17	4 29	9	16 22	18 19	14 1	5 51	4 0
68 21	4 33	10	17 18	19 9	14 46	6 42	4 57
69 25	4 38	11	18 14	19 58	15 31	7 33	5 54
70 29	4 42	12	19 10	20 48	16 16	8 24	6 51
71 33	4 46	13	20 7	21 38	17 1	9 15	7 48
72 38	4 51	14	21 3	22 28	17 46	10 6	8 45
73 43	4 55	15	22 0	23 19	18 32	10 57	9 42
74 47	4 59	16	22 56	24 9	19 17	11 49	10 39
75 52	5 3	17	23 52	25 0	20 4	12 41	11 36
76 57	5 8	18	24 47	25 51	20 49	13 32	12 33
78 2	5 12	19	25 43	26 42	21 5	14 24	13 30
79 7	5 16	20	26 39	27 33	22 20	15 15	14 27
80 12	5 21	21	27 35	28 24	23 6	16 7	15 23
81 17	5 25	22	28 31	29 14	23 51	16 58	16 20
82 22	5 29	23	29 27	0 ♍ 5	24 37	17 50	17 17
83 27	5 34	24	0 ♌ 23	0 56	25 23	18 42	18 14
84 33	5 38	25	1 19	1 48	26 9	19 33	19 11
85 38	5 43	26	2 15	2 40	26 55	20 25	20 8
86 43	5 47	27	3 12	3 32	27 41	21 17	21 5
87 48	5 51	28	4 9	4 23	28 27	22 9	22 2
88 54	5 56	29	5 6	5 14	29 13	23 1	22 59
90 0	6 0	30	6 3	6 4	30 0	23 53	23 56

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Cancer.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♑	11 Houſe. D ♌	M	12 Houſe. D ♍	M	Aſcendant ♎ D.	M.	2 Houſe. D ♎	M	3 Houſe. D ♏	M
90	0	6	0	0	6	3	6	4	0	0	23	53	23	56
91	5	6	4	1	7	0	6	56	0	47	24	45	24	53
92	11	6	9	2	7	58	7	48	1	33	25	37	25	50
93	16	6	13	3	8	55	8	41	2	19	26	28	26	47
94	22	6	17	4	9	52	9	33	3	5	27	20	27	44
95	27	6	22	5	10	48	10	25	3	51	28	11	28	40
96	32	6	26	6	11	45	11	17	4	37	29	2	29	36
97	38	6	31	7	12	42	12	9	5	23	29	53	0 ♐	33
98	43	6	35	8	13	39	13	2	6	9	0 ♏	44	1	29
99	48	6	39	9	14	36	13	54	6	55	1	36	2	25
100	53	6	44	10	15	33	14	46	7	40	2	26	3	21
101	58	6	48	11	16	30	15	37	8	26	3	17	4	17
103	3	6	52	12	17	27	16	28	9	12	4	8	5	12
104	8	6	57	13	18	24	17	20	9	57	4	59	6	8
105	13	7	1	14	19	21	18	12	10	43	5	50	7	4
106	17	7	5	15	20	18	19	4	11	28	6	41	8	0
107	22	7	9	16	21	15	19	55	12	14	7	31	8	56
108	26	7	14	17	22	12	20	46	12	59	8	22	9	53
109	31	7	18	18	23	9	21	37	13	45	9	13	10	50
110	35	7	22	19	24	6	22	28	14	30	10	3	11	46
111	39	7	27	20	25	3	23	19	15	14	10	53	12	42
112	43	7	31	21	26	0	24	9	15	59	11	42	13	38
113	47	7	35	22	26	57	25	0	16	44	12	31	14	34
114	51	7	39	23	27	54	25	51	17	29	13	20	15	30
115	54	7	44	24	28	51	26	41	18	14	14	9	16	26
116	57	7	48	25	29	48	27	32	18	58	14	58	17	22
118	1	7	52	26	0 ♍	45	28	23	19	42	15	47	18	18
119	4	7	56	27	1	42	29	14	20	26	16	36	19	14
120	7	8	0	28	2	39	0 ♎	4	21	10	17	25	20	10
121	9	8	5	29	3	35	0	55	21	54	18	14	21	5
122	2	8	9	30	4	32	1	46	22	38	19	2	22	1

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double horary Times.

Sol in Leo.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♌	11 Houſe. D ♍ M	12 Houſe. D ♎ M	Aſcendant ♎ D.	M.	2 Houſe. D ♏ M	3 Houſe. D ♐ M
122	12	8	9	0	4 32	1 46	22	38	19 2	22 1
123	14	8	13	1	5 28	2 36	23	22	19 51	22 57
124	16	8	17	2	6 24	3 26	24	5	20 40	23 53
125	18	8	21	3	7 20	4 15	24	48	21 28	24 49
126	20	8	25	4	8 16	5 5	25	32	22 17	25 45
127	22	8	29	5	9 12	5 54	26	16	23 6	26 40
128	24	8	34	6	10 8	6 43	26	58	23 54	27 35
129	25	8	38	7	11 4	7 32	27	41	24 42	28 31
130	26	8	42	8	12 0	8 20	28	23	25 30	29 27
131	27	8	46	9	12 56	9 8	29	6	26 18	0 ♑ 22
132	28	8	50	10	13 52	9 57	29	42	27 6	1 18
133	28	8	54	11	14 48	10 45	0	♏ 30	27 54	2 14
134	29	8	58	12	15 43	11 33	1	13	28 41	3 10
135	29	9	2	13	16 38	12 21	1	55	29 28	4 7
136	29	9	6	14	17 33	13 9	2	36	0 ♐ 15	5 3
137	29	9	10	15	18 28	13 57	3	18	1 2	5 59
138	29	9	14	16	19 23	14 44	4	0	1 48	6 55
139	28	9	18	17	20 18	15 31	4	41	2 35	7 52
140	28	9	22	18	21 12	16 18	5	22	3 21	8 49
141	27	9	26	19	22 6	17 6	6	4	4 8	9 46
142	26	9	30	20	23 0	17 53	6	45	4 55	10 42
143	25	9	34	21	23 54	18 40	7	26	5 42	11 39
144	23	9	38	22	24 48	19 26	8	6	6 28	12 35
145	22	9	41	23	25 42	20 11	8	47	7 14	13 31
146	20	9	45	24	26 35	20 57	9	28	8 0	14 28
147	18	9	49	25	27 29	21 43	10	8	8 47	15 25
148	16	9	53	26	28 23	22 30	10	48	9 34	16 23
149	14	9	57	27	29 17	23 16	11	29	10 22	17 21
150	11	10	1	28	0 ♎ 10	24 2	12	9	11 9	18 18
151	9	10	5	29	1 3	24 47	12	50	11 56	16 16
152	6	10	8	30	1 56	25 32	13	30	12 44	15 15

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes by double Horary Times.

Sol in Virgo.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe ♍	11 Houſe D ♎ M	12 Houſe D ♎ M	Aſcendant ♏ D.	M.	2 Houſe D ♐ M	3 Houſe. D ♑ M
152	6	10	8	0	1 56	25 32	13	30	12 44	20 15
153	3	10	12	1	2 49	26 17	14	9	13 31	21 13
154	0	10	16	2	3 42	27 2	14	49	14 19	22 11
154	57	10	20	3	4 35	27 47	15	29	15 6	23 10
155	54	10	24	4	5 27	28 32	16	9	15 54	24 9
156	51	10	27	5	6 19	29 17	16	48	16 41	25 9
157	48	10	31	6	7 11	0 ♏ 2	17	28	17 29	26 10
158	45	10	35	7	8 3	0 46	18	9	18 17	27 11
159	41	10	39	8	8 54	1 30	18	48	19 5	28 11
160	37	10	42	9	9 46	2 14	19	27	19 53	29 11
161	33	10	46	10	10 38	2 58	20	6	20 41	0 ♒ 12
162	29	10	50	11	11 29	3 42	20	48	21 29	1 13
163	25	10	54	12	12 20	4 26	21	26	22 17	2 14
164	21	10	57	13	13 12	5 10	22	5	23 5	3 15
165	17	11	1	14	14 3	5 54	22	45	23 53	4 16
166	12	11	5	15	14 55	6 37	23	24	24 41	5 18
167	8	11	9	16	15 45	7 21	24	4	25 30	6 19
168	3	11	12	17	16 36	8 4	24	43	26 19	7 21
168	59	11	16	18	17 26	8 47	25	23	27 9	8 23
169	54	11	20	19	18 17	9 30	26	2	27 59	9 26
170	49	11	23	20	19 7	10 12	26	41	28 50	10 30
171	45	11	27	21	19 57	10 55	27	22	29 41	11 34
172	40	11	31	22	20 48	11 39	28	1	0 ♓ 32	12 37
173	35	11	34	23	21 38	12 22	28	40	1 22	13 41
174	30	11	38	24	22 28	13 5	29	20	2 14	14 45
175	25	11	42	25	23 18	13 47	29	59	3 6	15 50
176	20	11	45	26	24 8	14 29	0 ♐	39	3 58	16 56
177	15	11	49	27	24 58	15 11	1	19	4 51	18 2
178	10	11	53	28	25 48	15 54	2	2	5 44	19 8
179	5	11	56	29	26 38	16 37	2	39	6 38	20 14
180	0	12	0	30	27 28	17 21	3	19	7 32	21 21

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Libra.

A. R. D. M.	Time from Noon. H. M.	10 Houſe ♎	11 Houſe D ♎ M	12 Houſe D ♏ M	Aſcendant ♐ D. M.	2 Houſe D ♑ M	3 Houſe D ♒ M
180 0	12 0	0	27 28	17 21	3 19	7 32	21 21
180 55	12 4	1	28 18	18 4	3 59	8 27	22 27
181 50	12 7	2	29 8	18 46	4 40	9 22	23 33
182 45	12 11	3	29 56	19 29	5 20	10 17	24 40
183 40	12 15	4	0 ♏ 45	20 11	6 2	11 12	25 48
184 35	12 18	5	1 34	20 54	6 43	12 8	26 57
185 30	12 22	6	2 24	21 37	7 24	13 5	28 6
186 25	12 26	7	3 13	22 20	8 5	14 1	29 16
187 20	12 29	8	4 2	23 4	8 46	14 57	0 ♓ 25
188 15	12 33	9	4 52	23 47	9 28	15 53	1 35
189 11	12 37	10	5 41	24 31	10 10	16 51	2 45
190 6	12 40	11	6 30	25 15	10 52	17 50	3 55
191 1	12 44	12	7 19	25 59	11 35	18 50	5 6
191 57	12 48	13	8 8	26 42	12 18	19 51	6 17
192 52	12 51	14	8 57	27 26	12 59	20 53	7 28
193 48	12 55	15	9 46	28 10	13 43	21 56	8 40
194 43	12 59	16	10 35	28 53	14 26	23 0	9 52
195 39	13 3	17	11 24	29 37	15 10	24 5	11 4
196 35	13 6	18	12 13	0 ♐ 20	15 54	25 11	12 17
197 31	13 10	19	13 2	1 4	16 39	26 18	13 30
198 27	13 14	20	13 51	1 48	17 23	27 26	14 43
199 23	13 18	21	14 41	2 32	18 8	28 35	15 56
200 19	13 21	22	15 30	3 16	18 54	29 45	17 10
201 15	13 25	23	16 19	4 1	19 39	0 ♒ 55	18 24
202 12	13 29	24	17 9	4 46	20 26	2 6	19 39
203 9	13 33	25	17 58	5 31	21 14	3 17	20 54
204 6	13 36	26	18 48	6 16	22 1	4 29	22 10
205 3	13 40	27	19 37	7 1	22 49	5 42	23 26
206 0	13 44	28	20 26	7 46	23 37	6 56	24 42
206 57	13 48	29	21 16	8 32	24 26	8 10	25 57
207 54	13 52	30	22 6	9 18	25 15	9 25	27 13

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Scorpio.

A. R. D.	M.	Time from Noon. H.	M.	10 Houſe. ♏	11 Houſe. D ♏	M	12 Houſe. D ♐	M	Aſcendant ♐ D.	M.	2 Houſe. D ♒	M	3 Houſe. D ♓	M
207	54	13	52	0	22	6	9	18	25	15	9	25	27	13
208	51	13	55	1	22	56	10	5	26	5	10	42	28	30
209	49	13	59	2	23	46	10	52	26	56	12	0	29	46
210	46	14	3	3	24	37	11	39	27	47	13	20	1 ♈	2
211	44	14	7	4	25	28	12	25	28	39	15	41	2	18
212	42	14	11	5	26	19	13	12	29	30	16	4	3	35
213	40	14	15	6	27	10	13	59	0 ♑	24	17	18	4	52
214	39	14	19	7	28	0	14	47	1	11	18	53	6	10
215	37	14	22	8	28	50	15	36	2	13	20	19	7	28
216	36	14	26	9	29	40	16	26	3	10	21	47	8	47
217	35	14	30	10	0 ♐	31	17	17	4	6	23	16	10	5
218	34	14	34	11	1	22	18	8	5	3	24	46	11	24
219	33	14	38	12	2	13	19	0	6	1	26	17	12	42
220	32	14	42	13	3	4	19	51	7	0	27	49	14	0
221	31	14	46	14	3	55	20	42	8	0	29	20	15	18
222	31	14	50	15	4	47	21	34	9	2	0 ♓	56	16	35
223	31	14	54	16	5	38	22	25	10	6	2	13	17	53
224	31	14	58	17	6	29	23	17	11	9	4	6	19	11
225	31	15	2	18	7	21	24	9	12	14	5	42	20	29
226	32	15	6	19	8	13	25	2	13	21	7	19	21	48
227	33	15	10	20	9	6	25	55	14	29	8	57	23	6
228	33	15	14	21	9	58	26	49	15	37	10	37	24	24
229	34	15	18	22	10	51	27	44	16	48	13	18	25	42
230	35	15	22	23	11	45	28	39	17	58	14	0	27	0
231	36	15	26	24	12	40	29	35	19	11	15	42	28	17
232	38	15	31	25	13	33	0 ♑	32	20	27	17	24	29	35
233	40	15	35	26	14	28	1	29	21	43	19	8	0 ♉	52
234	42	15	39	27	15	22	2	26	23	3	20	54	2	9
235	44	15	43	28	16	17	3	24	24	24	22	31	3	26
236	46	15	47	29	17	12	4	23	25	47	24	18	4	43
237	48	15	51	30	18	8	5	23	27	10	26	5	5	0

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double horary Times.

Sol in Sagittarius.

A. R. D. M.	Time from Noon. H. M.	10 Houſe. ♐	11 Houſe. D ♐ M	12 Houſe. D ♑ M	Aſcendant ♑ D. M.	2 Houſe. D ♒ M	3 Houſe D ♓ M
237 48	15 51	0	18 8	5 23	27 10	26 5	6 0
238 51	15 55	1	19 4	6 24	28 37	27 51	7 16
239 54	16 0	2	20 0	7 26	0 ♒ 6	29 38	8 32
240 57	16 4	3	20 56	8 29	1 37	1 ♈ 26	9 48
242 0	16 8	4	21 52	9 32	3 11	3 15	11 4
243 3	16 12	5	22 48	10 35	4 48	5 5	12 20
244 6	16 16	6	23 44	11 38	6 27	6 56	13 35
245 9	16 21	7	24 41	12 42	8 8	8 46	14 50
246 13	16 25	8	25 38	13 47	9 52	10 37	16 5
247 17	16 29	9	26 35	14 53	11 40	12 27	17 20
248 21	16 33	10	27 33	16 0	13 30	14 16	18 34
249 25	16 38	11	28 31	17 8	15 20	16 4	19 48
250 29	16 42	12	29 30	18 18	17 19	17 51	21 1
251 33	16 46	13	0 ♑ 30	19 28	19 18	19 37	22 13
252 38	16 51	14	1 29	20 39	21 20	21 21	23 25
253 43	16 55	15	2 28	21 51	23 30	23 4	24 36
254 47	16 59	16	3 28	23 4	25 32	24 48	25 47
255 52	17 4	17	4 29	24 19	27 44	26 31	26 57
256 57	17 8	18	5 30	25 36	28 58	28 14	28 8
258 2	17 11	19	6 41	26 55	2 ♓ 17	29 57	29 19
259 7	17 16	20	7 33	28 14	4 38	1 ♉ 39	0 ♊ 30
260 12	17 21	21	8 35	29 34	7 0	3 20	1 41
261 17	17 25	22	9 37	0 ♒ 55	9 24	5 0	2 51
262 22	17 30	23	10 39	2 17	11 53	6 38	4 1
263 27	17 34	24	11 52	3 39	14 23	8 15	5 10
264 33	17 38	25	12 45	5 2	16 59	9 51	6 19
265 38	17 43	26	13 48	6 27	19 30	11 27	7 27
266 43	17 47	27	14 52	7 53	22 5	13 2	8 34
267 48	17 51	28	15 57	9 20	24 39	14 36	9 40
268 54	17 56	29	17 2	10 49	27 20	16 9	10 46
270 0	18 0	30	18 8	12 19	30 0	17 14	11 51

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes by double Horary Times.

Sol in Capricorn.

A. R. D. M.	Time from Noon. H. M.	10 Houſe ♑	11 Houſe D ♑ M	12 Houſe D ♒ M	Aſcendant ♈ D. M.	2 Houſe D ♉ M	3 Houſe D ♊ M
270 0	18 0	0	18 8	12 19	0 0	17 41	11 51
271 6	18 5	1	19 14	13 50	2 37	19 10	12 56
272 12	18 9	2	20 20	15 23	5 19	20 38	14 2
273 17	18 13	3	21 26	16 57	7 55	22 5	15 8
274 22	18 17	4	22 34	18 32	10 29	23 30	16 13
275 27	18 22	5	23 42	20 8	13 2	24 54	17 17
276 33	18 26	6	24 50	21 45	15 37	26 17	18 20
277 38	18 30	7	25 59	23 22	18 7	27 41	19 22
278 43	18 35	8	27 9	25 0	20 35	29 4	20 24
279 48	18 39	9	28 19	26 39	23 0	0 ♊ 26	21 25
280 53	18 44	10	29 28	28 20	25 22	1 46	22 26
281 58	18 48	11	0 ♒ 38	0 ♓ 2	27 43	3 5	23 28
283 3	18 52	12	1 48	1 45	30 0	4 23	24 30
284 8	18 57	13	2 59	3 28	2 ♉ 16	5 39	25 31
285 13	19 1	14	4 10	5 10	4 27	6 54	26 32
286 17	19 5	15	5 22	6 54	6 33	8 8	27 33
287 22	19 9	16	6 34	8 39	8 39	9 20	28 33
288 27	19 14	17	7 46	10 25	10 43	10 31	29 32
289 31	19 18	18	8 59	12 12	12 42	11 41	0 ♋ 30
290 35	19 22	19	10 12	13 59	14 40	12 50	1 29
291 39	19 27	20	11 27	15 46	16 31	13 58	2 27
292 43	19 33	21	12 40	17 33	18 20	15 5	3 25
293 47	19 35	22	13 54	19 21	20 5	16 11	4 23
294 51	19 39	23	15 8	21 10	21 52	17 17	5 20
295 54	19 44	24	16 22	23 0	23 33	18 22	6 16
296 57	19 48	25	17 37	24 50	25 13	19 26	7 13
298 0	19 52	26	18 53	26 39	26 49	20 29	8 9
299 3	19 59	27	20 10	28 26	28 22	21 32	9 5
300 6	20 0	28	21 27	0 ♈ 12	29 53	22 34	10 2
801 9	20 5	29	22 43	1 57	1 ♊ 23	23 35	10 59
302 12	20 9	30	24 0	3 41	2 50	24 36	11 55

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Aquaries.

A. R. D. M.	Time from Noon. H. M.	10 Houſe ♒	11 Houſe D ♒ M	12 Houſe D ♈ M	Aſcendant ♊ D. M.	2 Houſe D ♊ M	3 Houſe D ♋ M
302 12	20 9	0	24 0	3 41	2 50	24 36	11 55
303 14	20 13	1	25 17	5 26	4 14	25 36	12 51
304 16	20 17	2	26 34	7 11	5 37	26 35	13 45
305 18	20 21	3	27 51	8 56	6 58	27 33	14 39
306 20	20 25	4	29 8	10 40	8 17	28 31	15 32
307 22	20 29	5	0 ♓ 25	12 25	9 33	29 28	16 26
308 24	20 34	6	1 43	14 10	10 49	0 ♋ 24	17 19
309 25	20 38	7	3 1	15 54	12 3	1 20	18 13
310 26	20 42	8	4 19	17 37	13 14	2 16	19 6
311 27	20 46	9	5 37	19 22	14 24	3 11	20 0
312 27	20 50	10	6 55	21 4	15 32	4 5	20 53
313 28	20 54	11	8 13	22 45	16 40	4 58	21 46
314 29	21 58	12	9 31	24 24	17 46	5 51	22 39
315 29	21 2	13	10 49	26 2	18 53	6 43	23 31
316 29	21 6	14	13 6	27 38	19 56	7 35	24 23
317 29	21 10	15	12 24	29 13	20 58	8 27	25 14
318 29	21 14	16	14 42	0 ♉ 37	22 0	9 18	26 5
319 28	21 18	17	16 0	2 10	23 0	10 9	26 56
320 27	21 22	18	17 19	3 42	24 0	11 0	27 44
321 26	21 26	19	18 37	5 11	24 58	11 50	28 38
322 25	21 30	20	19 55	6 40	25 55	12 40	29 29
323 24	21 34	21	21 12	8 8	26 51	13 29	0 ♌ 20
324 23	21 38	22	22 29	9 35	27 47	14 18	1 11
325 21	21 41	23	23 46	11 1	28 41	15 6	2 1
326 20	21 45	24	25 3	12 26	29 36	15 54	2 51
327 18	21 49	25	26 20	13 50	0 ♍ 29	16 48	3 42
328 16	21 53	26	27 37	15 13	1 22	17 31	4 32
329 14	21 57	27	28 54	16 35	2 14	18 20	5 23
330 11	22 1	28	0 ♈ 12	17 56	3 5	19 8	6 13
331 9	22 5	29	1 29	19 16	3 56	19 5	7 3
332 6	22 8	30	2 47	20 34	4 45	20 44	7 53

A TABLE

Of Houſes calculated for the Latitude of 51 Degrees 32 Minutes, by double Horary Times.

Sol in Piſces.

A. R. D M.	Time From Noon. H. M.	10 Houſe ♐	11 Houſe. D ♑ M	12 Houſe. D ♒ M	Aſcendant D. ♋ M.	2 Houſe. D ♋ M	3 Houſe D ♌ M
332 6	22 8	0	2 47	20 34	4 45	20 44	7 54
333 3	22 12	1	4 3	21 50	5 35	21 41	8 43
334 0	22 16	2	5 19	23 5	6 23	22 17	9 33
334 57	22 20	3	6 35	24 18	7 12	23 2	10 23
335 54	22 24	4	7 51	25 30	8 0	23 47	11 13
336 51	22 27	5	9 6	26 42	8 48	24 31	12 2
337 48	22 31	6	10 21	27 53	9 35	25 15	12 51
338 45	22 35	7	11 36	29 3	10 22	26 0	13 41
339 41	22 39	8	12 51	0 ♊ 12	11 7	26 45	14 30
340 37	22 42	9	14 6	1 20	11 52	27 30	15 19
341 33	22 46	10	15 20	2 27	12 37	28 14	16 8
342 29	22 50	11	16 33	3 33	13 23	28 58	16 57
343 25	22 54	12	17 45	4 39	14 7	29 42	17 46
344 21	22 57	13	18 57	5 44	14 54	0 ♌ 25	18 35
345 17	23 1	14	20 9	6 48	15 35	1 9	19 25
346 12	23 5	15	21 21	7 51	16 17	1 52	20 14
347 8	23 8	16	22 32	8 54	17 1	2 36	21 3
348 3	23 12	17	23 43	9 56	17 44	3 19	21 52
348 59	23 16	18	24 54	10 58	18 26	4 2	22 41
349 54	23 20	19	26 5	11 59	19 9	4 46	23 30
350 49	23 23	20	27 16	13 0	19 52	5 30	24 19
351 45	23 27	21	28 26	14 0	20 33	6 14	25 8
352 40	23 31	22	29 36	15 0	21 15	6 58	25 58
353 35	23 34	23	0 ♉ 45	15 59	21 56	7 42	26 47
354 30	23 38	24	1 54	16 58	22 37	8 26	27 36
355 25	23 42	25	3 2	17 56	23 18	9 10	28 26
356 20	23 45	26	4 10	18 52	23 59	9 54	29 15
357 15	23 49	27	5 18	19 47	24 30	10 38	0 ♍ 4
358 10	23 53	28	6 26	20 40	25 21	11 22	0 53
359 5	23 56	29	7 33	21 34	26 2	12 5	1 43
360 0	24 0	30	8 40	22 27	26 42	12 49	2 33

It is no uncommon thing with many readers, and particularly thoſe not very converſant with figures, to paſs over all tables as intricate, or difficult to underſtand. But, ſince no information can be obtained in the practical part of this ſcience without them, it is proper to caution all my readers againſt this much-miſtaken notion; for every perſon who can make uſe of a *Ready Reckoner*, or *Trader's Sure Guide*, may with equal eaſe underſtand all the tables calculated for this work.

The uſe of the Ephemeris, in ſetting a figure, is to point out the places of the planets at noon, whenever required. For this purpoſe, we refer to the given day of the month, in the firſt column of the right-hand page, and oppoſite to it, in the ſecond column, is the Sun's place or longitude that day at noon. So alſo, in the ſame line of the ſucceeding columns through the whole table, are the places of the Moon, Saturn, Jupiter, Mars, Venus, and Mercury, as ſpecified at the top of each diſtinct column; and theſe are the true places of the Sun, Moon, and planets, every day throughout the year, preciſely at twelve o'clock at noon. Therefore, if the figure be erected before that time, the diurnal motion of the planets muſt be deducted in hours and minutes, in proportion to the rate they move at per hour; but, if it be erected after noon, then ſo many hours or minutes muſt be added as will bring them to the preciſe time of erecting the figure.

The twelve tables of Houſes are next to be referred to; and theſe are calculated to ſhew what degrees of each ſign poſſeſs the cuſps of the twelve houſes of heaven when the figure is erected. They begin with the Sun's entrance into the ſign Aries, and ſhew his progreſs through each degree of the twelve ſigns of the zodiac.

Now let it be required, by way of example, to erect a figure for Friday, the 11th day of June, 1784, at 11 h. 24 min. A. M. that is, at twenty-four minutes paſt eleven o'clock in the morning. To do this, I refer to the firſt column of the right-hand page of the Ephemeris for June, and oppoſite the 11th day of the month, in the ſecond column, which has ☉'s longitude printed at the top, I find 21. 3. 27, with the ſign ♊ prefixed at the ſide of the firſt range of figures. This indicates, that the Sun, at twelve o'clock that day, is in twenty-one degrees three minutes and twenty-ſeven ſeconds of Gemini; but the minutes and ſeconds, when leſs than thirty, are rejected without ſenſible error, and, when more than thirty, have as many added as will make them up even degrees. I therefore turn to the tables of houſes, and in the page entitled *Sol in Gemini* I look for the column that has the ſign ♊ at the top, which is the third; I ſeek for 21 degrees, and in the column on the

the left ſide of it, entitled *Time from noon*, I find, even with 21 degrees, 5h. 21 min. The hours and minutes thus found are uniformly to be added to the time or hour of the day when the figure is erected, unleſs it be preciſely at noon, in which caſe, as we have before obſerved, the places of the Sun, planets, and ſigns, are to be ſet down exactly as they are found in the Ephemeris, and tables of houſes. But, the preſent figure being erected juſt thirty-ſix minutes before twelve o'clock, I am to add this time, reckoning from noon the preceding day, to the above 5h. 21 min. and from theſe two ſums added together I ſubtract twenty-four hours, and the remainder will give the degrees of each of the twelve ſigns, as then poſited upon the cuſps of the horoſcope; thus:

	h.	min.
Time anſwering to 21 degrees of ♊	5	21
Time from noon the preceding day	23	24
Added together, make	28	45
Subtract	24	0
Remainder	4	45

I ſeek this remainder in the table of houſes entitled Sol in Gemini, in the column of *time from noon*; but, not finding 4. 45, I take the neareſt number to it, which is 4. 46; and oppoſite this number, in the next column on the right, I find 13 degrees of Gemini in the tenth houſe, which is denoted by 10th houſe ♊, at the top of the column; and therefore I place thirteen degrees of Gemini in the line or cuſp of the tenth houſe of the figure. This done, I refer to the next column in rotation to the right hand, and in the ſame line with the twenty-one degrees of Gemini I find 20. 7, and, looking to the top of the column, find it to be twenty degrees and ſeven minutes of the ſign ♋, with 11 houſe over, and therefore I place twenty degrees ſeven minutes of Cancer upon the cuſp of the eleventh houſe. I follow the ſame rule with the next column, where I find 21. 48, and looking to the top find the ſign ♌, 12 houſe, and accordingly place twenty-one degrees thirty-eight minutes of Leo upon the cuſp of the twelfth houſe in the figure. Then I refer to the next column, where I find 17. 1, and at the top the word *Aſcendant* with the ſign ♍ prefixed, which ſignifies that ſeventeen degrees one minute of Virgo occupy the firſt houſe or Aſcendant, which I place accordingly. I then refer to the next column, and even with the preceding figures ſtand 9. 15, when, looking up the column, I obſerve the ſign ♎ below ♍, and 2 houſe at the top, which ſhews that nine degrees fifteen minutes of Libra are to be placed on the cuſp of the ſecond houſe. This done, I refer to the laſt column, and, even with the former num-

bers, I find 7. 48; and, looking up the column as before, I obſerve the ſign ♏ below ♎, and 3 houſe over, which indicates that ſeven degrees forty-eight minutes of Scorpio are to be placed on the cuſp of the third houſe. Thus the ſix oriental houſes, namely, the tenth, eleventh, twelfth, firſt, ſecond, and third, are furniſhed with the degrees of each ſign then riſing upon them; and the ſix occidental houſes, being oppoſite to the former, are always furniſhed with the ſame degrees and minutes of the oppoſite ſigns; thus:

Houſes oppoſite.		Signs oppoſite.	
4	10	♈	♎
5	11	♉	♏
6	12	♊	♐
1	7	♋	♑
2	8	♌	♒
3	9	♍	♓

So that the tenth houſe is oppoſite to the fourth, and the fourth to the tenth; the eleventh to the fifth, and the fifth to the eleventh; and ſo through the whole; the uſe of which is, that, if on the cuſp of the tenth houſe you find the ſign Aries, then on the cuſp of the fourth houſe you muſt place the ſign Libra; and, whatever degree and minute of Aries poſſeſſes the cuſp of the tenth houſe, the ſame degree and minute of Libra muſt be placed on the cuſp of the fourth houſe; and the ſame rule muſt be obſerved with all the other houſes and ſigns, which is univerſal and ever holds true. For example, in the preſent figure, we have placed 13 degrees of ♊ on the cuſp of the tenth houſe; now ♐ being oppoſite to ♊, and the fourth houſe to the tenth, I therefore place 13 degrees of ♐ on the cuſp of the fourth houſe. Upon the cuſp of the eleventh houſe, 20 degrees 7 minutes of Cancer being already placed, and the fifth houſe being oppoſite to the eleventh, and ♑ oppoſite ♋, I therefore put 20 degrees 7 minutes of ♑ upon the cuſp of the fifth houſe. The cuſp of the twelfth houſe being alſo occupied with 21 degrees 38 minutes of ♌, I place 21 degrees 38 minutes of the oppoſite ſign ♒ upon the cuſp of the ſixth houſe, which is oppoſite the twelfth. Upon the cuſp of the firſt houſe, or aſcendant, there is 17 degrees 1 minute of ♍, and the ſeventh houſe being oppoſite to the firſt, and the ſign ♓ to ♍, I accordingly place 17 degrees 1 minute of ♓ upon the cuſp or line of the ſeventh houſe. Having alſo placed 9 degrees 15 minutes of ♎ upon the cuſp of the ſecond houſe, I place 9 degrees 15 minutes of the oppoſite ſign ♈ upon the cuſp of the eighth houſe, which is oppoſite to the ſecond. I then refer to the third houſe, upon the cuſp of which are placed 7 degrees 48 minutes of ♏; and the oppoſite houſe to this being

the

the ninth, and ♉ the oppoſite ſign, I place 7 degrees 48 minutes of Taurus upon the cuſp of the ninth houſe; and thus the twelve houſes are compleatly occupied with the twelve ſigns of the zodiac, with the degrees aſcending, at the preciſe time of erecting the figure.

Having ſo far ſucceeded, the next thing is to place the Sun, Moon, and planets in the figure, agreeable to their poſition at that time in the heavens, and this is alſo to be done by the help of the right-hand page of the Ephemeris. For inſtance, I again refer to the 11th of June, and oppoſite to it, in the column of the ☉'s longitude, I find him in 21 degrees 3 minutes and 27 ſeconds of Gemini that day at noon. But, as the figure is erected thirty-ſix minutes before noon, I note how far the Sun has moved from noon the preceding day, and find he has gone at the rate of fifty-ſeven minutes, which gives a difference of one minute and twenty-ſeven ſeconds for the time before noon, as follows:

	h.	min.	ſec.
Sun's place at noon, June 11th	21	3	27
Deduct for 36 min. before noon	0	1	27
Remains	21	2	0

Thus I find the Sun's place at twenty-four minutes after eleven o'clock, in 21 degrees 2 minutes of Gemini; which ſign being then upon the cuſp of the tenth houſe, I therefore place the Sun in that houſe, cloſe to the ſign, with theſe degrees and minutes, I then refer to the Ephemeris for the Moon's place, and in the column of her longitude, oppoſite the 11th day of the month, I find her in 5 degrees 46 minutes of ♈, at noon; but, to know her place thirty-ſix minutes before, I note how much ſhe goes in an hour, and find her motion to be 35 minutes; then I deduct 21 minutes for the time before noon, and find her true place to be in 5 hours 25 minutes of Aries, which I accordingly enter before the cuſp of the eighth houſe, cloſe to that ſign. I then refer to the Ephemeris for the planet ♄, and on the 11th of June I find him retrograde in 22 degrees 53 minutes of the ſign ♑, wherefore I place him under Capricorn, in the fifth houſe, with an R prefixed, to denote that he is retrograde—I refer to the Ephemeris in like manner for the planets Jupiter, Mars, Venus, and Mercury, which I alſo enter in their proper places in the figure, viz. Jupiter in 7 degrees 36 minutes of ♐, Mars in 27 degrees 1 minute of ♋, Venus in 5 degrees 5 minutes of ♊, and Mercury retrograde, in 24 degrees 2 minutes of the ſame ſign.

The planets being thus entered, I next refer to the top of the ſecond page of the Ephemeris, for the column of the Moon's node, which we term the Dragon's Head, and I find on the 7th day of the month it is

in four degrees of Piſces; but, as it moves backward about three minutes per day, I deduct eleven minutes, to bring it to the 11th of June, and its place will then be in four degrees 8 minutes of Piſces; I therefore enter it in the ſixth houſe, under the ſign ♓; and, as the place of the Dragon's Tail is always oppoſite to the Dragon's Head, I place it in the ſame degrees of the oppoſite ſign, which in this figure falls in the twelfth houſe, which is oppoſite to the ſixth.

The figure is now entirely compleated, except putting in the Part of Fortune, which is the diſtance of the Moon's place from the Sun's added to the aſcendant. The mode of determining this has commonly been by firſt finding the true place of the Moon, then the true place of the Sun; then ſubtracting the Sun's place from the Moon's and adding to the remainder the degrees of the aſcendant; and this, if taken in the ſphere of the Moon, gives the place of the Part of Fortune. But, a much more correct method having been adopted by the learned *Placidus*, we recommend it in preference to any other; it is as follows: Firſt note the ſign and degree on the aſcendant, and enter with the ſame ſign and degree in the table of oblique aſcenſions calculated for this work, in the latitude wherein you erect your figure; and in the common angle of meeting you will find the number required. Then enter the ſame table with the degree of the Sun, and ſubtract the oblique aſcenſion of the one from the other, and the remainder will be the Sun's diſtance from the ‡ aſcendant. Then take the Right Aſcenſion of the Moon, and enter the table of the Moon's Right Aſcenſion under the degrees of north or ſouth latitude, as ſhe then happens to be; and, when the Moon's Right Aſcenſion is found, ſubtract it from the Sun's diſtance from the Aſcendant, and the remainder will be the Right Aſcenſion of the Part of Fortune. For example, in the figure before us:

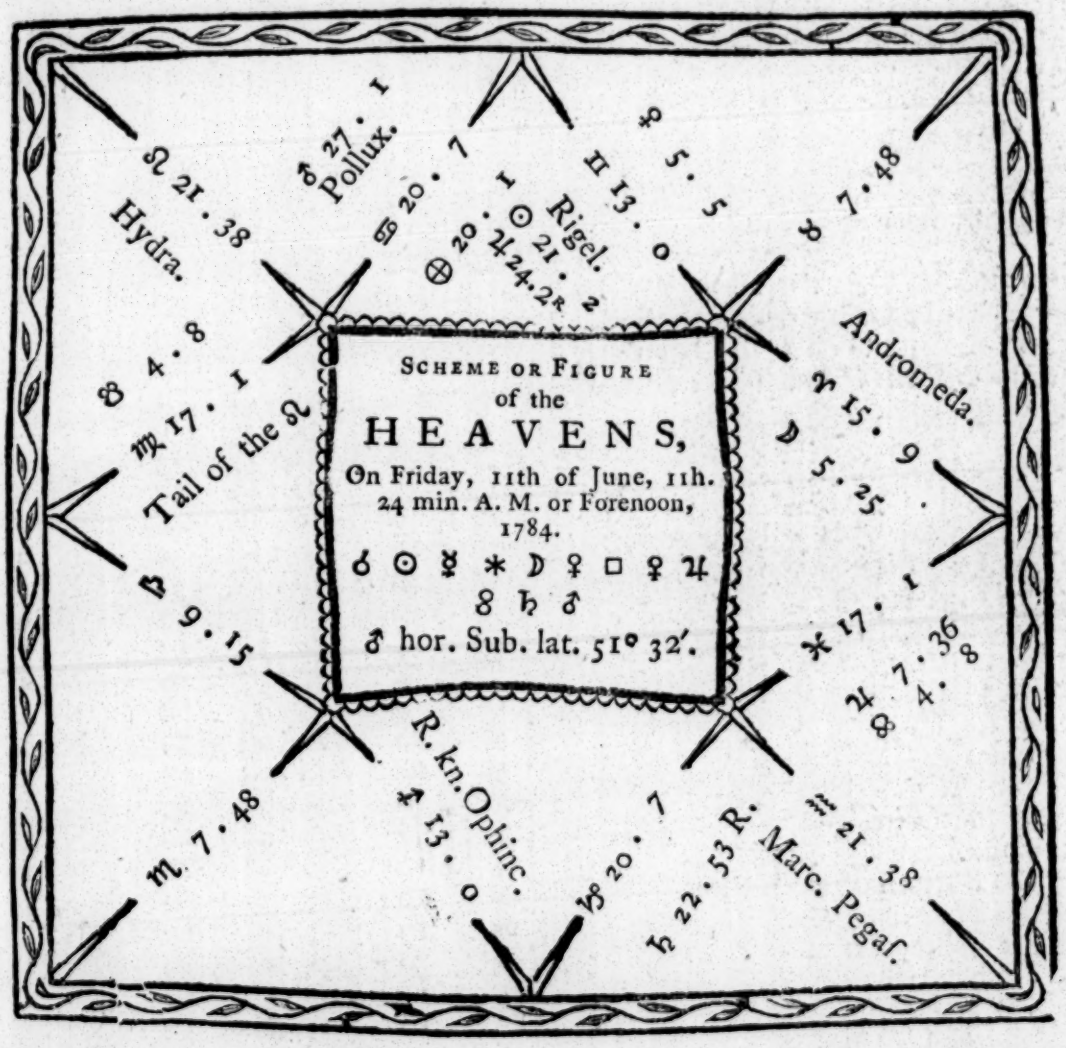
	deg.	min.
The ſign ♍ has 17 deg. 1 min. upon the Aſcendant, the oblique Aſcenſion of which is	161	33
The oblique Aſcenſion of the ☉ (both being in northern ſigns, nothing is added) is	47	43
Which being ſubtracted from the other, remains	113	50
Then ſubtract the Right Aſcenſion of the Moon,	2	52
Remains	111	58

Which is the Right Aſcenſion of the Part of Fortune. I refer for this ſum to the firſt column of the preceding tables of houſes, under A. R.

‡ In this operation always obſerve, that, if the ſign aſcending be ſouthern, and the ſign in which the Sun is poſited be northern, then add the whole circle of the zodiac, or three hundred and ſixty degrees, of the northern ſign; and *vice verſa*, if a northern ſign aſcend, and the Sun be placed in a ſouthern.

which

which ſignifies Right Aſcenſion, and in the fourth table, or Sol in Cancer, I find 111 deg. 39 min. which is only nineteen minutes leſs; and oppoſite to this ſum, in the third column of the table, ſtands 20, with the ſign ♋ at the top, and this denotes the Part of Fortune to be in 20 degrees of Cancer; but, as nineteen minutes were wanting to make up the number, I allow one minute more, becauſe fifteen minutes on the equator is equal to 1 minute of time; and hence the true place of the Part of Fortune falls in 20 degres 1 minute of Cancer; and I accordingly enter it below that ſignin the ſcheme, which is now compleated, and ſtands thus.



This figure includes all that is required for the purpoſe of judging horary queſtions, and the like; but, in nativities, and in the more immediate concerns of life and death, regard muſt be had to the fixed ſtars, according to their magnitude, influence, and poſitions near the aſcendant or its lord, near the Moon, or the other ſignificators. And, becauſe it is of importance to know their natures, qualities, and ſignificators, I ſhall ſubjoin a table of the moſt conſiderable fixed ſtars in the northern hemiſphere, and then ſhew how to collect ſuch of them into the horoſcope as may relate to the ſubject at any time under inveſtigation.

A TABLE

A TABLE of the principal FIXED STARS near the Ecliptic, ſhewing their true Longitude, Latitude, Magnitude, and Nature.

NAMES of the FIXED STARS.	Longitude S.	D.	M.	Latitude. D.	M.	D.	Mag	Nature
South End of the Tail of the Whale	♈	0	25	20	47	S	2	♄
The Star in the Wing of Pegaſus	♈	6	11	22	35	N	2	♂ ☿
The Head of Andromeda	♈	11	20	25	42	N	2	♃ ♀
Whale's Belly	♈	14	58	25	1	S	4	♄
The Girdle of Andromeda	♈	27	22	25	59	N	2	♀
Bright Star in the Head of the Ram	♉	4	39	9	57	N	3	♄ ♂
The left Foot of Andromeda	♉	11	11	27	46	N	2	♀
The Bright Star in the Jaw of the Whale	♉	11	29	12	37	S	2	♄
The Head of Algol Meduſa	♉	23	9	22	22	N	3	♄ ♃
The Pleiades	♉	26	0	4	30	N	5	♂ ☽
The middle Star of the Seven	♉	26	56	4	0	N	3	♂ ☽
Oculus Taurus	♊	5	25	2	36	S	3	♀
Aldebaran	♊	6	45	5	31	S	1	♂
Rigel	♊	13	56	31	11	S	1	♃ ♂
The former Shoulder of Orion	♊	17	53	16	53	S	2	♂ ☿ ♀
She Goat	♊	18	55	22	51	N	1	♂ ☿ ♀
The former Star in Orion's Belt	♊	19	19	23	38	S	2	♃ ♄
The middle Star in Orion's Belt	♊	20	23	24	33	S	2	♃ ♄
The higheſt Star in the Head of Orion	♊	20	40	13	26	S	4	♃ ♄
The Star in the Horn of the Bull	♊	21	41	2	14	S	3	♂
The following Shoulder of Orion	♊	25	41	16	6	S	2	♂ ☿
Propus	♊	27	51	0	13	S	4	♂
The right Shoulder of Auriga	♊	28	21	21	27	N	2	♂ ☿
The Bright Foot of Gemini	♋	6	0	6	48	S	2	♂ ☿ ♀
Caſtor Apollo	♋	17	10	10	2	N	2	♂ ♀ ♄
Pollux Hercules	♋	20	12	6	38	N	2	♂ ♂
The ſmaller Dog Star	♋	22	47	15	57	S	2	☿ ♂
Praeſepe	♌	4	15	1	14	N	Neb	♂ ☽
North Aſſellus	♌	4	20	3	8	N	4	♂ ☉
South Aſſellus	♌	5	37	0	4	S	4	♂ ☉
Cor Leonis, Regulus	♌	26	27	0	26	N	1	♂
Heart of Hydra	♌	24	12	22	24	S	1	♄ ♀
Vindemiatrix	♍	6	52	16	15	N	3	♄ ♀ ☿
The Back of the Lion	♍	8	10	14	20	N	2	♄ ♀ ☿
The Tail of the Lion	♍	18	32	12	18	N	1	♄ ♀ ☿
Crater, or the Bottom of the Pitcher	♍	20	27	23	0	S	4	♄ ♀ ☿
Arcturus	♎	19	7	31	30	N	1	♃ ♂
The Virgin's Spike, Ariſta	♎	20	45	1	59	N	1	♂ ♀
The South Balance	♏	12	6	0	25	N	2	♄ ♀
The North Balance	♏	16	17	8	35	N	2	♃ ♂
The left Hand of Ophinchus	♏	29	15	17	19	N	3	♂ ♄
Higher Star in the Forehead of the Scorpion	♐	0	5	1	5	N	2	♄ ♀
The left Knee of Ophinchus	♐	6	9	11	30	N	3	♄ ♂ ♃
Cor Scorpio	♐	5	57	4	0	S	2	♂ ♃
The Scorpion's Heart, Antares	♐	6	42	4	27	S	1	♂ ☿ ♄
The right Knee of Ophinchus	♐	14	55	7	18	N	3	♄ ♂ ♀ ☿
The Bright Star of the Vulture	♑	28	38	29	21	N	2	♄ ♀ ☿ ☿
The Mouth of Pegaſus	♒	8	31	22	7	N	3	♄
The Tail of the Goat	♒	20	28	2	29	S	3	♂ ☿
Marchab	♓	20	25	19	26	N	2	♂ ♀ ☿
Fomahaut	♓	0	40	21	0	S	1	♄
Scheat Pegaſi	♓	25	42	31	7	N	2	

The

The firſt column contains the names of the ſtars; the ſecond column ſhews their longitude, or in what degree and minute of the twelve ſigns they are ſituated; the third column ſhews the degree and minute of their latitude, either north or ſouth, which is denoted by the letters N. S. The fourth column denotes their magnitude; and the fifth ſhews their natural quality; for example: the ſtar in the wing of Pegaſus is in ſix degrees eleven minutes of Aries; has twelve degrees thirty-five minutes north latitude, is of the ſecond magnitude, and participates of the nature and quality of Mars and Mercury. The fixed ſtars may be found and diſtinguiſhed in the heavens by their conjunctions with the Moon, or by obſerving their order from any given point in the heavens; thus, begin with the Pleiades, vulgarly called the *ſeven ſtars*, and next to them in order, but ſomewhat lower, is a large red ſtar called Aldebaran, or the ſouth eye of the *Bull*; next follows *Orion's* Belt or Girdle, which are three ſtars in a rank thus, ***, and are vulgarly called the Yard or Ell. Next follows a ſtar called the *Great Dog*, which is a large bright ſtar, ſomewhat lower than the *Girdle* of *Orion*. The next is called the head of *Gemini*, and is about the height of the Seven ſtars; there are two together appear thus, ⁎*; the largeſt of the two is the ſtar here nominated. The next, which follows in order, is called *South Aſſellus*, no great ſtar, but of a red colour; there are two of them, near together and alike, and ſtand or appear thus, *⁎; the loweſt of the two is the ſtar here meant. Next in order follows a ſtar called the Head of *Hydra*, lower than Aſſellus, and of a bright white colour. Then follows a ſtar in the flank of the *Lion*, very bright, and about the height of the Seven Stars. Next to that the *Virgin's Girdle*, a bright ſtar, and lower than the flank of the Lion. And next follows a curious ſtar called the *Virgin's Spike*, very large and bright; it is a ſtar of the firſt magnitude, and appears a little lower, or more ſoutherly, than the Virgin's Girdle. Next in order follows the ſtar called *Arcturus*, a very remarkable bright red coloured ſtar, about the latitude of the Pleiades. Then follows the ſtar of the *Crown*, large and bright, and higher than Arcturus. Then the Right Shoulder of *Hercules*, of a pale white colour, near the altitude of the Seven Stars. Then follows the head of *Ophincus* of a pale white colour, and ſomewhat ſouthward of Hercules. Then appears a ſtar under the armpit of *Sagittary*, a bright ſtar, but very low. Next, the bright ſtar of the *Vulture*, large, and lower than the Seven Stars. The next ſtar is called the left ſhoulder of the *Water-bearer*; about the altitude of Orion's Girdle, of a pale white colour. The next in order is the ſtar called *Marchab*, being a ſtar of a bright colour, a little lower than the Seven Stars, but much bigger. Then follows the Southern ſtar of the *Whale's Tail*; this ſtar is of a pale colour, and about the height of the Sun the ſhorteſt day. Then follows a ſtar called the Girdle of *Andromeda*,

dromeda, a bright glittering ſtar, and much higher than the Pleiades. Laſtly, there is the bright ſtar of the *Ram*, of a red colour, and lower than the Seven Stars. Thoſe that would be curious in theſe ſpeculations ſhould ſtudy the celeſtial globe, and learn to be very expert in the uſe of it, which is moſt eaſily attained, and alſo very entertaining.

Now, to know whether any of the fixed ſtars fall into the figure erected, I note the ſign and degree upon the cuſps of the houſes, and then examine the ſecond column of the foregoing table of fixed ſtars, and, if I find either of them aſcending, or deſcending within five degrees of the ſigns upon the cuſps of the ſeveral houſes, they are then to be entered in the ſame manner as the planets, and their qualities and influences are to be duly weighed, according to the nature of whatever planet they correſpond with, which is ſhewn in the laſt column of the table. In the foregoing figure of the heavens, I obſerve ſeventeen degrees one minute of ♏ upon the aſcendant; then, looking down the twelve ſigns in order in the ſecond column of fixed ſtars, I find ♏ 18. 32, and even with it, in the firſt column, the tail of the Lion, which ſhews that this ſtar is alſo aſcending within five degrees of the cuſp of the firſt houſe, or aſcendant; and therefore I place it in the firſt houſe of the figure, under the ſign ♏. I then examine the other cuſps according to their rotation, and, on the cuſp of the fourth houſe, I find ♐ 13. 0, and, in the table of fixed ſtars, I find ♐ 14. 55. and even with it the Right Knee of Ophincus, which ſhews that this ſtar is within two degrees of the cuſp of the fourth houſe, in which I accordingly place it. On the cuſp of the ſixth houſe I ſee ♒ 21. 38, and in the table of fixed ſtars I find Marchab Pegaſi in ♒ 20. 25; I therefore place it under the ſign ♒ in the ſixth houſe of the figure. Upon the cuſp of the eighth houſe in the figure is ♈ 9. 15, and in the table of fixed ſtars I find the head of Andromeda in ♈ 11. 20, I therefore place it juſt within the cuſp of the eighth houſe. Upon the medium cœli, I find ♊ 13. 0, and in the table I find the eminent fixed ſtar Rigel, of the firſt magnitude, in ♊ 13. 56; I therefore place him in the mid-heaven. Upon the cuſp of the eleventh ſtands ♋ 20. 7, and in the table I find the ſtar Pollux in ♋ 20. 12, which I enter within the cuſp of the eleventh houſe. Upon the cuſp of the twelfth is ♌ 21. 38, and in the table I find the ſtar Hydra in ♌ 24. 12, and therefore I enter him in twenty-four degrees of Leo in the twelfth houſe; and thus I have collected the poſitions of all the planets and eminent fixed ſtars, as they ſtood in the heavens at twenty-four minutes paſt eleven o'clock, on Friday the eleventh of June, 1784. As the fixed ſtars move on their longitude at the rate of fifty ſeconds per year, and of courſe vary in their poſition, I have for this reaſon calculated a table, by which their ſituation may be known at any given time, paſt or to come.

TABLE,

TABLE, ſhewing the Places of the FIXED STARS, at any Time, paſt or to come.

Years.	degrees	Min.	Sec.	Years.	degrees	Min.	Sec.
1	0	0	50	40	0	33	20
2	0	1	40	50	0	41	40
3	0	2	30	60	0	50	0
4	0	3	20	70	0	58	20
5	0	4	10	80	1	6	40
6	0	5	0	90	1	15	0
7	0	5	50	100	1	23	20
8	0	6	40	200	2	46	40
9	0	7	30	300	3	10	0
10	0	8	20	400	5	33	20
20	0	16	40	500	6	56	40
30	0	25	0	600	8	19	0

Now, ſuppoſe it were required to know the ſituation of *Aldebaran* twenty years ago; I refer to the table of fixed ſtars, and find him in ſix degrees forty-five minutes of Gemini, in this preſent year; I then enter the column of years in the above table, at No. 20, and even with it in the following columns ſtand 0. 16. 40, which ſhews that Aldebaran has moved ſixteen minutes and forty ſeconds in twenty years; and, this ſum being deducted from ſix degrees forty-five minutes, his preſent place in Gemini, ſhews that twenty years ago he was poſited in ſix degrees eighteen minutes and twenty ſeconds of this ſign. This rule will hold good for any other ſtar, or for any number of years; only obſerving, that, if it be required to know the ſtar's place twenty years hence, then the ſixteen minutes and forty ſeconds muſt be added; and ſo in proportion for any other length of time. But, ſince the aſpects of the planets at the time of erecting the figure conſtitute the principal index of our judgment, I examine their poſition in this reſpect, and note them down under the title of the figure, where they ſtand as a conſtant guide to our judgment on the matter under conſideration. For inſtance, I examine the figure above projected, and in the mid-heaven I find the Sun in twenty-one degrees two minutes of Gemini, and Mercury in twenty-four degrees two minutes of the ſame ſign, applying by his retrograde motion to a partile conjunction with the Sun, which I note thus, ☿ ☌ ☉. Examining the other planets, I find Venus in five degrees five minutes of Gemini, and the Moon in five degrees twenty-five minutes of Aries; I then reckon from five degrees of Aries to five degrees of Taurus is thirty degrees; and from five degrees of Taurus to five degrees of Gemini is thirty degrees more; theſe, amounting to ſixty degrees, conſtitute a partile ſextile aſpect, which I thus note,

☍ ☽ ♀.

☌ ☽ ♀. Then I obſerve Jupiter in ſeven degrees thirty-ſix minutes of Piſces, and Venus in five degrees five minutes of Gemini; and, their diſtance from each other being reckoned as before, they are found to be near eighty-eight degrees apart; and, as ninety degrees make a quartile, they are now within each other's orbs, and are conſequently in a platic ☐ applying to a partile aſpect, becauſe Venus is a ſwifter planet than Jupiter; wherefore I note down this aſpect ☐ ♀ ♃. Then I find Mars in twenty-ſeven degrees one minute of Cancer, and Saturn retrograde in twenty-two degrees fifty-three minutes of Capricorn; which, being oppoſite ſigns, and the planet's degrees within each other's orbs, conſtitute a platic oppoſition, which I note thus, ☍ ♄ ♂. Theſe being all the aſpects, I range them together under the title of the figure thus, ♂ ☉ ☿ ☌ ☽ ♀ ☐ ♀ ♃ ☍ ♄ ♂. This figure is erected in the hour of Mars, as may be ſeen by referring to the table of planetary hours; I therefore ſignify it thus, ♂ hor. and, the latitude under which the figure is erected being that of London, I enter 51° 32′, that is, fifty-one degrees thirty-two minutes north latitude. But, as no figure can be erected by the foregoing tables of houſes for any other latitude than that of London, without being rectified by the poſitions of the poles, I here ſubjoin a table of the poles poſitions for the eleventh, third, twelfth, and ſecond, houſes, whereby a figure may be erected for any latitude from thirty to ſixty degrees.

TABLE of the Circles of Poſitions of the eleventh, third, twelfth, and ſecond, Houſes, from thirty-one to ſixty degrees of Latitude.

Aſcendant D.	11 & 3 Houſes D. M.	12 & 2 Houſes D. M.	Aſcendant. D.	11 & 3 Houſes D. M.	12 & 2 Houſes D. M.
31	11 25	21 58	46	19 28	35 9
32	11 52	22 47	47	20 7	36 8
33	12 19	23 35	48	20 49	37 8
34	12 48	24 24	49	21 33	38 10
35	13 17	25 13	50	22 17	39 11
36	13 48	26 4	51	23 4	40 16
37	14 17	26 55	52	23 51	41 20
38	14 49	27 46	53	24 40	42 26
39	15 20	28 38	54	25 34	43 32
40	15 52	29 32	55	26 29	44 41
41	16 25	30 25	56	27 25	45 51
42	16 59	31 22	57	28 24	47 0
43	17 36	32 16	58	29 26	48 13
44	18 13	33 13	59	30 30	49 26
45	18 50	34 11	60	31 39	50 42

Suppoſe

Suppoſe it were required to find the poles elevation of the eleventh, third, twelfth, and ſecond, houſes for the latitude of fifty-three degrees, I enter the table at No. 53, under the title aſcendant, and right againſt it I find under the eleventh and third houſes twenty-four degrees thirty minutes, which is the poles elevation; and under the twelfth and ſecond houſes I find forty-two degrees twenty-ſix minutes, which is the poles elevation for the twelfth and ſecond houſes; and in this manner they may be found for any other latitude.

Now, by knowing the poles elevation for theſe houſes, a figure of the heavens may be erected for the nativity of any perſon born within thirty-one to ſixty degrees of latitude. For example, ſuppoſe a perſon born in fifty-three degrees of latitude, on the firſt of June, 1784, at thirty-ſix minutes paſt five o'clock in the afternoon, what would be the degrees of each ſign upon the cuſps of the twelve houſes? to know this, turn to the Ephemeris for the Sun's place on the firſt of June, and it will be found in eleven degrees thirty minutes of Gemini; then refer to the table of houſes for the Sun in Gemini, and in the column under 10th houſe, I look down for 11. 30, but, finding no minutes, I look into the column upon the left hand, under time from noon, where I find 4 h. 38 min. the next arch of time being 4 h. 42 minutes, I divide the difference for the thirty minutes, which makes the true time 4 h. 40 min. To this I add 5h. 36 min. the time after noon, which added together make 10 h. 16 min. which I ſeek in the column of time from noon, and in the next column on the right hand I find the figure 2, with 10 houſe ♍ at the top, which denotes that two degrees of Virgo are at that time upon the cuſp of the tenth houſe. Then, in order to know what ſigns poſſeſs the other houſes, I look into the firſt column of the table, with A. R. at the top, which ſignifies the right aſcenſion of time, and even with the above number I find 154. 0, which declares that to be the right aſcenſion of the mid-heaven. To theſe 154 degrees I add 30, which make together 184; then I refer to the above table for poles poſition in fifty-three degrees, and even therewith ſtand 24. 40. which is the pole of the eleventh houſe. I then refer to the table of oblique aſcenſions, at the end of this work, for twenty-five degrees of latitude, and ſeek the number 184, which I find in the column under Libra, and 12 min. over; then I look into the firſt column of degrees in this table, and even to 184 ſtand 4; but theſe twelve minutes being too much, I equate for them by the Sexagenary tables, placed alſo at the end of this work, by which I find that three degrees forty-three minutes of Libra are to be placed on the cuſp of the eleventh houſe. Then I add thirty degrees to the above 184, for the twelfth houſe, which make 214. I re-

fer to the above table of poles positions in the latitude of fifty-three degrees for the pole of the twelfth house, which I find to be 42. 26; I reject the 26, and in the table of oblique ascensions for lat. 42 I seek 214 which I find under the column of Libra; and, looking into the first column of degrees, I find 27; but, equating by the Sexagenary table for the odd minutes, it gives twenty-six degrees thirty-one minutes of Libra for the cusp of the twelfth house. Then, for the first house or ascendant, I add to the above 214 thirty degrees more, which make 244, and this sum I seek in the above table under the pole or latitude of birth, which is fifty-three degrees; I turn to the table of oblique ascensions for fifty-three degrees, which I find in the column under Scorpio, and even with it in the first column of degrees I find 14, which shews that fourteen degrees of Scorpio are on the cusp of the ascendant. I then bring down the above 244, adding thirty degrees more for the second house, and these make 274; I then refer to the above table of poles position for lat. 53, and even with it in the column under second house I find 42. 26.—I reject the 26 as before, and refer to the tables of oblique ascensions for forty-two degrees of latitude, where I seek No. 274, and find it in the column under Sagittarius; and even with it in the first column of degrees I find 14, which directs fourteen degrees of Sagittarius to be placed on the cusp of the second house. Then for the third house I add thirty degrees more to the above ‡ 274, which makes together 304; I then refer for the pole's position of the third house in the above table, and find even with lat. 53 the number 24. 42; but, as these minutes exceed thirty, I refer to the table of oblique ascensions for twenty-five degrees, where I seek 304, which I find in the column under Capricorn, and even with it, in the first column of degrees, I find 21; but, by equating as before for the odd minutes in the Sexagenary tables, I find that twenty-one degrees twenty-nine minutes of Capricorn are upon the cusp of the third house. Thus the six oriental houses are furnished with the proper degrees of each sign rising upon them at the time required, and stand thus:

		Deg.	Min.
On the cusp of the 10th house	♑	2	0
11th house	♒	3	43
12th house	♒	26	31
Ascendant, or 1st house	♏	14	0
2d house	♐	14	0
3d house	♑	21	29

‡ Note, that as often as these additions of 30 for each progressive sign exceed 360, which is the whole number of degrees in the circle of the Zodiac, then the circle or 360 must be subtracted, and the remainder will be the number required of the tables of oblique ascensions.

And

And by theſe, the ſix occidental houſes are to be furniſhed in the ſame manner, as before directed, with the oppoſite ſigns; but for the ſake of plainneſs I will again ſtate them.

oppote	♍	is	♓	2	0
	♎		♈	3	43
	♎		♈	26	31
	♏		♉	14	0
	♐		♊	14	0
	♑		♋	21	29

In this plain, eaſy, and obvious, manner, may the ſituation of the heavens be found for any latitude whatever. But, to make it more eaſy, it is neceſſary to explain what we mean by the poles poſitions, and the equations of time. If we imagine twelve great circles, one of which is the meridian of any given place, to interſect each other in the two poles of the earth, and to cut the equator in every fifteenth degree, they will be divided by the poles into twenty-four ſemicircles, which divide the equator into twenty-four equal parts; and as the earth turns on its axis, the planes of theſe ſemicircles come ſucceſſively after one another every hour to the ſun. And, as in an hour of time there is a revolution of fifteen degrees of the equator, in a minute of time there will be a revolution of fifteen minutes of the equator, and in a ſecond of time a revolution of fifteen ſeconds. Thus, to every place fifteen degrees eaſtward from any given meridian, it is noon an hour ſooner than on that meridian, becauſe their meridian comes to the Sun an hour ſooner. And to all places fifteen degrees weſtward, it is an hour later, becauſe their meridian comes an hour later to the Sun; and ſo on, every fifteen degrees of motion cauſing an hour's difference of time. Therefore they, who have noon an hour later than we, have their meridian, that is, their longitude, fifteen degrees weſtward from us; and they, who have noon an hour ſooner than we, have their meridian or longitude fifteen degrees eaſtward from ours; and ſo, for every hour's difference of time, fifteen degrees difference of longitude. And, as we ſhall have frequent occaſion to equate the motions of the equator with the hours and minutes of time, I here ſubjoin two tables for that purpoſe.

TABLES

TABLES for converting mean ſolar Time into Degrees and Parts of the terreſtial Equator; and alſo for converting Degrees and Parts of the Equator into mean ſolar Time.

Table I. For converting Time into Degrees and Parts of the Equator.									Table II. For converting Degrees and Parts of the Equator into Time.									
Hours	Degrees	*Min. Sec. Thirds	Deg. Min. Sec.	Min. Sec. Thirds.	*Min. Sec. Thirds	Deg. Min. Sec.	Min. Sec. Thirds		*Deg. Min. Sec.	Hours Min. Sec.	Min. Sec. Thirds	*Deg. Min. Sec.	Hours Min. Sec.	Min. Sec. Thirds	Degrees	Hours	Minutes	
1	15	1	0	15	31	7	45		1	0	4	31	2	4	7°	4	4	0
2	30	2	0	30	32	7	30		2	0	8	32	2	8	8°	5	2	0
3	45	3	0	45	33	8	15		3	0	12	33	2	12	9°	6	0	
4	60	4	1	0	34	8	30		4	0	16	34	2	16	10°	6	4	0
5	75	5	1	15	35	8	45		5	0	20	35	2	20	11°	7	2	0
6	90	6	1	30	36	9	0		6	0	24	36	2	24	12°	8	0	
7	105	7	1	45	37	9	15		7	0	28	37	2	28	13°	8	4	0
8	120	8	2	0	38	9	30		8	0	32	38	2	32	14°	9	2	0
9	135	9	2	15	39	9	45		9	0	36	39	2	36	15°	10	0	
10	150	10	2	30	40	10	0		10	0	40	40	2	40	16°	10	4	0
11	165	11	2	45	41	10	15		11	0	44	41	2	44	17°	11	2	0
12	180	12	3	0	42	10	30		12	0	48	42	2	48	18°	12	0	
13	195	13	3	15	43	10	45		13	0	52	43	2	52	19°	12	4	0
14	210	14	3	30	44	11	0		14	0	56	44	2	56	20°	13	2	0
15	225	15	3	45	45	11	15		15	1	0	45	3	0	21°	14	0	
16	240	16	4	0	46	11	30		16	1	4	46	3	4	22°	14	4	0
17	255	17	4	15	47	11	45		17	1	8	47	3	8	23°	15	2	0
18	270	18	4	30	48	12	0		18	1	12	48	3	12	24°	16	0	
19	285	19	4	45	49	12	15		19	1	16	49	3	16	25°	16	4	0
20	300	20	5	0	50	12	30		20	1	20	50	3	20	26°	17	2	0
21	315	21	5	15	51	12	45		21	1	24	51	3	24	27°	18	0	
22	330	22	5	30	52	13	0		22	1	28	52	3	28	28°	18	4	0
23	345	23	5	45	53	13	15		23	1	32	53	3	32	29°	19	2	0
24	360	24	6	0	54	13	30		24	1	36	54	3	36	30°	20	0	
25	375	25	6	15	55	13	45		25	1	40	55	3	40	31°	20	4	0
26	390	26	6	30	56	14	0		26	1	44	56	3	44	32°	21	2	0
27	405	27	6	45	57	14	15		27	1	48	57	3	48	33°	22	0	
28	420	28	7	0	58	14	30		28	1	52	58	3	52	34°	22	4	0
29	435	29	7	15	59	14	45		29	2	56	59	3	56	35°	23	2	0
30	450	30	7	30	60	15	0		30	2	0	60	4	0	36°	24	0	

If

If the reader in Table I. reckons the columns marked with aſteriſks to be minutes of time, the other columns give the equatoreal parts or motion in degrees and minutes; if he reckons the aſteriſk columns to be ſeconds, the others give the motion in minutes and ſeconds of the equator; if thirds, in ſeconds and thirds. And if in Table II. he reckons the aſteriſk columns to be degrees of motion, the others give the time anſwering thereto in hours and minutes; if minutes of motion, the time is minutes and ſeconds; if ſeconds of motion, the correſponding time is given in ſeconds and thirds. An example in each caſe will make the whole very plain.

EXAMPLE I.

In 10 hours 15 minutes 24 ſeconds 20 thirds, *Qu.* How much of the Equator revolves through the Meridian?

				Deg.	M.	S.
Hours	10	-	-	150	0	0
Minutes	15	-	-	3	45	0
Seconds	24	-	-	0	6	0
Thirds	20	-	-	0	0	5
		Anſwer		153	51	5

EXAMPLE II.

In what time will 153 degrees 51 minutes 5 ſeconds of the Equator revolve through the Meridian?

				H.	M.	S.	T.
Degrees	150	-	-	10	0	0	0
	3	-	-	0	12	0	0
Minutes	51	-	-	0	3	24	0
Seconds	5	-	-	0	0	0	20
		Anſwer		10	15	24	20

For the convenience of perſons, born in any part of England, who may want to calculate their own nativity, I have added the following table of the latitude and longitude of the moſt conſiderable towns in the kingdom, which will likewiſe anſwer for any other places of birth that happen near them.

A TABLE of the LATITUDE and LONGITUDE of the principal CITIES and TOWNS in ENGLAND

	Long.		Lat.	
Reading, Berkſhire	22	30	51	23
Bedford, Bedfordſhire	22	55	52	8
Buckingham, Buckinghamſhire	22	57	51	59
Cambridge, Cambridgeſhire	23	32	52	13
Ely, Cambridgeſhire	23	40	52	25
Cheſter, Cheſhire	20	21	53	14
Launceſton, Cornwall	18	41	50	43
Carliſle, Cumberland	20	36	54	57
Derby, Derbyſhire	21	54	52	57
Exeter, Devonſhire	19	38	50	42
Crookhern, Somerſetſhire	21	9	50	45
Dorcheſter, Dorſetſhire	20	47	50	40
Durham, Durham	22	0	54	46
Colcheſter, Eſſex	24	25	51	59
Glouceſter, Glouceſterſhire	21	7	51	52
Wincheſter, Hampſhire	22	4	51	2
Hertford, Hertfordſhire	23	22	51	50
Hereford, Herefordſhire	20	38	52	5
Huntingdon, Huntingdonſhire	23	12	52	21
Canterbury, Kent	24	43	51	18
Rocheſter, Kent	24	7	51	24
Lancaſter, Lancaſhire	20	33	54	6
Leiceſter, Leiceſterſhire	22	14	52	39
Lincoln, Lincolnſhire	22	54	53	14
LONDON	23	26	51	32
Monmouth, Monmouthſhire	20	30	51	51
Portſmouth, Hampſhire	22	26	50	50
Norwich, Norfolk	24	45	52	44
Peterborough, Northamptonſhire	23	7	52	34

	Long.		Lat.	
Newcaſtle, Northumberland	21	51	54	58
Nottingham, Nottinghamſhire	22	14	52	57
Oxford, Oxfordſhire	22	11	51	46
Oakham, Rutlandſhire	22	40	52	40
Shrewſbury, Shropſhire	20	36	52	45
Briſtol, Somerſetſhire	19	41	51	27
Bath, Somerſetſhire	20	55	51	22
Wells, Somerſetſhire	20	39	51	12
Litchfield, Staffordſhire	21	29	52	12
Ipſwich, Suffolk	24	42	52	10
Guilford, Surry	22	54	51	12
Chicheſter, Suſſex	22	40	50	47
Coventry, Warwickſhire	21	54	52	27
Kendal, Weſtmoreland	20	41	54	21
Saliſbury, Wiltſhire	21	28	51	3
Worceſter, Worceſterſhire	21	8	52	13
York, Yorkſhire	22	21	53	57
Beaumarais, Angleſea	19	8	53	24
Brecknock, Brecknockſhire	19	56	51	59
Carmarthen, Carmarthenſhire	18	54	51	55
Bangor, Carnarvonſhire	19	5	53	21
Cardigan, Cardiganſhire	18	34	52	19
Denbigh, Denbighſhire	19	51	53	14
St. Aſaph, Flintſhire	19	49	53	21
Llandaff, Glamorganſhire	20	2	51	32
Montgomery, Montgomeryſhire	20	10	52	37
St. David's, Pembrokeſhire	17	56	51	59
Radnor, Radnorſhire	20	10	52	20

Thus, by proper attention to the rules and directions preceding, may any perſon, though of ſmall abilities, erect the horoſcope and introduce the ſigns, planets, and ſtars, therein, at any given time required. This is indiſputably a conſiderable advancement in the practical part of the Science of Aſtrology; though it muſt be owned, that the mere knowledge of thus deſcribing and arranging the planets in the horoſcope, without we add unto it the ability of defining, from ſome certain and experienced rules, the meaning, effects, and influences, of them, under whatever aſpects or ſituations they may be found, can be of but little or no advantage. To make this apparent, let me but aſk the reader to turn to the foregoing figure of the heavens, erected for the 11th of June 1784, and deſcribe the natural meaning and indications of the ſigns and planets we have taught him to place therein? A compliance with this he finds impoſſible, not having either by theory or practice attained to them. As a key to this important acquiſition, I ſhall now lay down ſome experienced rules and aphoriſms, which ſhould be attentively conſidered, and thoroughly underſtood, before any further advances are made in the ſtudy. I ſhall therefore begin with the following general Axioms.

I. That

I. That every ſign, planet, and fixed ſtar, hath a ſpecific and particular effect in one houſe, or part of the heavens, different from what they have in another.

II. That the Sun by himſelf in any houſe of a figure hath one effect, the Moon another, Saturn another, Jupiter another, and ſo on through the whole. And that this holds good alſo in reſpect to the ſigns and fixed ſtars.

III. That, as a planet hath one effect in himſelf, ſo hath he another when joined in conjunction with another planet; and by a ſextile, quartile, trine, and oppoſition.

IV. That the quartile and oppoſition of Saturn and Mars have one effect; and the quartile and oppoſition of Jupiter and Venus another.

V. That a planet hath one ſpecial or ſpecific effect when lord of the firſt houſe or aſcendant; another when lord of the ſecond houſe; another when lord of the third houſe; and, when lord of the fourth, ſtill another; and ſo on through all the twelve houſes of heaven.

VI. That whatever point of the heavens retains the Sun as ſignificator in any nativity retains a ſolar force and influence in reſpect to that native as long as he lives. The ſame rule extends to the Moon, and to Saturn, Jupiter, Mars, Venus, &c. wherefore the horoſcope or aſcendant in every geniture hath and doth contain a radical influence over the native's life; the mid-heaven over his actions and occupation; and each of the other houſes over thoſe particular events and viciſſitudes to which they reſpectively appertain.

VII. That the ſame point in the heavens, which in one nativity is the place of the Sun, may in another nativity be the place of Saturn, Jupiter, Mars, Venus, Mercury, or the Moon.

VIII. That every agent, acting by itſelf, acts only according to its own peculiar form and virtue.

IX. That every patient ſuffers according to its own proper nature; and that whatever is received is received only in proportion to the capacity of the receiver.

X. That the ſame, always exiſting, muſt always work the ſame effect in or upon the ſame ſubject. Theſe being premiſed, we ſhall conſider

The

The Effects of each PLANET in each of the TWELVE HOUSES.

SATURN in the firſt houſe, or aſcendant, ſhews melancholy, with many ſorrows; if near the aſcendant, ſhort life; if at a diſtance, innumerable troubles; in the ſecond, deſtroys the ſubſtance; in the third, hatred between brethren, and danger and loſs in journeying; in the fourth, death of father and mother before the native, loſs of inheritance and friends; in the fifth, barrenneſs, death of children, or diſobedient ones if living; in the ſixth, much ſickneſs, croſſes by ſervants, and loſſes by cattle; in the ſeventh, an ungovernable wife, ſhort and wretched life, with many public enemies; in the eighth, a violent death and loſs of legacies; in the ninth, many loſſes by ſea; in the tenth, diſhonour, impriſonment, ſhort life to the parents, death by ſentence of a judge; in the eleventh, deſpair, falſe friends, death of children; in the twelfth, ſorrow, trouble, impriſonment, and perſecution, by private enemies. Theſe are the common effects of Saturn, when ſignificator, and weak or meanly dignified.

JUPITER in the firſt gives a good, happy, and long, life, juſt and honeſt; in the ſecond, profuſion of riches; in the third, friendſhip of brethren, and fortunate journeys; in the fourth, lands and inheritances, with an honourable life and end; in the fifth, many children obedient and virtuous; in the ſixth, health and faithful ſervants, profit by dealing in cattle; in the ſeventh, an honourable marriage, a good wife, an honeſt, wiſe, diſcreet, virtuous, woman; in the eighth, a natural death, long life, legacies; in the ninth, a true Chriſtian, eccleſiaſtical preferment, profitable ſea-voyages; in the tenth, preferment, great and durable honours, and riches by trading; in the eleventh, encreaſe of riches, faithful and great friends, the fulfilling of all his deſires; in the twelfth, profit by cattle, victory over private enemies: this if he be ſtrong; if weak, the good will be much abated.

MARS in the firſt houſe denotes ſhortneſs of life, quarrelſomeneſs, ſcars in the head or face; in the ſecond, poverty, want, and many troubles; in the third, evil brethren, danger in travelling, atheiſt, an ungodly perſon; in the fourth, ſhort life to the father, ſtrife between him and the native, deſtruction to his inheritance in the fifth, wicked children, and of ſhort life, or ſickly; in the ſixth, fevers, bad ſervants, loſs of cattle; in the ſeventh quarrels, law-ſuits, public enemies, an evil wife, ſickneſs, a follower of lewd women; in the eighth, a violent death, loſs of ſubſtance, poverty; in the ninth, changing of religion, loſs at ſea by robbers, an atheiſt; in the tenth, unfortunate honour, troubles from magiſtrates, ſickneſs to the mother, martial preferment; in the eleventh,

eleventh, falſe friends, loſs of ſubſtance. In the twelfth, impriſonment, loſs by ſervants and cattle, many private enemies: this if Mars be weak and afflicted; if ſtrong, theſe evils abate, and ſometimes the contrary good takes place.

Sol in the firſt gives honour, glory, and long life. In the ſecond, a flow of riches continually, but a conſumption of it. In the third, good brethren and journeys, a ſtickler for his religion. In the fourth, honour in age, a great and noble inheritance. In the fifth, few children, yet ſuch as will be good and virtuous. In the ſixth, diſeaſes of the mind. In the ſeventh, a good wife, honourable adverſaries, and ſickneſs. In the eighth, a good portion with a wife, danger of a violent death. In the ninth, truly religious, eccleſiaſtical preferment, gain by the ſea. In the tenth, greatneſs, honour, glory, and power, from kings, princes, and noble women, much exceeding the quality of the native's birth; the friendſhip of perſons of high degree. In the eleventh, great and noble friends, and very faithful, the fulfilling of one's hopes. In the twelfth, powerful adverſaries: this if ſtrong; if weak, in many things the contrary.

Venus in the firſt gives health, but inclines to the pleaſure of women. In the ſecond, riches in abundance by women's means. In the third, religious loving brethren, good journeys. In the fourth, an inheritance, honourable old age. In the fifth, many children, comely, obedient, and virtuous. In the ſixth, ſickneſs from womankind, faithful pleaſing ſervants, profit in ſmall cattle. In the ſeventh, an incomparably good and virtuous wife, a happy marriage, and having but few enemies. In the eighth, a good dowry with a wife, a natural death. In the ninth, eccleſiaſtical preferment, a really religious man, profit by ſea. In the tenth, honour and preferment by women's means, the favour of great women. In the eleventh, honourable and faithful female friends. In the twelfth, profit by great cattle, free from the power of private enemies: this if ſtrong; if weak the contrary.

Mercury in the firſt gives noble thoughts, good invention, graceful elocution, a lover of arts and ſciences. In the ſecond, profit by arts and ſciences, books, writings, and the like. In the third, a mathematician, ſwift and proſperous journeys, a ſcholar, one of an excellent invention, crafty brethren, a moral perſon. In the fourth, the getting of an inheritance by cunning or deceit. In the fifth, ingenious children. In the ſixth, thieviſh ſervants, diſeaſes of the breath and brain. In the ſeventh, a fomenter of quarrels, vexatious law-ſuits; a diſcreet wife. In the eighth, an augmentation of eſtate by wills and legacies, death by a conſumption. In the ninth, an incomparable artiſt, and one that under-

ſtands all ſciences, even the moſt obſcure and occult things, a finder out of many new and excellent inventions. In the tenth, liberal preferment, or a ſecretary to ſome great perſon. In the eleventh, inconſtant friends. In the twelfth, his private enemies will be of little effect. This if Mercury be ſtrong and not afflicted; if weak, the good will much abate.

Luna in the firſt ſhews the native will travel; will gain ſuperiority and rule over others; the favour of princes and noble women, and great advantages thereby. In the ſecond, ſometimes riches, ſometimes poverty, an unſtable fortune. In the third, many journeys. In the fourth, gain by travelling. In the fifth, many children. In the ſixth diſeaſes of the brain, good ſervants, and gain by ſmall cattle. In the ſeventh, an honourable marriage. In the eighth, danger of drowning, but otherwiſe a long and healthful life. In the ninth, travels beyond ſea, inconſtancy in religion, acquaintance with arts and ſciences. In the tenth, great honour unto the native, profit by ſea-voyages; the favour of ſome noble women. In the eleventh, the friendſhip of great ladies, and noble friends. In the twelfth, the common people will be his private enemies. This if Luna be ſtrong and free from affliction; if weak and afflicted, the contrary.

The Dragon's Head in the firſt ſhews honeſty. In the ſecond, a good eſtate. In the third, fortunate journeys and honeſt kindred. In the fourth, gain by land and travels. In the fifth, long life; happy and virtuous children. In the ſixth, health, good ſervants, and profit in cattle. In the ſeventh, an honeſt and virtuous wife. In the eighth, many legacies, and a natural death. In the ninth, ſincere piety, proſperity at ſea. In the tenth, durability of honour. In the eleventh, everlaſting and faithful friends. In the twelfth, open enemies; but the poſition of the Dragon's Tail in the ſame places ſignifies the contrary. The poſition of the Part of Fortune gives ſubſtance from all thoſe things ſignified by that houſe in which it is poſited, unleſs afflicted by the preſence or beams of a malevolent planet.

General Effects of the PLANETS in each of the TWELVE SIGNS of the ZODIAC.

SATURN, in his own houſe, ſignifies wiſdom, prudence, and ſtability of fortune. In the houſes of Jupiter, a juſt man, and one that will be rich, and acquire honour, In the houſes of Mars, a ſtrong body and furious. In the houſes of Sol, greatneſs and honour. In the houſes of Venus, a ſecret lover of women. In the houſes of Mercury, one that is ſtudious of arts and ſciences. In the houſe of Luna, infirmities of the breaſt and lungs.

Jupiter,

Jupiter, in the houſes of Saturn, ſignifies avarice and covetouſneſs, living always in fear of poverty. In his own houſes, infinite riches, honours, and dignities, and that among great perſons and clergymen. In the houſes of Mars, the native may riſe to honour by war. In the houſes of Sol, ſhews honour, glory, and treaſure, from kings and great perſons. In the houſes of Venus, riches by women, or an honourable wife. In the houſes of Mercury, a good rhetorician. In the houſe of Luna, encreaſe of ſubſtance beyond expectation, with honour and renown; for Cancer is not only the exaltation of Jupiter, but alſo a cardinal ſign, and the northern tropic.

Mars, in the houſes of Saturn, ſhews a lofty and magnanimous ſpirit, and wiſe. In the houſes of Jupiter, it ſhews the acquaintance of kings, princes, and noblemen. In his own houſes, a great and ingenious wit, a mathematician. In the houſes of Sol, ſoreneſs of the eyes, danger of a violent death. In the houſes of Venus, luxurioufneſs, a boaſter, given to falſehood, and a deluder of women. In the houſes of Mercury, one ingenious in arts and ſciences, but covetous, knaviſh, and deceitful. In the houſe of Luna, a wavering, furious, raſh, man, one that may arrive to honour, but will precipitate himſelf therefrom afterwards.

Sol, in the houſes of Saturn, ſhews a dejected forlorn man. In the houſes of Jupiter, one that ſhall attain honour and glory in the world, and be a companion of princes. In the houſes of Mars, a great and eminent man, a commander, captain, or general of an army, a ſubtle, crafty, politic, ſtateſman. In his own houſe, one that may attain the height of honour, glory, and renown, *quod capax*, according to the quality of his birth. In the houſes of Venus, one that will riſe or fall by means of women. In the houſes of Mercury, a good engineer, a ſoldier, and mathematician. In the houſe of Luna, honour by different women, but ſuch as he afterwards ſhall receive prejudice from.

Venus, in the houſes of Saturn, ſignifies hopes of honour and friends, many children, and old age. In the houſes of Jupiter, ſhort journeys, ſickneſs, impriſonment, or death. In the houſes of Mars, private and public enemies, and many journeys; as alſo a lover of different women. In the houſes of Sol, a ſincere lover of his friends, and a lover of his children. In her own houſes, a healthful, long-lived, perſon, juſt and religious. In the houſes of Mercury, one covetous, but ſickly, religious, yet an enemy to himſelf. In the houſe of Luna, a traveller, and one that will arrive to great honour and preferment.

Mercury,

Mercury, in the houſes of Saturn, ſhews honour and travelling by ſea, with much pleaſure, but ſickneſs withal. In the houſes of Jupiter, lands, inheritances, an honourable wife, and good friends. In the houſes of Mars, private enemies; ſickneſs, many journeys, and a ſhort life. In the houſes of Sol, lands and inheritances, yet ſubject to impriſonment, and private enemies. In the houſes of Venus, much wealth and riches, travelling by ſea, one religious, with ſome ſickneſs. In his own houſes, wit and ingenuity, knowledge of arts and ſciences, honour and renown, and a lover of children. In the houſe of Luna, many good friends, and many journeys by land.

Luna, in the houſes of Saturn, ſignifies one religious, and having many adverſaries; as alſo ſore eyes. In the houſes of Jupiter, a ſickly body, but one that ſhall attain honour, glory, renown, and the favours of great men. In the houſes of Mars, a lover of friends and children, In the houſe of Sol, one that ſhall be very rich, through his own induſtry. In the houſes of Venus, a great lover of children, and one that ſhall have many friends. In the houſes of Mercury, inheritances, lands, and private enemies. In her own houſe, happineſs and long life.

General Effects from the Position of the LORDS of the HOUSES.

The lord of the aſcendant, in the aſcendant, ſhews a fortunate and happy life, and one that ſhall overcome all his enemies. In the ſecond, riches and wealth by his own induſtry. In the third, many journeys. In the fourth, lands and inheritance. In the fifth, children, and one given to pleaſure. In the ſixth, ſickneſs. In the ſeventh, public adverſaries, the man will be an enemy to himſelf. In the eighth, legacies. In the ninth, one religious, learned, and a traveller into foreign countries. In the tenth, honour, preferment, and favour of princes. In the eleventh, friends. In the twelfth, danger of impriſonment.

The lord of the ſecond, in the ſecond, imports great wealth. In the third, wealth by brethren and travelling. In the fourth, by the father. In the fifth, by gaming. In the ſixth, wealth by dealing in cattle. In the ſeventh, by marriage, and womankind. In the eighth, by legacies. In the ninth, by the church, arts and ſciences, religion, and the ſea. In the tenth by honour, preferment, trade, merchandiſe. In the eleventh, by friends. In the twelfth, by great cattle. In the aſcendant, by birth, or good fortune.

The lord of the third, in the third, ſhews affectionate brethren, good journeys. In the fourth, gain by travelling. In the fifth, pleaſure

ſure in travelling. In the ſixth, ſickneſs in travelling. In the ſeventh, thieves and robbers; and ſometimes the native meets with a wife. In the eighth, death in travelling. In the ninth, religious journeys. In the tenth, preferment, trade, and the like. In the eleventh, ſtudy and improvement. In the twelfth, impriſonment in travelling. In the aſcendant, pleaſure, and the purſuit of uſeful diſcoveries. In the ſecond, profit, wealth, and riches.

The lord of the fourth, in the fourth, foreſhews a good eſtate or inheritance, a father of long life. In the fifth, that the eſtate ſhall go to the native's children. In the ſixth, that an eſtate may be acquired by phyſic. In the ſeventh, that he may have an eſtate with a wife. In the eighth, by ſome gift, legacy, or wife's portion. In the ninth, by merchandize, by arts and ſciences, or by the church. In the tenth, by ſome office, dignity, or preferment. In the eleventh, by means of a friend. In the twelfth, by dealing in great cattle. In the aſcendant, by inheritance. In the ſecond, by purchaſe. In the third, by travelling, or by the death of brethren.

The lord of the fifth, in the fifth, indicates ſtrong, lively, and virtuous, children. In the ſixth, that his children ſhall be induſtrious to gain wealth, and, it may be, by his ſervants. In the ſeventh, that they will travel, and that the native and they will diſagree. In the eighth, that they ſhall poſſeſs the mother's dowry. In the ninth, that they ſhall be given to pleaſure, and go to ſea for the father. In the tenth, that they ſhall be ſickly, and follow the father's trade. In the eleventh, that they ſhall have many public adverſaries, and prove enemies to themſelves. In the twelfth, that they ſhall have many legacies, yet prove enemies to their parents. In the aſcendant, they will prove religious, and learned, and love their parents. In the ſecond, they will prove honourable, and poſſeſs the native's ſubſtance. In the third, that they ſhall have many friends, and ſuch as will be of their own kindred. In the fourth, that they will have many private enemies.

The lord of the ſixth, in the ſixth, foreſhews ſickneſs, yet juſt ſervants. In the ſeventh, ſickneſs by women, and quarrelling. In the eighth, danger of a violent death, and dangerous ſickneſs. In the ninth, ſickneſs at ſea. In the tenth, ſickneſs from hard labour and employment in ſome trade. In the eleventh, by loſs of ſome friend, or fruſtration of his expectations. In the twelfth, by vexation of private enemies. In the aſcendant, by irregularity of life. In the ſecond, by loſs of ſome eſtate. In the third, by reaſon of ſome journey. In the fourth, by loſs

of inheritance or diſappointment in trade. In the fifth, from vexatious children and looſeneſs of life.

The lord of the ſeventh, in the ſeventh, ſhews ſickneſs or death to the native; yet a good wife. In the eighth, danger of loſing the wife's fortune. In the ninth, ſhe will be a ſtranger to him, and a traveller. In the tenth, ſhe will be honourable, and poſſeſs a good inheritance. In the eleventh, ſhe will be an entire lover of him and of his children. In the twelfth, ſhe will be his private enemy. In the aſcendant, ſhe will be a very great lover of her huſband. In the ſecond, ſhe will be the augmentation of his eſtate. In the third, ſhe will be a lover of her huſband's kindred, and deſire to go beyond ſea. In the fourth, ſhe will be very honourable, and the native ſhall have land by her. In the fifth, a lover of the native's children. In the ſixth, ſhe will be a great affliction to the native and herſelf.

The lord of the eighth, in the eighth, ſhews the native ſhall die a natural death, and that he ſhall have a rich wife. In the ninth, he will be in danger of drowning. In the tenth, his death may be by ſentence of the judge. In the eleventh, by the conſpiracy of ſome pretended friend. In the twelfth, by conſpiracy of a private enemy. In the aſcendant, by the native's own irregularity. In the ſecond, by means of ſome moneys or goods. In the third, either by the conſpiracy of ſome brother, kinſman, neighbour, or thief. In the fourth, by means of the loſs of an eſtate, or ſome grief. In the fifth, by drunkenneſs and debauchery. In the ſixth, by ſickneſs. In the ſeventh, by a public adverſary, or eminent grief.

The lord of the ninth, in the ninth, ſhews good ſea-voyages, knowledge of arts and ſciences, a religious perſon. In the tenth, that religion will be profitable, and honourable, and the native ſhall be famous for his learning. In the eleventh, church dignity, and merchandize, by means of a friend. In the twelfth, church lands, and that the native will have clergymen for his enemies. In the aſcendant, makes the native truly religious and learned, and a merchant. In the ſecond, riches by ſea, arts, ſciences, and the church. In the third, a ſectarian. In the fourth, gain by the church. In the fifth, one of a looſe religion. In the ſixth, honourable church preferment; and yet that the native may be a ſlave in his religion. In the ſeventh, an enemy to the church. In the eighth, death or perſecution for his religion.

The lord of the tenth, in the tenth, ſhews great honour, glory, and renown. In the eleventh, the ſame, by means of a friend. In the twelfth, through an enemy.

enemy. In the aſcendant, by the native's own induſtry. In the ſecond, by means of his money. In the third, by a brother, a kinſman, or neighbour, or by travel. In the fourth, by his father. In the fifth, by a wife. In the eighth, by a wife's fortune; it may alſo ſignify a violent death. In the ninth, by religion, arts, ſciences, and navigation.

The lord of the eleventh, in the eleventh, denotes great friends. In the twelfth, private friends. In the aſcendant, friends indeed to the native. In the ſecond, ſuch as ſhall augment the native's fortune. In the third, ſuch as are of his kindred or neighbours, or as he ſhall find in travelling. In the fourth, his father. In the fifth, ſome friends of his wife. In the ſixth, his ſervants. In the ſeventh, his wife. In the eighth, ſome brother's ſervant. In the ninth, a clergyman, merchant, or lover of arts. In the tenth, kings, princes, nobles, or great perſons.

The lord of the twelfth, in the twelfth, denotes ſtrong and powerful private enemies. In the aſcendant, ſuch as are among his own family or houſehold. In the ſecond, ſome perſon envying his ſituation or eſtate. In the third, kindred and neighbours. In the fourth, his father. In the fifth, his children. In the ſixth, his ſervants. In the ſeventh, his wife. In the eighth, ſome diſtant relation. In the ninth, ſome merchant, foreign dealer, or dignitary in the church. In the tenth, kings, princes, or men in power. In the twelfth, ſome particular reputed friend.

GENERAL EFFECTS produced by the ASPECTS.

Of the CONJUNCTION.

The conjuction of Saturn and Jupiter ſhews inheritance of houſes and lands, poſſeſſions, and many worldly profits ariſing from cultivating the earth and tillage, if Mars afflict not, nor the evil beams of Sol. If Jupiter is ſignificator, the native is miſtruſtful.

The conjunction of Saturn and Mars ſhews much evil; the native will be afflicted and vexed, ſhall undergo many troubles, and go through great difficulties. If you would know the cauſe of the good or evil, you muſt conſider the houſe in which the configuration happens, and what houſe the configurated planets are lords of, and accordingly you may nearly ſpeak to the particular matter or accident, be it good or evil; for things are much varied according to the diverſity of poſition and domination of the planets, by which you muſt neceſſarily vary thoſe judgments.

The

The conjunction of Saturn and the Sun ſhews the loſs of inheritance, danger of houſes being burnt, the native likely to be cheated, to receive much detriment, and, it may be, loſe all and become poor; except a fortunate planet be poſited in the ſecond houſe.

The conjunction of Saturn and Venus ſhews one libidinous, and that he ſhall marry a woman wholly of an oppoſite temper and diſpoſition to himſelf, get diſhonour among womenkind, be unhappy in marriage, and lead, by reaſon of his wife, a very diſconſolate life. If Venus be ſignificatrix, ſhe is much afflicted; but, if Saturn, then the conjunction is beneficial; and this is to be obſerved in all ſimilar caſes.

The conjunction of Saturn and Mercury ſhews craft, ſubtilty, and policy, that the native will dive into many ſecret, deep, and occult, things, find out myſteries, be covetous and proud, mixed with a certain kind of gravity. If Saturn be ſignificator, the native has a good elocution, but, if Mercury, he has a great impediment in his ſpeeh.

The conjunction of Saturn and Luna ſhews one poor and obſcure; if Saturn be ſignificator, the man is changeable, ſeldom an hour in one mind, often doing things, and then repenting of them again; but, if Luna be ſignificatrix, he is grave, cautious, malapert, wiſe in his own conceit, and for the moſt part wilful in all things.

The conjunction of Jupiter and Mars, if Jupiter be ſignificator, makes the native choleric, haſty, angry, bold, proud, preſumptuous, and daring; gives him ſome martial command, and glory and renown in warlike undertakings; but, if Mars be ſignificator, it makes him milder, religious, good, juſt, gives him preferment in the law, or he becomes a prieſt, deacon, biſhop, or other dignitary in the church.

The conjunction of Jupiter and Sol: if Jupiter be ſignificator, he afflicts the native ſeverely, caſts him into a deep melancholy or deſpair, ſeizes him with a fever or frenzy, brings the body to a conſumption, and afflicts the eſtate with conſiderable loſs, even to his utter ruin and deſtruction; yet, when by direction Jupiter frees himſelf from Sol's beams, theſe evils will ceaſe; but, if Sol be ſignificator, he ſo debilitates Jupiter, that the configuration can promiſe nothing; but it makes the native religious.

The conjunction of Jupiter and Venus: if Jupiter be ſignificator, the native is ſuperlatively happy, (more eſpecially if the configurations happen in Piſces, the houſe of Jupiter, and exhaltation of Venus;) he increaſes in wealth

wealth and ſubſtance, in honour and glory, in health of body, and tranquillity of mind, having in general the love of woman-kind; but, if Venus be ſignificatrix, the native has beauty, health, and riches, attains to great honour and renown, is truly virtuous, pious, and religious, and has generally eccleſiaſtical or juriſprudential preferment. This is one of the moſt happy configurations that can be.

The conjunction of Jupiter and Mercury, if Jupiter be ſignificator, makes the native virtuous, religious, wiſe, of great knowledge, and of good elocution, makes a general ſcholar, and gives him the knowledge of moſt arts and ſciences; he may prove to be the ambaſſador of a prince, or ſuch-like; but, if Mercury be ſignificator, the native is ſolid, ſerious, and grave, pious and religious, and probably may acquire a good eſtate by merchandize or ſome eccleſiaſtical promotion.

The conjunction of Jupiter and Luna: if Jupiter be ſignificator, the native proves a traveller, it may be beyond ſea; he is generally of a changeable and mutable mind, and, although naturally of a very good humour and condition, yet ſometimes pettiſh, froward, and peeviſh. If Luna be ſignificatrix, it gives great riches and treaſures, according to the native's capacity or birth, makes him prudent, wiſe, religious, and honourable; gives him the acquaintance of great and worthy men, clergymen, and ſuch-like, and probably church preferment.

The conjunction of Mars and Sol ſhews a hot and dry conſtitution, danger of ſhort life, and death by hectic fevers, maraſmos, or by fire or lightning. If Mars be ſignificator, the native has the favour of kings and princes, and it may be their frowns too, to his utter undoing; he may riſe haſtily, but perhaps to a precipice. If Sol be ſignificator, the native proves valiant and warlike, attains ſome martial command, or preferment; but if he goes into war he is killed in the battle, or at beſt comes off wounded, or with the loſs of a limb.

The conjunction of Mars and Venus: if Mars be ſignificator, the native is given up to women, and retains the acquaintance of ſuch as have an infamous life and converſation; he is kind, gentle, and courteous, and, though ſometimes haſty, yet of a good humour and diſpoſition, in ſo much that his kindneſs is oftentimes his undoing; but, if Venus be ſignificatrix, the native is luſtful, laſcivious, a fornicator, adulterer; given over to wicked and lewd courſes, haſty, raſh, proud, inconſiderate, quarrelſome, and running himſelf into many hazards, dangers, troubles, and loſſes.

The conjunction of Mars and Mercury: if Mars be ſignificator, he makes the native pragmatical, talkative, a ſmatterer in learning, a babbler, and deceiver, yet induſtrious for the promotion of his own ends and deſigns, it gives no great preferment, he may be a knaviſh apparator, cheating petty-fogger, or pedantic pedagogue; but, if Mercury be ſignificator, the native proves one of harſh manners and converſation, of an ill life, a thief, highwayman, felon, murderer, traitor, &c.

The conjunction of Mars and Luna: if Mars be ſignificator, the native is of evil manners and infamous converſation; riſes to no great preferment; but, if it ſhould ſo chance that the ſcale ſhould turn, his riſe may be by means of ſome great lady; but, if Luna be ſignificatrix, the native is bold, raſh, adventurous, quarrelſome, furious, given to cruelty and baſe actions, may prove a thief, murderer, or traitor; ſeldom lives long, for this poſition ſignifies a ſhort life, and that the native may die a violent death, by the means of fire, iron, a fall, blow, wound, or by the hands of the executioner.

The conjunction of Sol and Venus: if Sol be ſignificator, it makes the manners of the native ſoft and effeminate, yet he is born to glory, and to do and perform great actions; he obtains the love of women, but aſſociates himſelf with ſuch as are baſe, obſcure, libidinous, infamous; and much below his rank and quality. If Venus is ſignificatrix, it ſhews a ſhort life, one aiming at glory, but not attaining it; the native is hectic or conſumptive, melancholy, meets with many croſſes, loſſes, and vexations, lives not out half his days.

The conjunction of Sol and Mercury: if Sol be ſignificator, the native is adorned with wit, ingenuity, learning, arts, ſciences, policy, underſtands languages, and the power of words; and, becauſe Mercury delights to be under the Sun-beams, not being there by hurt, as are the other planets, the native has excellent elocution, and proves a good rhetorician and logician. If Mercury be ſignificator, he bends all his wit, craft, and policy, for the accompliſhing of high matters, and the attaining of great things; he becomes the favourite of a king, prince, or a great man.

The conjunction of Sol and Luna: if Sol be ſignificator, though he generally gives a great and high ſpirit, and aiming at magnificent things, yet this configuration gives only mean and low acquaintance, and the ſociety of the common people, makes the native mutable and changeable, and his fortune as unſtable. If Luna be ſignificatrix, the native ſhall aim at noble and gallant things, but not attain them; many croſſes ſhall befal him, and his life ſhall be ſhort.

The conjunction of Venus and Mercury: if Venus be ſignificatrix, it gives a delicate beautiful body, adorned with wit, ingenuity, and eloquence, makes the native courteous and complaiſant, furniſhes him with variety of arts, and learning, and is a configuration of very good import; if Venus be lady of the ſecond, it gives a good augmentation of fortune through merchandize, or the ſtudy of arts and ſciences. If Mercury be ſignificator, it makes the native an orator, furniſhes him with courtſhip, ſoft and effeminate words, makes him pleaſant in all company, gives him the ſociety and love of women; and, if Venus be ſtrong, of great ladies; in a word, it makes him exceedingly happy.

The conjunction of Venus and Luna, if Venus be ſignificatrix, makes the native mutable and changeable, a mere Proteus, yet with a deal of pleaſantneſs and ſatisfaction to others; it makes him of many words, a great promiſer, but no performer; proud, lofty, conceited, and gives him profit by the ſea, and all lunar and moiſt commodities. If Luna be ſignificatrix, the native is very effeminate and courtly, having a voluble tongue, free language and excellent diſcourſe, inclined to the love of women, which, if Venus be ſtrong, is only to ſuch as are virtuous; delights in muſic, dancing, and merry company, never thinking of ſorrow, or laying any thing to heart.

The conjunction of Mercury and Luna, if Mercury be ſignificator, makes the native travel into foreign countries, deſirous to ſee new things, faſhions, and places; gives him favour and eſteem among the ladies, and to be in great eſtimation among the popularity, by means of whom he riſes to a good fortune and to great proſperity in the world. If Luna is ſignificatrix, it makes the native ingenious, and a lover of learning, ſeeking after the knowledge of moſt arts and ſciences; chiefly the mathematics, geography, coſmography, and navigation, by which he attains credit and reputation; he delights in journeys and embaſſies, being of a mutable and inconſtant humour and diſpoſition.

Of the SEXTILE and TRINE.

The ſextile and trine of Saturn and Jupiter, if Saturn be ſignificator, makes the native grave, ſober, wiſe, religious, pious, and endows him with riches and treaſures of this life, gives him the favour and acquaintance of the rich and great, or the native becomes a merchant, and gains conſiderably by it. If Jupiter be ſignificator, the native is more propenſe to melancholy, is inclinable to dig and delight in the earth and follow huſbandry; ſome eſtate, inheritance, or houſes, may fall to him; and he may be promoted to ſome eccleſiaſtical dignity for his worth, learning, and virtue; however, Saturn ſhews cowardice.

The

The ſextile or trine of Saturn and Mars: if Saturn be ſignificator, his natural ſlowneſs and warineſs turns into raſhneſs and boldneſs, (yet with a kind of temerity;) he runs into precipitate actions, and ſtrange adventures; it commonly gives martial preferment. If Mars is ſignificator, the raſhneſs and daringneſs of diſpoſition is much abated, and the native is guided by very conſiderate and deliberate counſels; if he proves religious, (as ſuch ſeldom do,) he is an abſolute ſectarian, following pertinaciouſly the ſentiments of his own mind: it ſhews an eſtate in land or legacies.

The ſextile or trine of Saturn and the Sun: if Saturn be ſignificator, the native has an auſtere countenance, a lightiſh brown hair, large bones, not very fleſhy, ſtooping a little in his going, he has a ſhow of generoſity and nobleneſs in his actions, but paſſionate and ſeeking revenge, yet without any great courage or valour if put to the trial; he probably may attain preferment at court. If Sol be ſignificator, the man is more corpulent, yet with a very decent body and a full round face; given to boaſting and oſtentation, wilful and conceited, yet without any kind of malice, ſcarcely injuring any but himſelf, by his too much extravagant expence and prodigality.

The ſextile or trine of Jupiter and Venus: if Saturn be ſignificator, the native is comely, having brown hair, a delighter in women's company, waſting his patrimony upon the female ſex, ſcarcely leaving any eſtate behind for his ſucceſſors, given over to pleaſure and voluptuouſneſs. If Venus be ſignificator, the native is modeſt, ſhamefaced, yet loving his belly well, very affable and courteous, and inclinable to few vicious actions; gains by the dead, from ancient people, and from the fruits and profits of the earth; he has a good repute and converſation, and ſcarcely marries till after thirty years of age.

The ſextile or trine of Saturn and Mercury: if Saturn be ſignificator, the native is conceited, full of chimeras and whims, of plots and contrivances, yet not often with effect, though carried on with a great deal of ingenuity; he loves curioſities, and is ſtudious, ſubtil, and reſerved. If Mercury is ſignificator, the native is peeviſh, diſcontented and dejected in his own mind, has ſtrange fancies, and is very wilful, even ſometimes to his own ruin, yet given to the ſtudy of arts and ſciences and finding out many curious inventions.

The ſextile or trine of Saturn and Luna: if Saturn be ſignificator, the native is wilful, though very changeable of diſpoſition, ſubject to jealouſy and miſtruſt; if Saturn be well fortified, the native becomes popular and

and gains much wealth and eſtimation by the common people; he alſo attains the favour of ſome eminent lady, and becomes famous in his generation. If Luna is ſignificatrix, the native is cold by nature, and of an ill complexion, inclinable to ſordid and mean actions, yet he is deliberate, and, if he does ill, he does it with preconſideration; he is apt for invention, but very wilful in all things, conceited of himſelf, ſo that he thinks nothing well done but what he does himſelf.

The ſextile or trine of Jupiter and Mars: if Jupiter be ſignificator, it ſhews one of a free and noble diſpoſition, bold, valiant, and honourable, attempting and attaining brave and honourable exploits, generous to his friends, obliging to his enemies, yet deſiring and endeavouring to rule; he is alſo reſolute and ſubtle; if Mars is ſignificator, the native is a man of a large ſoul, chearful and merry, of a jovial diſpoſition, active, courageous, pious, and a very juſt man; ennobled with valour, victory, and virtue, one of good fame, and obtaining the favour and good-will of great and worthy perſons.

The ſextile or trine of Jupiter and Sol: if Jupiter be ſignificator, it ſhews a ſtrong, tall, well-proportioned, body, of a freſh ruddy complexion, a noble, generous, courageous, ſoul, and of a magnanimous mind, one attempting and atchieving great and honourable things; or becomes the favourite of ſome king, prince, or great perſon, and riſes to the top of preferment. If Sol be ſignificator, the native is born to honour and glory, and, *quod capax*, arrives to the higheſt of all worldly felicities; he is a man of great ſpirit, performs beneficent and honourable actions; as Jupiter endows him with a fund of treaſure, ſo the liberal ſpirit of Sol makes him waſte it by his too great generoſity.

The ſextile or trine of Jupiter and Venus, if Jupiter be ſignificator, gives a tall and complete perſon, of a pleaſant, loving, courteous, diſpoſition, kind to the female ſex, of an exceeding good nature, and the patron of hoſpitality; it is the aſpect of love, concord, agreement, good fortune, and riches; the native is preferred, and riſes to honour. If Venus be ſignificatrix, the perſon is comely and lovely, one generouſly diſpoſed, aiming only at things brave, honourable, virtuous, and good; it is the aſpect of virtue and piety, of honour, perferment, and vaſt fortunes in the world; the native has the acquaintance of perſons of the higheſt eccleſiaſtical order, and, it may be, attains the like preferment himſelf.

The ſextile or trine of Jupiter and Mercury: if Jupiter be ſignificator, it ſhews a juſt, virtuous, good, man, ingenious, and of a very ſubtle wit;

it is the aſpect of ingenuity, eloquence, and learning; the native is affable, courteous, mild, and a general lover of learning, one who by his worth and virtue may be the ſecretary or ambaſſador to ſome king or prince. If Mercury is ſignificator, it ſhews one very ingenious, and whoſe wit is mixed with virtue and honeſty; of a deep underſtanding, profound wiſdom, ſound judgment, and ſucceſsful in any enterprize; a perſon fit to be the counſellor of a king, or manager of the affairs of a kingdom or commonwealth; generous, free ſpirited, and perfectly truſty.

The ſextile or trine of Jupiter and Luna: if Jupiter be ſignificator, the native is naturally good, juſt, and virtuous, but of a very mutable mind, changing his opinion with the leaſt perſuaſion; it is the aſpect of popularity and general applauſe, and he becomes famous in his generation, and draws after him the love of the common people; he is loquacious, highly conceited of himſelf, fortunate by water and women: if Luna is ſignificatrix, it ſhews one of a generous, noble, juſt, mind, aiming at high and honourable things; he gains by the church and churchmen, and is an exact obſerver of juſtice and truth; and a perſon who by his good nature would oblige the whole world.

The ſextile or trine of Mars and Sol: if Mars be ſignificator, the native has a riſing fortune, proves great, famous, and eminent, in the world, meets with preferment at court, or has the eſpecial favour of ſome king or prince: it is the aſpect of action and honour; he is witty, ingenious, and truſty; faithful even to his adverſaries; of a nimble wit, quick fancy, courteous, and friendly; he may prove a general or commander of an army. If Sol be ſignificatrix, it is the aſpect of valour and victory; the native is of a high ſpirit and courageous, attains military honour and preferment, loves warlike exerciſes, appears a terror to his adverſaries, and riſes far ſuperior to his birth.

The ſextile or trine of Mars and Venus: if Mars be ſignificator, it is the aſpect of liberty and love; if Mars be out of his dignities, the native is vicious above meaſure, loves gaming, wantonneſs, women, and all manner of lewdneſs and debauchery, he is ill-natured, unleſs among his own party, and waſtes and ſpends his fortune upon women; but, if Mars is in his dignities, it ſhews one witty, ingenious, a ſearcher out of myſteries, and one who ſhall gain a conſiderable fortune in the world. If Venus is ſignificatrix, it is the aſpect of pride, vanity, and vain-glory: the native is comely, bold, raſh, adventurous, fearing nothing, aiming at great things, and promiſing himſelf mountains, but perfecting little; and, if Venus is weak, the perſon is debauched, and guilty of many lewd actions.

The

The ſextile or trine of Mars and Mercury: if Mars be ſignificator, it is the aſpect of confidence and craft; the native has a pregnant fancy, capable of any thing; prudent, ſubtle, bold, very ingenious, eloquent, and ſtudious in moſt arts and ſciences, yet ſomething haſty, and ſubject to paſſion, which being over, the man is good-humoured again. If Mercury is ſignificator, the native is valiant, courageous, ingenious, a lover of military exerciſes, phyſic, ſurgery, and chemiſtry; and may probably get a fortune by the fire, or dealing in martial commodities; the native has generally a good opinion of himſelf.

The ſextile or trine of Mars and Luna: if Mars be ſignificator, it is the aſpect of loquacity and mutability; the native gets by the common people, or by travel, often changing his ſtation or place of dwelling; he is turbulent, furious, and raſh, but as eaſily purſuaded again to a complacent humour. If Luna be ſignificatrix, the native is paſſionate, ambitious of honour, aſpiring to great things, and purſuing them even to a precipice; and, when attained, they ſeldom continue with him; and the reaſon is, becauſe of the mutability and changeableneſs of his own nature, mind, and diſpoſition, which beget a change of his fortunes.

The ſextile or trine of Sol and Venus: if Sol be ſignificator, it is the aſpect of candour and generoſity; the native is exceedingly good-natured, of an heroic diſpoſition, having nothing but gallantry in all his actions; he gets by women, and has the favour of ſome rich lady, by whom he meets either with a good fortune or promotion; he is witty, ingenious, and of an active fancy. If Venus be ſignificatrix, it is the aſpect of grandeur and magnificence; the native meets with court preferment, or has the favour of ſome prince; riſes to high honour and glory in the world; of a good diſpoſition, yet a little paſſionate, ſoon angry, and as quickly appeaſed again; of a free, liberal, diſpoſition, lofty, and a little given to pride and vain-glory; but in general a ſociable, merry, good-humoured, perſon.

The ſextile or trine of Sol and Mercury: if Sol be ſignificator, the native is proud, ambitious, conceited, yet very courteous, and without any ſeeming reſentment; paſſes over ſmall affronts, leſt the taking notice of them ſhould be any prejudice to his grandeur; he is nimble witted, loquacious, and very good at invention. If Mercury be ſignificator, the native ſeems to riſe in the world wholly by his own wit and ingenuity, and without doubt will attain to a degree of honour above that of his birth and anceſtors quality.

The

The ſextile or trine of Sol and Luna: if Sol be ſignificator, it is the aſpect of credit and fame, makes the native eminent in the world, born to great actions, and to perform extraordinary undertakings amongſt the common people; he is cried up for a god among the multitude; if he be a prieſt or a phyſician, he has a vaſt number of followers; he is pleaſant, chearful, and good-natured. If Luna is ſignificatrix, the native is proud, ambitious, coveting after honour and glory, and generally born to enjoy a great meaſure thereof, but very mutable in his reſolves, and, if Luna be weak, he falls into diſhonour again.

The ſextile of Venus and Mercury: if Venus be ſignificatrix, the native is very comely, witty, ingenious, ſubtil, and of a good nature, ſeldom guilty of any diſhonourable action, a good orator, and of an aſpiring fancy, yet ſeldom bringing things to perfection. If Mercury be ſignificator, the native is of an exceeding courteous nature; amorous, one delighting in womens company, by whom he meets either with fortune or preferment; he is wiſe, prudent, juſt, virtuous, a lover of learning, and embelliſhed with many excellent parts, both natural and acquired; but, if Mercury is weak and out of his dignities, the native proves vicious inſtead of virtuous.

The ſextile or trine of Venus and Luna: if Venus be ſignificatrix, the native will certainly arrive to honour, and be made great or rich, by means of ſome eminent lady; he alſo has the eſtimation of the common people, and becomes very popular; but is one of an inconſtant, unſtable, mind, by reaſon of which he performs no great things; he is a comely engaging perſon, neat and genteel, and very apt to be taken with courtſhip. If Luna be ſignificatrix, the native is very effeminate and amorous, of a gentle obliging diſpoſition and temper, one ſober, juſt, and having the love of moſt women that he converſes with; but, if Luna be weak and otherwiſe unfortunate, the native inclines to vice.

The ſextile or trine of Mercnry and Luna: if Mercury be ſignificator, the native is witty and ingenious, a lover of novelties and all manner of new inventions and fancies, and mutable and changeable in his mind, reſolution, and in all undertakings; a man purely given to the art of diſſimulation; though a pleaſant companion. If Luna be ſignificatrix, the native dives into arts and ſciences, is ſubtle, crafty, covetous, a lover of himſelf, reſerved, and a little melancholy; if Luna is ſtrong, he makes an excellent orator, a good advocate, and may be a ſecretary to ſome prince or nobleman; if Luna be weak, the native is a complete maſter of the art of deceiving.

Of

Of the QUARTILE and OPPOSITION.

THE quartile or oppoſition of Saturn and Jupiter: if Saturn be ſignificator, it ſhews trouble and vexation; if the man be a ſectarian, he is perſecuted by the clergy, tormented, and moleſted; if the conjunction falls in the aſcendant, twelfth, eleventh, tenth, or ninth, houſes, the miſchief falls in the forepart of life, and the native, through his own folly, loſes a great part of his fortune or eſtate. If Jupiter is ſignificator, it is the aſpect of unceaſing troubles and miſeries. The native is a continual loſer, has great croſſes, meets with diſgrace and contempt, and, were he born to a prince's eſtate, would be in danger of becoming a beggar; the native is of a poor low ſpirit, croſs, peeviſh, inactive, dull, miſerable, and unfortunate in the world.

The quartile or oppoſition of Saturn and Mars: if Saturn be ſignificator, it is the aſpect of cruelty and murder; the native is baſe, treacherous, perfidious, envious, quarrelſome, choleric, proud, ſcornful, unſociable, raſh, ungrateful, and a very ill-natured perſon; he has good ſtore of wit, but it is only to do miſchief with, and he himſelf meets with many troubles by war; if Mars be ſignificator, it is the aſpect of treaſon and rebellion; the native is wilful, melancholy, ſubject to many lingering and continuing diſeaſes, and will be in danger of an untimely death by falls, blows, treachery, or poiſon; the native has an unhappy father; from whom he in part derives his turbulent ſpirit, which extremely hurts both himſelf and others.

The quartile or oppoſition of Saturn and the Sun: if Saturn be ſignificator, it is the aſpect of contempt and infamy, it ſhews danger of a violent death, and it may be by the hand of Juſtice; the native aims at high and great things, but always miſſes his expectations, for his very attempts only are his ruin, both of goods and eſtate, and may ſometimes coſt his life. The native has a ſhew of boldneſs, courage, and revenge, but his valour is but a vapour. If the Sun be ſignificator, it is the aſpect of treaſon and cowardice; the native is inwardly very ſpiteful and malicious, falſe even to his deareſt friend, ſtudying revenge only by ways occult and cowardly; he is wilful, fearful, and timorous, yet impudently boaſting of great things, far above his ſphere, capacity, underſtanding, or undertaking.

The quartile or oppoſition of Saturn and Venus: if Saturn be ſignificator, it is the aſpect of infamy and vice. The native loves women, deſires unlawful things; his carriage is rude, his condition baſe, given

over to luſts and pleaſures of the fleſh, inclinable to nothing but vicious and ſordid actions, prodigal in his expences, waſteful to the conſumption of his fortunes. If Venus be ſignificatrix, it is the aſpect of deformity and baſeneſs; the native is of a poor, low, baſe, timorous, ſpirit, afflicted with the greateſt of all misfortunes and cataſtrophes, loſes by the fruits and products of the earth, and is indeed a gainer by nothing. It is the deſtruction of the ſignificatrix.

The quartile or oppoſition of Saturn and Mercury: if Saturn be ſignificator, it brings many evils from mercurial men and things, and from proſecution and lawſuits: gives the native an impediment in his ſpeech, and makes him flutter, or ſtammer, dulls the fancy, ſpoils the ingenuity, and makes the native wholly intent upon miſchief, wickedneſs, deceit, cheating, and thieving. If Mercury be ſignificator, the native will be unfortunate in all his actions, perpetually poor, of a perverſe ſelf-willed, evil, malicious, envious, treacherous, diſpoſition, and it may be a murderer, for Saturn ſtirs up mercurial men to all manner of wickedneſs; he will be deceitful above meaſure, of a dejected mind, revengeful, and bring nothing to perfection.

The quartile, or oppoſition of Saturn and Luna: if Saturn be ſignificator, it is the aſpect of travel and diſcontent; the native is of an indifferent ſtature, dark or black hair, a diſproportioned body, ſometimes crooked, a traveller, wanderer, or vagabond; one having the ill-will and reproach of all people, and not undeſervedly; a mere deceiver, and ſubject to great and manifold misfortunes from the vulgar. If Luna be ſignificatrix, it is the aſpect of jealouſy, ſuſpicion, and miſtruſt, the native is crooked both in perſon and mind, malicious, deceitful, ſtrongly vicious, ſcandalous, and debauched; he is afflicted all the days of his life with innumerable troubles, croſſes from adverſaries, want of health, waſting of his eſtate, poverty, death of his mother, a ſhort life, and danger of a violent death.

The quartile or oppoſition of Jupiter and Mars: if Jupiter be ſignificator, it is the aſpect of fury and ingratitude; the native is raſh, furious, adventureſome, quarrelſome, choleric, and ſometimes is vexed with malignant fevers, is in danger of a violent death by a wound or blow; a waſter and deſtroyer of himſelf, running headlong into precipices, deſirous of rule, reſolute, ill-natured, ſubtle, and perpetually ungrateful to all his friends, forgetting all their kindneſſes; If Mars is ſignificator, it is the aſpect of atheiſm and infidelity; the native waſtes and deſtroys his fortune and ſubſtance; he is bold audacious, impudent, and incorrigible; of a proud, ſcornful, ſcoffing, haughty, inſolent, humour, a deſpiſer

of religion, virtue, piety, and moral honeſty; and is the abomination of all good men.

The quartile or oppoſition of Jupiter and the Sun: if Jupiter be ſignificator, it is the aſpect of arrogance and vain-glory; the native is profuſe and riotous, given to all ſorts of exceſs and prodigality, and loſes his expectation; this configuration deprives him of all manner of honour and preferment; he is noble, lofty, and brave, but only in outward appearance, and does nothing but to be ſeen of men. If the Sun is ſignificator, the native waſtes his patrimony, is proud, lofty, and pragmatical; a deſpiſer of the church and religion, and a great lover of pleaſure and diſſipation, to his own infamy and ruin.

The quartile or oppoſition of Jupiter and Venus; if Jupiter be ſignificator, it is the aſpect of fornication and luſt; the native is given over to debauchery, more eſpecially if Venus diſpoſes of Jupiter. If Venus be lady of the ſecond, the native waſtes his fortune and eſtate, and will become indigent and poor; he follows baſe and lewd women, and gets an infamous name in the world. If Venus be ſignificatrix, the native is proud, pragmatical, conceited, given over to carnal pleaſures, a deſpiſer of piety, virtue, honeſty, and religion, one having a mere outſide, a flatterer, deceiver, a waſter of his own fortunes and patrimony; he will have many enemies created by his own evil ways, chiefly among thoſe of the church, and people of an honeſt converſation.

The quartile or oppoſition of Jupiter and Mercury: if Jupiter be ſignificator, it is the aſpect of ſtrife and contention; the native will be involved in many troubles, controverſies, and perplexities, have many lawſuits and incumbrances, to his very great prejudice, and to the injury of his health as well as of his eſtate; he will be raſh, humourſome, and very unſtable in all his ways, being generally deceived in all his expectations; for Mercury, thus afflicted, repreſents things wrong to the imagination. If Mercury be ſignificator, it is the aſpect of folly and impudence, the native is overſeen in all he undertakes, makes ſilly reſolves, and as fooliſhly repents of them to his prejudice; a repining ſimple creature, given over to ſimplicity and abſurdity, to his own utter undoing.

The quartile or oppoſition of Jupiter and the Moon: if Jupiter be ſignificator, it ſhews a waſting and loſs of ſubſtance by many ordinary people, makes the native mutable, fooliſh, without reſolution, and one full of words, without any depth or reaſon in them; it ſhews alſo loſs of credit and eſtimation, and brings many popular evils on him; if the Moon

Moon be ſignificatrix, the native is perplexed with unequal fortunes in the world, many croſſes and afflictions befal him; falſe friends, and deceitful confederates enſnare him, his ſubſtance is made a prey to mercileſs enemies, and himſelf the object of their cruelty.

The quartile or oppoſition of Mars and the Sun; if Mars be ſignificator, it is the aſpect of confuſion and ruin, the native aims at great and high things, but falls at laſt into an abyſs of trouble and miſery; he miſcarries in all his undertakings, heaps upon himſelf torrents of ſorrow, and forebodes a violent death, which, if the Sun be lord of the ſixth, ſeventh, or eighth, houſes, will be by means of a fall, or of a wound with a weapon; but, if lord of the tenth, by ſentence of a judge. If the Sun be ſignificator, it is the aſpect of vanity, fury, and madneſs; it ſhews danger of the loſs of an eye, violent death, or death by a malignant fever; the native is raſh in all his actions, ſquanders away his ſubſtance, and makes his life and fortunes miſerable and deſperate.

The quartile or oppoſition of Mars and Venus; if Mars be ſignificator, the native is given to vanity, wickedneſs, luſtful pleaſures, and all manner of abominations of the fleſh, gluttony, gaming, and drinking; he is treacherous, ill-natured, and very unfortunate; when he marries, he commonly marries a woman of ill-fame; he is much given to boaſting and oſtentation. If Venus be ſignificatrix, the native is infinitely wicked, a thief, felon, highwayman, or murderer; takes to all manner of vice and miſchief; unfortunate both to himſelf and others; given to ſtrife, contention, and every kind of debauchery and wickedneſs.

The quartile or oppoſition of Mars and Mercury; if Mars be ſignificator, the native is bold, impudent, baſe, treacherous, deceitful above meaſure, even to his moſt endeared friend; an atheiſt, a deſpiſer of God and all goodneſs, a ſuperficial, inconſtant, unſettled, wretched, creature; a ſhifter up and down, a thief, and one that lives by dangerous courſes; one ill brooking, and long retaining, the ſenſe of an injury; humourſome, conceited, difficult to be pleaſed, and unfortunate in all things. If Mercury be ſignificator, the native is guilty of many crimes, is of a very wicked and evil nature, likely to be guilty of murder or robbery; a breeder of contention and miſchief, and a follower of almoſt every diſhonourable practice.

The quartile or oppoſition of Mars and the Moon: if Mars be ſignificator, the native is ill-tongued, a perfect ſcold, gives railing and baſe language in almoſt all diſcourſe, is ungrateful, and a forgetter of kindneſſes,

neſſes, a wanderer, a vagabond, a detractor from other men's worth, one ſtupid, and of a ſervile life, unfortunate in all his undertakings. If the Moon be ſignificatrix, the native will be in danger of loſing one of his eyes, die a violent death, or be ſubject to many croſſes, troubles, and afflictions of fortune and juſtice; he is ſubject to hurts, wounds, and other miſchiefs, and is mutable, raſh, paſſionate, ambitious, prodigal, malicious, treacherous, and ſubject to innumerable miſeries.

The quartile or oppoſition of Sol and Venus: if Sol be ſignificator, the native lives in a diſhonourable repute, receives many great troubles and misfortunes by means of women; he is bold, confident, proud, one delighting in ſtrife, contention, and oppoſition, unfortunate in moſt of his actions, and coming off in moſt of his undertakings with diſhonour. If Venus is ſignificatrix, the native deludes himſelf with vanities, and expectations of things which will never be; he is angry, paſſionate, and given up to pride, boaſting, and vain-glory; receives much hurt by great men, and ſometimes may be in danger of his life by ſentence of the judge.

The quartile or oppoſition of Sol and Mercury: if Sol is ſignificator, the native is ſubject to many loſſes and vexations by the law, or receives hurt by mercurial men and things; is unfortunate, and has an impediment in his ſpeech; one that is deceitful, falſe, and not to be truſted. If Mercury be ſignificator, the native is of a middle ſtature, dull ſwarthy complexion, tanned or ſun-burnt, with light brown hair, full face and eye, high noſe, haſty, choleric, proud, angry, and inſolent; a boaſter, ambitious, highly conceited of himſelf, and ſubject to the frowns of princes and great men.

The quartile or oppoſition of Sol and Luna: if Sol be ſignificator, the native's fortune is mutable and unſtable, he falls into contempt and reproach among the common people, and merits the hatred or diſpleaſure of ſome great lady or perſon; he is a cheat, deceiver, or impoſtor. If Luna be ſignificatrix, the native is full-faced, of a clear viſage, and light coloured hair, very ambitious of honour, which flies from him like a ſhadow purſued; one aiming at and attempting many great things without ſucceſs, but meets with many croſſes, loſſes, troubles, ſorrows, and obſtructions, in his way to preferment.

The quartile or oppoſition of Venus and Mercury: if Venus be ſignificatrix, the native is crafty, ſubtle, deceitful, and given to thievery; he has an impediment in his ſpeech, is of dull underſtanding, froward, ſelf-

willed, croſs, and indeed a perfect knave; one whoſe ill conditions and baſe mind always keep him poor. If Mercury be ſignificator, the native is deceitful, diſhoneſt, ſlothful, given to indolence and eaſe, and delights in the company of lewd women; a mere diſſembler, and one that waſtes and ſpends his fortune in debauchery.

The quartile or oppoſition of Venus and Luna: if Venus be ſignificatrix, it ſhews mutability, ſtrife, contention, quarrelling, debate, one of an ill tongue, and a worſe life, unfortunate in marriage and children, one idle, indolent, and lazy, ſubject to poverty and beggary. If Luna is ſignificatrix, the perſon is of a bold, impudent, audacious, diſpoſition, given up to luſt and lewdneſs; a mere vulgar ſordid creature, a wanderer, fugitive, and vagabond; deceitful, and ſubject to a multitude of misfortunes, eſpecially from and among women.

The quartile or oppoſition of Mercury and Luna: if Mercury be ſignificator, the native is mutable, unſtable in all his ways, fooliſh, arrogant, void of reaſon and good manners, loquacious, and very much conceited of himſelf; he ſhall meet with many troubles and oppoſitions, and that from the common people; loſe the favour of ſome noble woman, and be reduced to an abject ſtate of poverty: the frowns of a prince are not ſo formidable as the hatred of the common people, for that ſo precipitates a man, that it prevents him for ever from riſing again without ſome extraordinary aid: if Luna be ſignificatrix let the native take what care and pains he will, he ſhall never do any thing commendable; it ſignifies a defect in the tongue, and makes the native in every undertaking very unfortunate, and for the moſt part expoſed to contempt and infamy.

On the EFFECTS of the HOUSES.

Firſt houſe.—If one or both of the infortunes vitiate the degrees aſcending, or the light of time be eclipſed or afflicted, or the lord of the aſcendant combuſt, or retrograde and peregrine, or the birth was exactly upon a new or full Moon; or Luna be in conjunction, quartile, or oppoſition, of Saturn or Mars, or both, in the fourth, ſixth, eighth, or twelfth, houſe, or beſieged of the infortunes; the native will be of ſhort life; but contrariwiſe if there be ſignificators of long life; that is, if the aſcendant, planet therein, or its lord, or all of them, be in a good houſe of heaven, eſſentially ſtrong, and free from affliction, encreaſing in number, light, and motion; the native will then have a long and happy life; otherwiſe unhappy. Now the afflicting planet, by conſidering what houſe he is lord of, and poſited in, will ſhew the cauſe.

Second

Second houſe.—The cuſp of the ſecond houſe, free from affliction, or aſſiſted with the preſence or beams of fortunate planets, or part of fortune, or lord of the ſecond; or the lord of the ſecond ſtrong, free from affliction, and in a good houſe, or in conjunction, ſextile, or trine, of fortunate planets, or in conjunction of benevolent fixed ſtars of the firſt or ſecond magnitude; are all evident teſtimonies of much wealth, and great riches; but, if the cuſp of the ſecond houſe, the planet therein, or the lord thereof, be combuſt, weak, afflicted by conjunction, quartile, or oppoſition, of the infortunes, decreaſing in number, light, and motion, or in an evil houſe, they are evident teſtimonies of poverty and extreme want.

Third houſe.—The cuſp of the third, free from affliction, fortified with the dragon's head, or good planets, or their aſpects, or the preſence of its lord; or the lord thereof ſtrong and free from affliction, and in a good houſe, in ſextile or trine with good planets, or the Moon, ſhews good, pleaſant, and ſafe, journeys; but, if the cuſp thereof, or its lord, be afflicted with the conjunction, quartile, or oppoſition, of the infortunes; or the lord thereof be weak, peregrine, and in the ſeventh or eighth houſe, it indicates misfortunes, and loſſes by robbery or otherwiſe.

Fourth houſe.—The lord of the fourth in the fourth, and generally any planets there, ſhew an inheritance in land, if they are fortunes, and ſtrongly dignified; or if the cuſp of the fourth, or its lord, be in ſextile or trine with Saturn or Jupiter, it denotes the ſame: but if infortunes, or afflicted by the quartile or oppoſition of any planet, chiefly Saturn or Mars, or the lord of the fourth be weak or retrograde; there is either no inheritance, or elſe it is much incumbered, and in danger of being loſt.

Fifth houſe.—The angles and cuſp of the fifth, and ſign in which the lord of the eighth is, being in fruitful ſigns, many planets in the fifth, eſpecially Jupiter, Venus, Mercury, and Luna; or they caſting their trines to the fifth, or its lord, or if there be any tranſlation or reception, or mutual poſition between them and the lord of the fifth; or the lord of the fifth and the lord of the aſcendant, or the planet in the aſcendant, or dragon's head, be there; theſe are ſignificators of a plentiful iſſue; but Saturn, Mars, Sol, or dragon's tail, there, eſpecially in barren ſigns, and Luna and the lord of the aſcendant in barren ſigns alſo, and the lord of the aſcendant, or fifth, in quartile or oppoſition of one another, or with Saturn or Mars, are evident teſtimonies of barrenneſs.

Sixth houſe.—If the lord of the ſixth or planet in the ſixth afflict not the aſcendant or the lord thereof, or the lord of the aſcendant be not in the ſixth, or in its lord's dignities, or in quartile or oppoſition of Saturn

willed, croſs, and indeed a perfect knave; one whoſe ill conditions and baſe mind always keep him poor. If Mercury be ſignificator, the native is deceitful, diſhoneſt, ſlothful, given to indolence and eaſe, and delights in the company of lewd women; a mere diſſembler, and one that waſtes and ſpends his fortune in debauchery.

The quartile or oppoſition of Venus and Luna: if Venus be ſignificatrix, it ſhews mutability, ſtrife, contention, quarrelling, debate, one of an ill tongue, and a worſe life, unfortunate in marriage and children, one idle, indolent, and lazy, ſubject to poverty and beggary. If Luna is ſignificatrix, the perſon is of a bold, impudent, audacious, diſpoſition, given up to luſt and lewdneſs; a mere vulgar ſordid creature, a wanderer, fugitive, and vagabond; deceitful, and ſubject to a multitude of misfortunes, eſpecially from and among women.

The quartile or oppoſition of Mercury and Luna: if Mercury be ſignificator, the native is mutable, unſtable in all his ways, fooliſh, arrogant, void of reaſon and good manners, loquacious, and very much conceited of himſelf; he ſhall meet with many troubles and oppoſitions, and that from the common people; loſe the favour of ſome noble woman, and be reduced to an abject ſtate of poverty: the frowns of a prince are not ſo formidable as the hatred of the common people, for that ſo precipitates a man, that it prevents him for ever from riſing again without ſome extraordinary aid: if Luna be ſignificatrix let the native take what care and pains he will, he ſhall never do any thing commendable; it ſignifies a defect in the tongue, and makes the native in every undertaking very unfortunate, and for the moſt part expoſed to contempt and infamy.

On the EFFECTS of the HOUSES.

Firſt houſe.—If one or both of the infortunes vitiate the degrees aſcending, or the light of time be eclipſed or afflicted, or the lord of the aſcendant combuſt, or retrograde and peregrine, or the birth was exactly upon a new or full Moon; or Luna be in conjunction, quartile, or oppoſition, of Saturn or Mars, or both, in the fourth, ſixth, eighth, or twelfth, houſe, or beſieged of the infortunes; the native will be of ſhort life; but contrariwiſe if there be ſignificators of long life; that is, if the aſcendant, planet therein, or its lord, or all of them, be in a good houſe of heaven, eſſentially ſtrong, and free from affliction, encreaſing in number, light, and motion; the native will then have a long and happy life; otherwiſe unhappy. Now the afflicting planet, by conſidering what houſe he is lord of, and poſited in, will ſhew the cauſe.

Second

Second houſe.—The cuſp of the ſecond houſe, free from affliction, or aſſiſted with the preſence or beams of fortunate planets, or part of fortune, or lord of the ſecond; or the lord of the ſecond ſtrong, free from affliction, and in a good houſe, or in conjunction, ſextile, or trine, of fortunate planets, or in conjunction of benevolent fixed ſtars of the firſt or ſecond magnitude; are all evident teſtimonies of much wealth, and great riches; but, if the cuſp of the ſecond houſe, the planet therein, or the lord thereof, be combuſt, weak, afflicted by conjunction, quartile, or oppoſition, of the infortunes, decreaſing in number, light, and motion, or in an evil houſe, they are evident teſtimonies of poverty and extreme want.

Third houſe.—The cuſp of the third, free from affliction, fortified with the dragon's head, or good planets, or their aſpects, or the preſence of its lord; or the lord thereof ſtrong and free from affliction, and in a good houſe, in ſextile or trine with good planets, or the Moon, ſhews good, pleaſant, and ſafe, journeys; but, if the cuſp thereof, or its lord, be afflicted with the conjunction, quartile, or oppoſition, of the infortunes; or the lord thereof be weak, peregrine, and in the ſeventh or eighth houſe, it indicates misfortunes, and loſſes by robbery or otherwiſe.

Fourth houſe.—The lord of the fourth in the fourth, and generally any planets there, ſhew an inheritance in land, if they are fortunes, and ſtrongly dignified; or if the cuſp of the fourth, or its lord, be in ſextile or trine with Saturn or Jupiter, it denotes the ſame: but if infortunes, or afflicted by the quartile or oppoſition of any planet, chiefly Saturn or Mars, or the lord of the fourth be weak or retrograde; there is either no inheritance, or elſe it is much incumbered, and in danger of being loſt.

Fifth houſe.—The angles and cuſp of the fifth, and ſign in which the lord of the eighth is, being in fruitful ſigns, many planets in the fifth, eſpecially Jupiter, Venus, Mercury, and Luna; or they caſting their trines to the fifth, or its lord, or if there be any tranſlation or reception, or mutual poſition between them and the lord of the fifth; or the lord of the fifth and the lord of the aſcendant, or the planet in the aſcendant, or dragon's head, be there; theſe are ſignificators of a plentiful iſſue; but Saturn, Mars, Sol, or dragon's tail, there, eſpecially in barren ſigns, and Luna and the lord of the aſcendant in barren ſigns alſo, and the lord of the aſcendant, or fifth, in quartile or oppoſition of one another, or with Saturn or Mars, are evident teſtimonies of barrenneſs.

Sixth houſe.—If the lord of the ſixth or planet in the ſixth afflict not the aſcendant or the lord thereof, or the lord of the aſcendant be not in the ſixth, or in its lord's dignities, or in quartile or oppoſition of Saturn

turn or Mars; or combuſt of Sol in the ſixth, ſeventh, or twelfth, houſes; or the lord of the ſixth, or any planet of his nature, be not in the aſcendant; then will the native be healthful, and of a ſtrong body, and very free from diſeaſes; and ſo contrariwiſe. If the lord of the ſixth or planet therein be in quartile or oppoſition of the lord of the aſcendant or ſecond, or planets therein, or exalted therein, or the lord of the ſecond be in the ſixth in quartile or oppoſition of the lord of the aſcendant, or ſixth, the native's ſervants will prove treacherous and thieviſh to him; and ſo on the contrary.

Seventh houſe.—If the Moon or any light planet tranſlate the light of the lord of the aſcendant or planet therein to the lord of the ſeventh or planet therein, or there be any mutual reception between the ſignificators, either by houſe or poſition, or they apply one to another by conjunction, ſextile, or trine, but eſpecially with reception, or the Moon apply to the conjunction, ſextile, or trine, of the lord of the aſcendant, or planet therein, and the ſignificators be in fruitful ſigns, the native will marry; ſo alſo, if ſhe tranſlates the light of Mars to Venus; and ſo contrariwiſe. The lord of the aſcendant near a partile aſpect of many planets, or the lord of the ſeventh and planets therein, applying jointly to the lord of the ſeventh, many planets in the ſeventh, and they in good aſpect with Luna or Venus, or lord of the ſeventh, are arguments of marrying more than once; and ſo contrariwiſe. The agreement between both is diſcerned from the quality of the application, reception, tranſlation, poſition, and dignities, of the ſignificators; and in theſe words the whole buſineſs of public adverſaries is comprehended; ſave that that ſignificator which is ſtrongeſt, freeſt from affliction, moſt aſſiſted, and beſt poſited, ſhall overcome, and that perſon ſhall live longeſt.

Eighth houſe.—The lord of the aſcendant ſtrong, or in a good houſe, and in good aſpect with the lord of the eighth, or planets in the eighth; or if Jupiter or Venus be lords of the eighth, or poſited in the cuſp thereof, or Luna tranſlates the light of the lord of the eighth, or planet in the eighth, to the lord of the aſcendant, or planets therein, by good aſpects; or when the lord of the aſcendant, the luminaries, lord of the eighth, or cuſp of the eighth, be in violent ſigns, the native will die a natural death; but, if the ſignificators of death be eſſentially fortified, and in the eighth, or in quartile or oppoſition of the lord of the aſcendant, Sol and Luna, or planets in the aſcendant, and in violent ſigns, or in oppoſition to the aſcendant, the native will be in danger of dying a violent death. The cuſp of the eighth adorned with fixed ſtars of the firſt and ſecond magnitude, or with the preſence of Jupiter, Venus, Sol, Luna, dragon's head, or part of fortune, or with the good aſpect of the ſaid planets; or the lord thereof ſtrong, free from affliction, and fortified with the

the conjunction, ſextile, or trine, of benevolents; are ſigns of a good dowry; and ſo contrariwiſe.

Ninth houſe.—If the lord of the ninth, or planets in the ninth, be in mutual reception with the lord of the aſcendant, or planets in the aſcendant, or the moon or any light planet makes any tranſlation, or there be any poſition, or any application between the principal ſignificators by good aſpect, the native will travel, prove a merchant, a ſcholar, or clergyman; and, if Jupiter, Venus, Mercury, Luna, the part of Fortune, or Dragon's Head, be there; or the lord of the ninth, or planets therein, being in good aſpect with any benevolent, the native will be truly religious, and gain much by any thing he undertakes. The lord of the ninth in the aſcendant, in trine to a planet in the ninth, the ſame; but, if Saturn, Mars, or the lord of an evil houſe, or Dragon's Tail, be poſited there; or the lord thereof be weak, combuſt, afflicted, or retrograde; it forebodes much evil.

Tenth houſe.—The only ſigns of honour are the ſtrength of the lords of the aſcendant, medium cœli, and their diſpoſition either by good application, poſition, reception, or tranſlation; or the preſence or good aſpect of Jupiter, Sol, Venus, Mercury, or Luna; or the poſition of the Dragon's Head or Part of Fortune in the tenth or eleventh houſes; the contrary aſpects ſhew diſhonour, diſgrace, ſhame, contempt, and at length endanger a violent death.

Eleventh houſe.—The lord of the eleventh, or any other planet there, ſhews friends; ſo alſo, if they be in mutual reception, or poſition, or if there be any tranſlation or application between them and the lord of the aſcendant, or planets therein; or if Jupiter, Venus, Sol, Luna, or Dragon's Tail; be there; they are arguments of great, noble, generous, and faithful friends; but, if the ſignificators have malignant aſpects, and there be no tranſlation, reception, nor poſition; or if Saturn and Mars, or the lord of the twelfth, be poſited there, they ſhew either few or no friends, or elſe very bad and falſe ones.

Twelfth houſe.—No planet in the twelfth, nor the lord thereof in any aſpect with the lord of the aſcendant, or planets in the aſcendant, or aſcendant itſelf; or the lord of the aſcendant not poſited in the twelfth, or in aſpect with the lord of the twelfth, are arguments of few private enemies; but, if the aſcendant, its lord, or planets therein, be in conjunction or evil aſpect with the lord of the twelfth, or Saturn and Mars, and they lords of evil houſes; or if they be poſited in the aſcendant, ſeventh or twelfth houſes, or in combuſtion; the native will have many and great enemies, and be ſubject to impriſonment, and many other troubles; but

if, inſtead of evil, the aſpects be good, with the ſignificators in bad houſes, the native will be deluded and drawn into troubles through fair pretences; and his private enemies will always be ſuch as outwardly expreſs a kindneſs for him.

GENERAL JUDGEMENTS to be inferred from DIRECTIONS.

The lord of the aſcendant to promiſſors.—To the aſcendant, it ſignifies much happineſs; to the ſecond houſe or its lord, it has ſignification of ſubſtance; to the third or its lord, of journeys; to the fourth or its lord, of inheritances; to the fifth or its lord, of children; to the ſixth or its lord, of ſickneſs and ſervants; to the ſeventh or its lord, wives, public enemies, and law-ſuits; to the eighth or its lord, death and legacies; to the ninth or its lord, learning, eccleſiaſtical preferment, merchandize, going to ſea; to the tenth or its lord, honour, preferment, office, dignity, trading; to the eleventh or its lord, friends, hopes, and expectancies; to the twelfth or its lord, impriſonment, and private enemies.

The lord of the ſecond to promiſſors.—To the ſecond, a great encreaſe of wealth and riches; to the third or its lord, gain or loſs by kindred, neighbours, or travelling; to the fourth or its lord, gain or loſs by houſes lands, or parents; to the fifth or its lord, by children, or by gaming; to the ſixth or its lord, by ſervants, or cattle; to the ſeventh or its lord, by marriage, women, public enemies, law-ſuits; to the eighth or its lord, by death, or legacies; to the ninth or its lord, by learning, arts, ſciences, the ſea, religion; to the tenth or its lord, by trade, honour, preferment, or dignity; to the eleventh or its lord, by friends; to the twelfth or its lord, by great cattle, private enemies, impriſonment; to the aſcendant or its lord, by the native's own induſtry.

The lord of the third to promiſſors.—To the third, many pleaſant journeys; to the fourth houſe or its lord, gain by travelling, or to ſee his father or ſome eſtate; to the fifth or its lord, travelling for pleaſure, or on account of children; to the ſixth houſe or its lord, journeys about ſmall cattle; to the ſeventh or its lord, journeying on ſome law-ſuit, public adverſary, or woman; to the eighth houſe or its lord, concerning ſome legacy, or wife's portion; to the ninth or its lord, for the ſake of religion, merchandize, learning, or to ſee foreign countries; to the tenth or its lord, for honour, preferment, trade, or to ſee his mother: to the eleventh or its lord, to ſee a friend, or in hopes of advantage, to the twelfth or its lord, becauſe of private enemies, or fear of impriſonment;

to

to the aſcendant or its lord, for health or pleaſure; to the ſecond or its lord, for ſubſtance or wealth.

The lord of the fourth to promiſſors.—To the fourth houſe, inheritances; to the fifth or its lord, an eſtate to ſome of the native's children; to the ſixth or its lord, an eſtate to fall to the native from ſome relations, or uncles and aunts by the father's ſide; to the ſeventh or its lord, by marriage, or the law; to the eighth or its lord by ſome legacy or portion by a wife; to the ninth or its lord, by learning, trading to ſea, the church, or wife's kindred: to the tenth or its lord, by the wife's father or the king, or ſome noble or great man; to the eleventh or its lord, by means of a friend; to the twelfth or its lord, by dealing in cattle; to the aſcendant or its lord, by his own induſtry; to the ſecond or its lord, by purchaſe; to the third or its lord, by death of kindred.

The lord of the fifth to promiſſors.—To the fifth houſe, it gives to the native a child; to the ſixth or its lord, that his children may become ſervants to him; to the ſeventh or its lord, that they may travel, or that his wife may have another child; to the eighth or its lord, danger of death, through ſome exceſs of pleaſure; to the ninth or its lord, that the native will chiefly delight in religion, arts, ſciences, or the ſea; to the tenth or its lord, ſickneſs to the native's children; to the eleventh or its lord, the love of a ſpecial friend, or the marriage of one of his children; to the twelfth or its lord, the death of a child, or danger thereof, or a legacy left to it; to the aſcendant or its lord, the love or hate of the native's children to him, or their travelling beyond ſea; to the ſecond or its lord, that they ſhall have honour and renown in the world, and have ſome gifts from their father; to the third or its lord, that the native ſhall take recreations in the country, and among his kindred; to the fourth or its lord, that the native's children may deal in great cattle, and have many private enemies.

The lord of the ſixth to promiſſors.—To the ſixth houſe, thriving by trade and huſbandry; to the ſeventh or its lord, danger of ſickneſs through ſome women, or by quarrelling; to the eighth or its lord, danger of mortal ſickneſs; to the ninth or its lord, ſickneſs at ſea, or from too much ſtudy; to the tenth or its lord, grief for ſome diſhonour, or not attaining the honour deſired; to the eleventh or its lord, infection among cattle, or grief of the native for ſome ſpecial friend's ſake; to the twelfth or its lord, loſs of cattle by thieves, ſickneſs, or infection; to the aſcendant or its lord, ſickneſs through the native's own folly; to the ſecond or its lord, for want of money, or loſs of an eſtate; to the third or its lord, by reaſon of ſome journey, or unkindneſs of kindred; to the fourth or its lord, by reaſon of his father, or grief for loſs of inheri-

tance

tance; to the fifth or its lord, from ſome unlawful pleaſure, diſobedience, or death of a child.

The lord of the ſeventh to promiſſors.—To the ſeventh houſe, ſickneſs, or illneſs to the native; to the eighth or its lord, the wife's portion; to the ninth or its lord, ſhe goes into the country, or is concerned with her kindred; to the tenth or its lord, takes poſſeſſion of an inheritance; to the eleventh or its lord, ſhe has a child, or comes more into the huſband's favour; to the twelfth or its lord, ſhe is ſickly, or ſome way concerned with her huſband's private enemies; to the aſcendant or its lord, ſhe and her huſband become greater friends or enemies than formerly, then alſo law-ſuits either begin or end; to the ſecond or its lord, a wife politic enemy, or a law-ſuit proves good or bad to the native's ſubſtance; to the third or its lord, ſhe either goes beyond ſea, or takes ſome long journey; to the fourth or its lord, ſhe brings him lands; to the fifth or its lord, children and friends; to the ſixth or its lord, ſhe meets with private enemies.

The lord of the eighth to promiſſors.—To the eighth houſe, legacies; to the ninth or its lord, legacies by ſome of the wife's brethren, or by a clergyman; to the tenth or its lord, by his wife's father or his own mother; to the eleventh or its lord, by ſome friend; to the twelfth or its lord, by ſome of his wife's uncles or aunts by the father's ſide, or ſome of his own by the mother's ſide; to the aſcendant or its lord, danger of death; to the ſecond or its lord, receiving of the wife's portion; to the third or its lord, a legacy by a brother or kinſman; to the fourth or its lord, by a father; to the fifth or its lord, danger of death to a child, or the falling of an inheritance to it; to the ſixth or its lord, a dangerous ſickneſs to the native; to the ſeventh or its lord, the wife's dowry, or legacies by means of a wife.

The lord of the ninth to promiſſors.—To the ninth houſe, good ſucceſs at ſea, church-preferment; to the tenth or its lord, preferment and honour by means of learning, the ſea, or the church; to the eleventh or its lord, that the native gets many friends by his learning and ſanctity; to the twelfth or its lord, many private enemies; to the aſcendant or its lord, that the native ſhall attain to learning, arts, ſciences, or eccleſiaſtical preferment, through his own induſtry; to the ſecond or its lord, by means of his wealth, and that he may get or loſe ſubſtance thereby; to the third or its lord, that he may attain thoſe things by means of a brother, kinſman, or neighbour, or may travel for improvement; to the fourth or its lord, by means of a father or of an inheritance, or he may get an eſtate thereby; to the fifth or its lord, that he ſhall be induſtrious,

ous, and delight in the education of his children; to the ſixth or its lord ſickneſs through too much ſtudy, or care for bŭſineſs; to the ſeventh or its lord, church preferment by means of a wife or woman; to the eighth or its lord, by means of her fortune; or danger of death for ſome miſdemeanor.

The lord of the tenth to promiſſors. To the tenth houſe, great and eminent honour and preferment; to the eleventh houſe or its lord, preferment through friends, and that he ſhall attain honourable friends by his preferment; if he be a tradeſman, he will gain much thereby, through his friends and acquaintance, and ſo on, *conſideratis conſiderandis*; to the twelfth or its lord, diſhonour and loſs, or danger of impriſonment by means of a private enemy; to the aſcendant or its lord, honour, glory, or dignity, by his own induſtry; to the ſecond or its lord, by means of money; to the third or its lord, by travel, kindred, neighbours, or the like; to the fourth or its lord, by means of a father, or an inheritance; to the fifth or its lord, by means of children, or pleaſant companions; to the ſixth or its lord, by means of a ſervant; to the ſeventh or its lord, by a wife, or ſome woman; to the eighth or its lord, by a legacy, or wife's portion; to the ninth or its lord, by the ſea, merchandize, the church, arts, ſciences, &c.

The lord of the eleventh houſe to promiſſors. To the eleventh houſe, ſure friends; to the twelfth or its lord, friendſhip from enemies; to the aſcendant or its lord, endeared friends for the native's own ſake; to the ſecond or its lord, profitable friends; to the third or its lord, friendſhip of kindred, brethren, or neighbours; to the fourth or its lord, friends by means of an eſtate; to the fifth or its lord, by means of jovial companions, or children; to the ſixth or its lord, by means of a ſervant; to the ſeventh or its lord, by a wife, or the reconciliation of an enemy; to the eighth or its lord, legacies by means of a friend, alſo honourable friends; to the ninth or its lord, friendſhip by reaſon of the church, ſea, arts, ſciences, merchandize, &c. alſo religious friends; to the tenth or its lord, the friendſhip of the king, queen, or ſome nobleman; honourable friends, and ſuch as are friends to him by reaſon of his profeſſion, dignity, or greatneſs.

The lord of the twelfth to promiſſors. To the twelfth houſe, private enemies; to the aſcendant or its lord, danger of impriſonment; to the ſecond or its lord, loſs or gain of ſubſtance by private enemies or by cattle; to the third or its lord, enemies amongſt kindred or relations; to the fourth or its lord, prejudice to inheritances; to the fifth houſe

or its lord, ſickneſs, falſity of children; to the ſixth houſe or its lord, loſs of cattle by robbery or the like; to the ſeventh or its lord, death of private enemies; to the eighth or its lord, gifts or legacies; to the ninth or its lord, enemies among churchmen, merchants, and learned men; to the tenth or its lord, the notice of great and noble men, or loſs of credit; to the eleventh or its lord, loſs of friends, or that friends may become enemies.

Theſe directions may either ſignify good or evil to thoſe things which we have ſpecified them to ſignify, according to the nature and quality of the promiſſor; for, if the direction were to the ſextile or trine of the promiſſor, without doubt, the things promiſed by that direction may be eminently good; if to the quartile or oppoſition, very bad; and, if to the conjunction, then according to the nature and quality of the planet, and the houſes he is lord of, be he good or evil.

As the aſcendant ſignifies the body, mind, and life; the ſecond, eſtate and ſubſtance; and the tenth, preferment, credit, trade, and favour of great men; ſo alſo Sol, Luna, and the part of fortune, beſides what they import by being poſited in or lords of any particular houſe, ſignify the body, mind, ſubſtance, life, health, dignity, offices, affections, eſtate, fortune, and friendſhip, of great perſons. Theſe things being underſtood, he that would truly judge of the effects of directions, ought to conſider the true ſignification of the ſignificator, of the promittor, and of the houſe; firſt, what they ſignify eſſentially, and what accidentally; ſecondly, what by domination, and what by poſition; for thoſe things ſignified by the ſignificator ſhall either be augmented or diminiſhed, preſerved or deſtroyed, ſtrengthened or weakened, attained or loſt, according, firſt, as the houſe or point where the direction falls is fortified or vitiated by the preſence or beams of good or evil ſtars; ſecondly, according to the eminency of the ſignificator; and laſtly, as the promiſſor is good or bad, ſtrong or weak. Therefore the ſignificator ſignifies the thing promiſed; the houſe in which the direction falls its relation or quality, and the promiſſor the means of the accompliſhment; wherein muſt be conſidered the radical fortitudes of both, for accordingly the effects of the direction will operate, and be durable, whether good or evil, till this or ſome other ſignificator meets with another promiſſor, *& è contrario:* wherein note, that, if the ſignificator be ſtrong, the thing promiſed will be very good and great; which, if the promiſſor anſwers in ſtrength, in the direction will glorioufly appear; but, if the promiſſor be weak or mean, the native may attain the thing ſignified, but not without great delay, labour, care, and toil. But contrariwiſe if the ſignificator be

weak;

weak; for then the matter will not be great nor eminent, let the promiſſor be what it will.

If the ſignificator diſpoſes of the place of the direction, though an evil one, the promiſſor will not do ſo much hurt as it otherwiſe would; but, if the promiſſor be diſpoſer of the place of an evil direction, it will then operate with double force, according to the greatneſs of its malignity. But, if another planet diſpoſes of the place of the direction, then according as that planet ſympathizes with the ſignificator, either by nature, body, or beams, ſo the good or evil ſignified by the direction ſhall be increaſed or diminiſhed.

If Saturn, Jupiter, or Mars, be ſignificators, they will not be ſo much impedited by evil promiſſors as the other planets are; but, whenever they are promiſſors, and afflicted by malefic aſpects, they effect what they portend with violence.

If two directions, the one good, the other evil, ſhall operate at one and the ſame time; unleſs they are diametrically oppoſite one to another, the effects of both will appear, but that moſt apparently which coheres with the revolution of the year.

The ſignificator and promiſſor ſhall ſympathize together; and, if the good direction ſhall fall in ſextile to the radical place of the ſignificator, or near the body of an eminent fixed ſtar, cohering in nature, that direction will famouſly manifeſt its influence; for directions to the bodies of fixed ſtars of the firſt, ſecond, or third, magnitude, according as they in nature agree or diſagree with the ſignificator, ſo they will ſuddenly and unexpectedly either help or impede him, and chiefly in and by thoſe things ſignified by the houſe in which the direction falls.

JUDGEMENTS to be inferred from TRANSITS.

Tranſits of good planets by good places or promiſſors ſignify good, but by evil places evil; and ſo contrariwiſe: and, whatſoever we have before ſaid of directions, the ſame things, in an inferior degree, are to be underſtood of tranſits, with this difference, that, whereas directions ſignify the good or evil to be eminent, tranſits ſignify much ſmaller matters of the ſame kind; and, whereas the force or effects of a direction laſts long, the effects of a tranſit are generally over as ſoon as the tranſit; the one oftentimes laſting years, the other but days or weeks at moſt.

But the tranſits of the ſuperiors, as Saturn and Jupiter, are very eminently to be conſidered, for they never paſs without obvious effects, which often laſt a whole year, be they good or evil; for, if they be lords of ill houſes, or radically in an ill-houſe. if they tranſit the aſcendant, the quartile, or oppoſition, or place of its lord, they threaten life; if the ſecond or its lord, the ſubſtance; if the third or its lord, journeys; if the fourth or its lord, danger to the father, or loſs of inheritance; if the fifth or its lord, loſs by gaming, and death of children; if the ſixth or its lord, death of cattle; if the ſeventh or its lord, ſickneſs of the wife; if the eighth or its lord, loſs of ſubſtance, becauſe they caſt their oppoſition unto the ſecond; if the ninth or its lord, loſs at ſea, robbing by land, envy of churchmen; if the tenth or its lord, the king's diſpleaſure if a courtier, but loſs of trade if a tradeſman; if the eleventh or its lord, evil friends, or their affliction, the loſs of hopes; if the twelfth or its lord, death, and loſs by cattle.

Obſerve on what day the moon or other planets caſt their trine or ſextile to the cuſp of the ſecond, or tranſit the trine or ſextile of its lord, or planet near its cuſp, or caſt their trine or ſextile to the part of fortune, for thoſe days will be good to the native, and very profitable; and, if he mind his buſineſs, he may then have aſtoniſhing ſucceſs; but thoſe days in which the ſaid planets tranſit the quartile or oppoſition will be as bad, wherein, if he loſes not money, he is ſure to get none; and this I have found more than a thouſand times true; the ſame if an evil planet tranſits the conjunction of the lord of the ſecond or part of fortune; but the tranſits of a good planet to their conjunction are advantageous.

Saturn and Jupiter, if they be lords of good houſes, and tranſit the good aſpect or conjunction of any ſignificator, with whom they agree in nature, or were radically in good aſpect with, ſignify much good.

If good planets or the lord of the aſcendant tranſit the medium cœli, or place of its lord, or its ſextile or trine, the native gets honour, or trade, and if he be in purſuit of any preferment, he attains it.

The lord of the aſcendant, tranſiting the aſcendant or his radical place, ſhews health to the native; the ſecond, or the conjunction, ſextile, or trine, of its lord, gain; the third, or conjunction, ſextile or trine, of its lord, good journeys, and the friendſhip of kindred and neighbours, &c.

The lord of the ſecond tranſiting the cuſp thereof, or his radical place, denotes gain; the third houſe, or conjunction, ſextile, or trine, of its lord, or planet therein, ſhews gain by travelling, neighbours, kindred, &c.

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The tranſits of the Moon diſcover all things, whether good or evil, which happen to a man daily, through the whole courſe of his life; her application to, or tranſits of, ſextiles and trines, ſhews good; of quartiles and oppoſitions, evil, concerning all thoſe things ſignified by that houſe in which the tranſit is made; where, if ſhe be ſignificatrix, the good or evil will alſo fall in part upon the things ſignified by her, according to the houſe ſhe was lady of, or poſited in the radix; but, if not, the good or evil will fall upon thoſe things ſignified by the ſignificator which is tranſited.

JUDGMENTS to be inferred from REVOLUTIONS.

The judgments of a revolution are eaſy to be determined, by conſidering in what houſe and ſign in the revolution the radical ſignificators are poſited; for according to thoſe revolutional poſitions and configurations we are to judge. So that, if the lord of the ſecond houſe be in the third, it ſhews gain to come either by travel, or by kindred, or neighbours; and, if he be alſo in ſextile or trine with the lord of the third in the radix, the ſame; if with the lord of the fourth, by a father; if in the medium cœli, or in conjunction, ſextile, or trine, with his radical lord, gain by trade, office, preferment, or noblemen. Hence it appears, that the ſignificator of ſubſtance in a revolution, is not the lord of the ſecond in the revolution, but the lord of the ſecond in the radix; the ſignificator of lands is not the lord of the fourth in the revolution, but the lord of the fourth in the radix; the ſame is to be underſtood of the reſt; but, if the ſame ſign which aſcended radically aſcends in the revolution, its effects will be the more firm, becauſe the ſignificators are the ſame; the like, if the ſame planets which were lords of the ſeveral houſes in the radix be lords of the ſame in the revolution, though they poſſeſs not the ſame ſign.

Whatſoever good or evil is preſaged unto the native, either by direction, tranſit, or revolution, we are to meaſure the greatneſs thereof, according to the radical ſtrength or fortitudes of the ſignificators, compared with their ſtrength or fortitudes at the time of direction; where, if they are radically ſtrong, the good or evil will be great and permanent, the which is confirmed if they be ſtrong alſo at the time of direction or tranſit; if radically weak, the good or evil will but meanly manifeſt itſelf; and ſcarcely at all, if weak at the time of direction or tranſit; but, if radically weak, and ſtrong at the time of the direction or tranſit, the effects thereof may appear much beyond the expectation of the native, but will not be very durable.

The SIGNIFICATION of ſeveral FIXED STARS in NATIVITIES.

The ſignificator of life or manners, joined to Caput Algol, makes the native ſurly and choleric, and ſhews danger of ſudden death. To the Pleiades, it ſhews wantonneſs, ambition, and ſcorn. To Aldebaran, courage in war, and a martial inclination; the lord of the aſcendant and the Moon or Saturn in conjunction with this ſtar, ſhews a murderer, or one that bears a very wicked mind. To Hircus, ſhews curioſity, one deſiring novelties; yet a careful and ſteady perſon. To Cingula Orionis, a ſharp memory and underſtanding, one induſtrious. To Syrius, an angry, proud, ſaucy, giddy, imprudent, perſon. To Hercules, ſubtilty, craft, boldneſs, and cruelty. To Regulus, greatneſs of ſpirit, a generous and magnanimous mind, one ambitious of rule and dominion. To Antares, an unruly raſh perſon, and one likely to ruin himſelf by his obſtinacy. To Ariſta, a ſweet, noble, generous ſoul, a lover of arts and ſciences, and, if Mercury be with it, a curious inventor of rare things; but, if Saturn, a violent rigid fellow, and ſometimes a fool. To Aquila, boldneſs, confidence, valour, but a wicked perſon. To Cauda Delphina, one delighting in ſports, games, ſhooting, hunting, and the like. The ſignificator of ſubſtance, or cuſp of the ſecond, part of fortune, or its diſpoſitor, in conjunction with Regulus, or with Ariſta, ſhews much riches.

The ſignificators of ſubſtance, part of fortune, or its lord, in conjunction with Aldebaran or Caput Algol, ſhew loſs of eſtate, and poverty. The Sun or Moon with the Pleiades, or Præſepe, Antares, or Deneb, the native will ſuffer ſome hurt or defect in his eyes; and it is incurable if that light be angular. The Moon in conjunction with Cingula Orionis, and combuſt, ſhews blindneſs of one eye at leaſt. The ſignificators of honour in conjunction, or within five degrees of conjunction forward or backward, with Aldebaran, or with Hercules, Regulus, Ariſta, Lanx Borealis, or Antares, ſhew great honour and preferment. The Sun or Moon in conjunction with the Pleiades, or the Hyades, ſhews military preferment; the ſame if thoſe ſtars culminate. Caput Algol culminating, gives the native authority over others; ſo alſo Aldebaran, or Antares, in conjunction of Sol or Luna in the aſcendant, or medium cœli, give the native honour, but with many difficulties and caſualties. Ariſta aſcending or culminating gives the native religious preferment. Fomahaut, and Rigel in the aſcendant, or medium cœli, give an immortal name. Regulus, Arcturus, or Humerus Orionis, in conjunction of Sol, Luna, or Jupiter, in the tenth, give ample fortunes, and very great preferment. Syrius, or Procyon, in conjunction with Sol in the aſcendant or tenth, gives royal preferment and favour.

The

The luminaries, one or both in conjunction with Caput Algol, or with Aldebaran, Hercules, Humerus Orionis, or Antares, preſage a violent death. Sol in conjunction with Caput Algol, in the eighth, and his diſpoſitor in quartile or oppoſition to Mars, the native will be in danger of loſing his head; if the light culminates, he may die by ſome wound. Luna with Hercules, or Arcturus in the aſcendant, ſeventh, or tenth, in conjunction with Mars, the native will be in danger of being ſuffocated. Luna with Antares, and Mars in the fourth, ſeventh, eleventh, or twelfth, houſes with Aldebaran, the native will die by the ſword, or by a blow, or a ſudden fall. Luna with Antares in oppoſition of Saturn with Aldebaran, ſhews, that, if the native be not hanged, he will at leaſt die a violent death. Saturn or Mars with Caput Algol, and Luna with Deneb; he dies by the ſentence of the judge. The Moon with Cor Hydra, afflicted by Saturn or Mars, he will be in danger of poiſon, or of drowning; and, if the infortune be angular, it is ſo much the more certain. The Moon with Procyon, and Sol or Mars with Lucida Vulturis, or Fomahaut, or Ultima in Dorſo Capricorni, ſhews danger of being bit by a venomous beaſt. The Moon with Syrius and Saturn, or Mars with Ultima in Ala Pegaſi, a violent death by the fury of violent beaſts, or martial men. The Moon with Cingula Orionis and Saturn, or with Caput Hercules, or Antares, ſhews the native will be in danger of periſhing by water, or by wicked perſons. The Moon with the Pleiades, and Saturn or Mars with Regulus, ſhews the loſs of one or both the eyes: and this judgment is confirmed, if Luna at the ſame time be combuſt.

The Pleiades in conjunction with Mars, and Regulus with Saturn, are eminent ſignifications of a violent and untimely derth. Fixed Stars of the firſt magnitude near the cuſp of the ſeventh, ſhew a good and rich wife; but her conditions will much ſympathize with the nature of the ſtars. Significators joined with fixed ſtars of the firſt or ſecond magnitude, near the ecliptic, ſhew great preferment, and eminent honours. Fixed ſtars of the nature of Saturn in conjunction with Sol, involves the native in many miſeries. Fixed ſtars of the nature of Mars and Sol, or Mercury and Luna, give glory and renown; of the nature of Jupiter and Venus; or Mercury and Venus, honour and wealth. Fixed ſtars in angles give admirable preferment, and many great gifts; and elevate from poverty to an extreme height of fortune.

The SIGNIFICATION of FIXED STARS in DIRECTIONS.

The aſcendant, a planet therein, or its lord, directed to Ultima in Ala Pegaſi, Oculus Tauri Borealis, Lucida Pedis Gemini, in Femore Leonis, ſhews unto the native good fortune, worldly happineſs, with the love of women.

women. To the Pleiades, Hyades, Caſtor, Pollux, or Præſepe, wounds or hurts in the face, arms, or eyes; impriſonment, captivity, baniſhment, or other obſcurity; the native has often ſore eyes upon theſe directions; falls into many troubles through luſt, engages in quarrels, meets with loſs of reputation, and ſometimes death itſelf. To the Aſelli, a burning fever, loſs of eye-ſight, eſpecially the left eye, or ſoreneſs of the eyes through diſtillations of ſharp rheum; hurts by fierce and violent beaſts or quarrels, malicious ſlanders, and other inconveniencies. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Auſtralis, Tibia dextra Aquarii, denote legacies by inheritance, gain by jovial men and things, occaſions inordinate love, and gives a kind of gravity. To Aldebaran, Regulus, Frons Scorpio, Antares, Humerus præcedens Orionis, Humerus ſequens Orionis, honour and wealth in a large meaſure, eſtimation among perſons noble and great; yet theſe directions ſhew ſome danger to the native's health, and may give him an acute fever, or other violent diſeaſe. To Ariſta, honour and renown in the church, eccleſiaſtical preferment, applauſe and eſtimation among all men; it makes the native ingenious, induſtrious, honourable, and beloved. To Cauda Leonis, much worldly happineſs, but accompanied with melancholy, troubles, and diſcontent. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, or Cynoſura, ſhews danger of life, honour, or eſtate, by evil men, thieves, and the like; yet theſe directions often give the native poſſeſſions, inheritances, and legacies. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx Auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, Iniſter Humerus, & Cubitus dexter Aquarii, makes the native ſolicitous about houſes, poſſeſſions, buildings, mines, or the like, gives him much labour, care, hazard, diſturbance, and vexation, and a melancholy diſpoſition; with diſgrace, ſlander, and ſcandal, through women. To Hircus, it makes the native eminent in martial affairs and ſtirs him up to valour, making him ſubtle, witty, and diſcreet, but a mere diſſembler; ſpending and waſting himſelf upon luſts and wantonneſs. which ruins his credit and eſtimation, reduces his trade if he has any, and at laſt brings him to thieving, ſwindling, robbing, and the like deſperate purſuits.

The medium cœli, planets therein, or its lord, directed to Ultima in Ala Pegaſi, Zona Andromeda, Pes Andromedæ, Oculus Tauri Borealis, Lucida Pedis Gemini, in Femore Leonis, or Lucida Coronæ, gives the native honour, glory, and renown, and makes his fortune generally riſe by means of women. To the Pleiades, Hyades, Humerus Orionis ſequens & precedens, Caſtor, Pollux, Procyon, or Præſepe, brings the native's honour into queſtion, wounds his reputation, involves him in many troubles and controverſies; portends danger of a ſtab, of impriſonment, or of ſome tragical end

of

of his life. To the Aſelli, Caput Hercules, Marchab, Dexter Humerus Aurigæ, foreſhew an everlaſting wound in the native's honour, and more eſpecially if the Dragon's Tail be near them; he then runs himſelf into every ſpecies of ſin and wickedneſs. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Auſtralis, Tibia dextra Aquarii, Caput Andromeda, Collo Serpentarii, ſhews honour, glory, renown, the favour of great men, clergymen, eccleſiaſtical preferment; and, if a tradeſman or merchant, a good trade, and happy returns from ſea, with great profit. To Aldebaran, Frons Scorpii, Antares, Hircus, Syrius; theſe are proſperous directions, and exalt the native infinitely, both in wealth and honour; he proves of an ingenious, magnanimous, and noble, mind; gains favour from princes and noblemen, and authority over others; becomes governor over an army, town, fort, or caſtle; and performs great actions with honour and applauſe. To Rigel, Ariſta, Regulus, Arcturus, Fomahaut; theſe are the beſt directions that can ever happen to any native, for they not only raiſe him to honour, glory, renown, and wealth, to the enjoyment of pleaſure and riches, and to the favour of kings, princes, prelates, and eminent ladies; to power, authority, and dominion, with a healthful conſtitution of body; but alſo crown him with an immortal name. To Cauda Leonis, Caput Algol, Cor Hydra, extreme danger by reaſon of murder, robbery, or ſome ſudden death from the hands of others; or the native acting the ſame upon others; theſe are very evil directions. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura, ſiniſter Humerus & dexter Cubitus Aquarii, Lucida Vulturis, Scheat Pegaſi, Cauda Ceti Auſtralis, ſhew unto the native many troubles, ſtrife, contention, much diſhonour, the loſs of the favour of ſome great or noble man, or eminent friend, gives the native many enemies, and much diſcontent. To Lucida Colli Leonis, Ala Leonis, Lanx Auſtralis, Genu et Tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, foreſhew ſtrife and contention with ancient men, loſs of eſtate, or good name; the falſity of eminent and ancient friends, with many other troubles, if not impriſonment. To the ſecond ſtar in Ala Siniſtra Leonis, Lucida Perſei, Dorſo Leonis, Vindemiatrix, honour and preferment among ſcholars, learned men, and governors of towns or cities; it may be the native may become maſter of a ſchool in the country, or fellow of a college in the univerſity, or a magiſtrate in a city or town corporate.

The ſecond houſe, its lord, or planets therein, to Ultima in Ala Pegaſi, Oculus Tauri Borealis, Lucida Pedis Gemini, in Femore Leonis, ſhew an increaſe of the native's ſubſtance. To the Pleiades, Hyades, Caſtor, Pollux, Præſepe, loſs of ſubſtance and eſtate by quarrelling, contention, envious neighbours, kindred or relations, tedious and vexatious law-ſuits, and whoredom. To the Aſelli, theſe are the worſt of all directions, for they

ſignify the conſumption of an eſtate, though it conſiſted of mountains of gold. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Auſtralis, Tibia dextra Aquarii, an increaſe of ſubſtance, great gains, gifts, legacies, and augmentation of wealth by the means of great ladies and honourable women. To Aldebaran, Regulus, Frons Scorpii, Antares, Humerus præcedens Orionis, Humerus ſequens Orionis; an augmentation of ſubſtance by honours, preferments, or ſome office or dignity, by the means of great and noble perſons; by military perſons, &c. To Ariſta, an increaſe of ſubſtance by means of the church, or eccleſiaſtical perſons, or to eccleſiaſtical preferment by ingenuity, induſtry, and honourable women. To Cauda Leonis, an increaſe of wealth, but with much care, labour, and ſorrow; if the direction happen near the Dragon's Tail, or the quartile or oppoſition of Saturn or Mars, it proves almoſt fatal to the native's eſtate. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura, an evil and hurtful time, a time of loſs, of cares, of ſorrows, troubles, and vexations, the native's eſtate waſtes he knows not how. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx Auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultimo in Dorſo Capricorni, ſiniſter humerus & cubitus dexter Aquarii, gain by houſe, lands, inheritances, by buying and ſelling of them, &c. yet with care, pains, induſtry, and much labour. To Hircus: this ſhews gain by martial men and things, arts, ſciences, and the like; if the direction falls in the third, by kindred, neighbours, friends, travels, religious affairs, &c.

The Sun to the laſt ſtar in Ala Pegaſi, Oculus Tauri Borealis, Lucida Pedis Gemini, in Femore Leonis, ſhews the beginning of good fortune, martial command, and warlike honour; but, in the end, the native loſes all again, honour, eſtate, and liberty. To the Pleiades, Hyades, Caſtor, Pollux, Præſepe, dangerous and violent diſeaſes, contentions, quarrelling; he commits murders, rapes, or other inſolencies; he will be in danger of death by the ſhot of a gun, the caſt of a ſtone, or a ſtab, or may be beheaded, or baniſhed, or wrecked; I have known theſe directions to cauſe violent fevers, and Sol to the Pleiades a peſtilential diſeaſe of which the native afterwards died, but to Præſepe danger of being murdered. To the Aſelli, ſickneſs, and ſharp burning fevers; in danger of fire, loſs of honour and fortune, miſchiefs from martial men; the native may be in danger of hanging, beheading, or impriſonment. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Auſtralis, Tibia dextra Aquarii, theſe ſignify a noble, healthful, pleaſant, and profitable, time, and that all things go according to the native's deſire. To Aldebaran, Regulus, Frons Scorpio, Antares, Humerus præcedens & ſequens Orionis: theſe directions preſage ſickneſs to the native, it may

may be ſome violent or putrid fever; they often exalt him to the top of honour and preferment, but make him factious and proud, and thereby endanger the loſs of all his happineſs. To Ariſta: this certainly gives the native eminent honours, with a great augmentation of his fortune and eſtate; if Ariſta culminates, and the Sun comes to it by direction, it ſhews eccleſiaſtical preferment, or ſome eminent place under government. To Cauda Leonis, though no very good direction, yet it augments the native's eſtate, and raiſes him to ſome honour, but withal deſtroys it again, cauſing much melancholy, and diſeaſes from thence. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura: theſe directions foreſhew much evil to the native's body, eſtate, honour, and liberty; and betoken, if not the deſtruction, yet the injury, of them all, as ſickneſs, loſs of money, ſcandal, and danger of impriſonment. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx Auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, ſiniſter Humerus, & Cubitus dexter Aquarii: theſe directions precipitate the native's honour and credit, and make him go under many evil reports to his great prejudice. To Hircus, it ſhews martial preferment, honour in war, exalts the native both in wealth and dignity, makes him ingenious, and apt to find out many rare inventions.

The Moon to the laſt ſtar in Ala Pegaſi, Oculus Tauri Borealis, Lucida Pedis Gemini, in Femore Leonis; foreſhews a healthful time, with an augmentation of wealth and honour. To the Pleiades, Hyades, Caſtor, Pollux, or Præſepe, make the native ſuffer the ſcandal of evil tongues, vexes and afflicts him with croſs neighbours, law-ſuits, and other troubles. To the Aſelli: this direction afflicts the body with many evils; and if it falls near the oppoſition of Saturn and Mars, or the Sun, it is much if the native be not blind; or have ſome continual diſtemper in the eyes, or pains in the head. To Cingula Orionis, Lanx Borealis, Axilla Sagittarii, Cornu Capricorni Auſtralis, Tibia dextra Aquarii, new friends, the acquaintance of ladies and noble women, and gifts by their means. To Aldebaran, Regulus, Frons Scorpii, Antares, Humerus precedens & ſequens Orionis: theſe directions foreſhew honour, glory, renown, and wealth, from the king and other noble perſons; gives the native a command over others, and makes him famous in his generation. To Ariſta, honour, glory, and preferment both in church and ſtate, the overcoming of an adverſary; dominion over the common people, and gain by them. To Cauda Leonis, gives honour, and a good eſtimation among the vulgar, but withal threatens ſcandal, loſs, and contempt. To Lucida Maxilla Ceti, Genu Caſtoris, Genu Pollucis, Ventre Gemini, Cynoſura, ſcandal, odium, and ſcorn even of the common ſort; the ill-will of ſome eminent lady or woman; danger of thieves, and ſuch-

ſuch-like perſons. To Lucida Colli Leonis, Ala Leonis, Dorſo Leonis, Lanx Auſtralis, Genu & Tibia dextra Ophinci, Deneb, Ultima in Dorſo Capricorni, ſiniſter Humerus & Cubitus dexter Aquarii; theſe are evil directions, giving the native melancholy diſeaſes, eſpecially in thoſe parts ſignified by the ſign in which the ſtar is; he goes alſo under ſcandal and reproach. To Hircus is a very noble direction, and may ſignify the advancement of the native in all things, chiefly in military affairs; yet involves him in ſeveral vices and troubles with women; and bids him beware of ſome ſevere wound by a fall, blow, or ſtab. The ſignificators of the part of fortune, being directed in like manner, are altogether the ſame with what we hinted in the directions of the ſecond houſe.

In all theſe directions we muſt have great regard both to the ſign and the houſe. In directions which concern the body, we have reſpect to the ſign, becauſe that moſt commonly indicates the part afflicted; ſo alſo does the houſe; for, if the direction falls in the aſcendant, the affliction falls in the head, as on the eyes, noſe, ears, or brain; if in the ſecond, in the throat, &c. In directions which concern the eſtate, honour, or fortune, we chiefly take notice of the houſe, for that indicates the means by which the thing ſhall be attained; the nature of the ſtar, the quality of the perſon; if in the third, by a kinſman, or by travel; if in the ſeventh, by a wife or woman.

In directing any planet to theſe fixed ſtars, conſider whether the ſtar ſympathizes with the ſignificator in nature and quality, or not; if it does, the direction may be good, although it be to an evil ſtar; for ſweet to ſweet is ſweet; like to like breeds no diſcord; an union and agreement of natures takes away the evil effects; for, if the lord of the aſcendant were Saturn, and he ſhould be directed to Cauda Leonis, a ſtar of his own nature, this could be no evil direction, nor any way afflict the native either in body or eſtate; but would have famous and glorious effects, both for health and wealth, according to the place it falls in. In theſe directions we are principally to regard the magnitude of the ſtar; for ſtars only of the firſt magnitude preſage things eminently glorious or dangerouſly deſtructive; and thoſe which are of the ſecond come very near them. Then the place of the direction is to be noted; for, if it falls in an angle, the direction will not only be famous and eminent, but alſo manifeſt itſelf with a great deal of life and vigour, and that on a ſudden; in a ſuccedent houſe, the effects will be more languid; in a cadent, not only weak and ſlow, but it may be a queſtion whether they will ever operate at all. Regard muſt alſo be had to the latitude, for ſtars having ſouth latitude operate not ſo much upon our northern hemiſphere as thoſe which have north; thoſe which have no latitude ſhew their effect, be they good or evil, with

with ſtrict equality; and thoſe which have north latitude manifeſt their force with great vigour.

The Sign alſo in which the ſtar is poſited is much to be conſidered; for fixed ſtars in cardinal ſigns exceed the others in power by ſo much as their place is more excellent and remarkable. And, if a direction to any eminent fixed ſtar falls in ſextile or trine to the places of any of the fortunes or of the luminaries, or coheres with any other eminent direction at or near the ſame time to the body or aſpect of any planet of the nature of the ſame ſtar, the effects will not only be indubitably evident, but alſo very ſtriking and wonderful.

The durability of their effect remains only to be conſidered; wherein muſt be noticed, whether there be a continued ſeries of directions attending, of the ſame purport and effect; for, if there be, and nothing contradicts their influence, the effects of them will, we may ſafely conclude, be durable and laſting.

APHORISMS for guiding the JUDGMENT upon NATIVITES and HORARY QUESTIONS.

Conſider the degree aſcending, Sol and Luna; and ſee whether they are afflicted, or not; if they are extremely afflicted, or either of them, it is an argument of ſhort life, and therefore it will be in vain to form long directions for ſuch a nativity. Theſe points are ſaid to be afflicted or unfortunate, when either the conjunction, quartile, or oppoſition, of the infortunes vitiate their places, or when many violent fixed ſtars of the nature of the lord of the eighth aſcend with the degree aſcending or with the luminaries.

Conſider the lord of the aſcendant alſo; for, if he be eſſentially ſtrong, free from the affliction of the infortunes, not combuſt nor retrograde, nor impedited by the lord of the fourth, ſixth, eighth, or twelfth, houſes, but encreaſing in number, light, and motion, it ſhews long life. If the Sun in a birth by day, or the Moon in a birth by night, be ſtrong, free from affliction, and aſſiſted by the fortunes, it ſhews long life; but thoſe who are born exactly upon the very change or full of the moon ſeldom live long; the Moon beſieged between Saturn and Mars argues ſhort life.

That planet which has moſt dignities eſſential and accidental in a figure is the lord of the geniture, more eſpecially if he be lord of the aſcendant alſo.

The planet or planets in the aſcendant are the chief ſignificators of manners; but, if no planet be in the aſcendant, then the planets from which the Moon ſeparates, or to which ſhe applies, ſhall be the ſignificators.

The ſignificator of manners in Aries, ſhews one witty; in Taurus, one laborious; in Gemini, a lover of learning; in Cancer, inconſtancy; in Leo, ſobriety and diſcretion; in Virgo, covetouſneſs; in Libra, inconſtancy and conceitedneſs; in Scorpio, wiſdom, ſubtilty, and boldneſs; in Sagittarius, valour; in Capricorn, laſciviouſneſs; in Aquaries, complacency and kindneſs; in Piſces, a mere hypocrite.

Mercury and Luna in conjunction, ſextile, or trine, in any ſign, ſhews ingenious perſons; the quartile ſhews wit, but more turbulent; the oppoſition ſhews one ſeditious, ſtubborn, imprudent, and deſtructive. Mercury in Taurus or Capricorn, in a cadent houſe, and retrograde or combuſt, or afflicted by Saturn or Mars, ſhews the native to be ſimple, and of rude underſtanding. Mercury in his own houſes, or in Aries or Aquaries, in reception with Mars or Saturn, ſhews a ſharp wit, and one of an admirable invention. Mercury received of the Moon, either by houſe or exaltation, gives a fertile genuis. Mercury in conjunction, ſextile, or trine, of Saturn, ſhews a wary conſtant wit; of Jupiter, an honeſt upright mind; of Mars, a confident opinion; of Sol, a proud heart; of Venus, a pleaſant wit; and of Luna, a ready and piercing wit.

If many planets be ſtrong and eſſentially fortified, eſpecially Saturn, Jupiter, and Mars, or Sol, the native will enjoy a manifeſt and ample fortune, live nobly, and in great eſteem, above the ordinary quality of his birth, managing the actions of his whole life with glory and ſucceſs; and this judgment will be more confirmed, if more or all the planets be eſſentially fortified at the ſame time. But, contrariwiſe, when moſt of the planets are in their detriment or fall, peregrine, cadent, retrograde, afflicted, or combuſt, the native is then continually involved in a thouſand misfortunes, one upon the heels of another, and his whole life is nothiug but a vale of miſery. But a mediocrity of teſtimonies ſhew a various fortune, ſometimes miſerable, ſometimes extremely happy according to the times of evil or good directions.

Saturn ſignificator of ſubſtance ſhews riches by building, huſbandry, gardening; Jupiter, by the church, religion, government, truſt, clothing; Mars, by war, inſtruments of war, law, ſurgery, or phyſic; Sol, by honour, command, office, dignity, or preferment; Venus, by friends, gifts, or women; Mercury, by arts, ſciences, learning, oratory, merchandiſe; Luna, by navigation, by the common people, or women.

The

The Moon fortunate in the aſcendant gives wealth and eſtimation all the life long. The Sun and Luna in trine, and he in his exhaltation, free from the afflictiion of Saturn or Mars, are ample teſtimonies of a large fortune; the ſame if Jupiter or Venus be in the ſecond. The diſpoſitor of the part of fortune in the eighth, or the lord of the eighth eſſentially fortified in a good houſe, promiſes the native an eſtate by the death of friends. The Moon combuſt, or in conjunction, quartile, or oppoſition, of Saturn, deſtroys an eſtate though never ſo large, and reduces the native to poverty; the ſame happens if the lord of the ſecond be ſo.

If the ſignificator of ſubſtance be eſſentially fortified, well poſited, free from affliction, or in a fixed ſign, the native's ſubſtance will be firm and durable all his life. An infortune in the ſecond, ſtrong, ſhews that the eſtate may continue, but with great difficulty; but, if weak, that it will come to nothing; if a fortune be there, the native's eſtate will be firm. If no planet be in the ſecond, conſider the lord of the ſecond, and the diſpoſitor of the part of fortune, and judge by them, and by their directions to good or evil promiſſors. The ſignificators of ſubſtance oriental and ſwift in motion ſhew the native will be rich quickly; but occidental, ſlow in motion, or both, or retrograde, not till old age.

The lords of the aſcendant, and third houſe, in good aſpect, or mutual reception, ſhews concord among brethren, kindred, and neighbours, but, if in evil aſpect, the contrary. If Saturn or Mars be peregrine in the third, or the Dragon's Tail be there, the native and his kindred will be at perpetual variance, and by them he will receive many croſſes and loſſes. If Saturn or Mars, or the Dragon's Tail, be in the third houſe, or in conjunction, quartile, or oppoſition, of the lord of the third, the native loſes by travel, and will always be in danger of thieves or robbers upon the highway, and will have many evil neighbours.

The Sun or Moon in Via Lactea, afflicted with the conjunction, quartile, or oppoſition, of Saturn and Mars, or with nebulous ſtars, portends bindneſs, if both luminaries be afflicted; if the Sun only be afflicted, it is the right eye; if the Moon, the left. The ſame if the Moon be in conjunction, quartile, or oppoſition, with Sol or Saturn, with nebulous ſtars, or if Sol be in conjunction with Mars in the eighth.

The Sun in good aſpect with Saturn or Jupiter in a diurnal geniture, or the Moon ſo conjoined in a nocturnal, eſpecially in the ſecond or fourth, or if they have dominion in the fourth, ſignify a good patrimony to deſcend to the native, and an augmentation of his paternal inheritance. But the Sun afflicted by Mars by day, or by Saturn by night, and not aſſiſted by the fortunes or Luna by night; decreaſing and afflicted by Saturn or

Mars, or both; or if the lord of the ſecond, or the fourth houſe, or its lord, be afflicted in like manner; it ſhews the native will waſte his father's eſtate, and bring it to nothing. The ſame if Saturn be in conjunction with the lord of the fourth in the twelfth; or the infortunes in the fourth in conjunction with the lord of the fifth; ſo it is alſo if Mars be in conjunction with Sol, and peregrine, afflicting the ſecond.

In a diurnal geneſis, Sol and the lord of the fourth ſignify the father, and the Moon the mother; but, in a nocturnal, Saturn, with the lord of the fourth, the father; and the Moon the mother. Now, if theſe behold the aſcendant or its lord by ſextile or trine, there will be a concord and love between the native and his parents; but, if by quartile or oppoſition, much ſtrife, diſcord, and contention. The ſignificators which caſt the beſt or greateſt aſpect to the aſcendant or its lord ſhew that the perſon ſignified by them will love the native beſt.

Saturn in the fourth, in his houſe or exaltation, direct, ſwift in motion, and in ſextile or trine with Jupiter, Venus, or the lord of the ſecond; the lord of the fourth in reception with either luminaries, and they in good aſpect to the fourth, or planets therein; ſhew an ample fortune by managing quarries, mines of metal, coals, ſtones, minerals, &c.

The lord of the aſcendant in the ſixth or twelfth, and he or the aſcendant afflicted by malefic planets, ſhews a ſickly perſon. If the ſign aſcending and all the planets be in ſigns of one triplicity, the native will always be afflicted with diſeaſes of the nature and quality of that trigon; if the fiery, with fevers and inflammations; if the airy, ſuperfluities and diſeaſes of the blood; if the watery, dropſy, and other watery diſeaſes; if the earthy, conſumptions, melancholy, and the like.

The Sun in the ſixth, ſeventh, eighth, or twelfth, houſes, and afflicted or afflicting the lord of the aſcendant, gives few years, with much ſickneſs, and many afflictions. The Moon applying to conjunction of Sol ſhews lean and infirm people, afflicted with ſuch diſeaſes as the phyſician can neither cure nor diſcover. The Moon afflicted by the conjunction, quartile, or oppoſition, of Saturn or Mars, in conjunction with the Dragon's Tail in the aſcendant or ſecond, ſhews the falling ſickneſs, or the native's whole life to be ſickly; and fixed ſtars of the nature of Saturn being joined with the luminaries do the ſame, making the perſon alſo lean and pale. Mars in the aſcendant ſhews diſeaſes in the head, and ſcars and wounds in the face; Saturn in the medium cœli, ſudden hurts by falls, bruiſes, and the like, as alſo loſs of honour; but, in the aſcendant, pains of the teeth. The Moon afflicted by the oppoſition of Saturn, Mars, or Mercury, ſhews madneſs or folly; the ſame if Saturn and Mars be in partile oppoſition, or applying to it from angles.

If

If Mercury be lord of the ſixth, or the planets in the ſixth be ſtrong, eſſentially fortified, and in good aſpect with the aſcendant, or ſecond, or their lords, it ſhews that the native's ſervants will be honeſt, juſt, and profitable to him; the ſame if the ſignificators be angular; and ſo contrariwiſe. A fortunate planet in the ſixth or twelfth ſhews good ſervants, and profitable; but the Dragon's Tail, Saturn, or Mars, in the ſixth, and peregrine, denote baſe, ſordid, and thieviſh, ſervants.

Planets in the fifth, and the Moon and Venus, or their diſpoſitors, free from affliction; ſigns upon the aſcendant and fifth, and ſigns in which their lords are, being fruitful, ſhew many children; the ſame if Venus or the Moon be in the aſcendant; or Jupiter in the ſeventh. Jupiter or Venus, or the lord of the fifth, in trine to Luna, in humane or fruitful ſigns; all or moſt of the planets in fruitful ſigns, and in good aſpect to the lord of the fifth, or planets therein, ſhew a plentiful iſſue. Saturn in the fifth declares ſtubborn and undutiful children; Mars, ſuch as will be bold and daring; but Sol in conjunction, quartile, or oppoſition, of Saturn in the fifth or eleventh, ſhews barrenneſs; the ſame if the lord of the fifth be retrograde, or combuſt, or in conjunction, quartile, or oppoſition, of Saturn or Mars, and they peregrine. Saturn or Mars, or both, peregrine in the fifth or eleventh; Sol in the fifth joined to an infortune; Sol, Saturn, Mars, or Mercury, in quartile or oppoſition of Luna in the medium cœli; Jupiter in oppoſition of Saturn or Mars or both; the lord of the fifth in the eighth, or twelfth; or in conjunction, quartile, or oppoſition, of Saturn or Mars, are all certain arguments that the children will die.

In marriages, obſerve the motion of the ſignificators; for, if they are direct and ſwift, the native marries early; but, if retrograde and ſlow, or ſtationary, they prolong the time very much. The particular time of marriage is diſcerned by direct and converſe directions of the aſcendant, or medium cœli, or their lords; or the Sun or Moon to the conjunction, ſextile, quartile, or trine, of the lord of the ſeventh, or planets in the ſeventh, or by directions of the aſcendant or medium cœli or their lords to the conjunction, ſextile, quartile, or trine, of Jupiter, Sol, Venus, or Luna; and, if any of them are in the ſeventh houſe, or aſcendant, conjoined to many planets, they ſhew many wives; and ſo alſo does the lord of the aſcendant in configuration with many. The moon configurated to one planet only, ſhews but one wife; and, if the Moon be ſtrongeſt, the man out-lives his wife; but, if the planet with whom the Moon is conjoined be ſtrongeſt, he dies firſt.

The Moon applying to Saturn, well-affected, ſhews a ſerious, induſtrious, ſober, laborious, woman; but, being ill-affected, a ſuſpicious,

croſs, envious, froward, woman, indolent and careleſs; applying to Jupiter well-affected, a ſober, honeſt, godly, religious, chaſte, and virtuous, woman, and a good houſe-wife; but, being ill-affected, the woman may have virtues, but they are generally clouded; applying to Mars well-affected, it ſhews one of a lofty, honourable, open, and generous, mind; a true friend, yet ſcorning to receive any affront or injury, and one that will deſire to be maſter; but, being ill affected, an evil, quarrelſome, proud, petulant, woman; applying to the Sun, being well-affected, ſhews an honourable and truly noble creature, full of generoſity and humanity, affecting high and great things; but, if ill-affected, ſhe will be idle, vain, fooliſh, proud, inſulting, and domineering; to Venus well affected, a beautiful, fair, pleaſant, civil, courteous, loving, good conditioned, and virtuous, woman; but, if ill-affected, ſhe is an impudent, bold, arrogant, prodigal, talkative, luſtful, baſe, woman; laſtly, the Moon applying to Mercury well-affected, ſhews a loving, neat, ingenious, pleaſant, well-ſpoken, careful, woman; but, if ill-affected, an intruding, prattling, inconſtant, diſſembling, turbulent, creature.

The lords of the tenth and ſeventh, or ſecond and ſeventh in each others houſes of the figure, or in mutual reception, ſhew a good wife; but the lords of the ſixth or twelfth in mutual reception, or poſition with the lord of the ſeventh, ſhew a very mean, obſcure, ill-bred, woman. Saturn or Mars in the ſeventh, very ſtrong, ſhews a good and rich wife, yet her ſubſtance not attainable without trouble; if peregrine there, it ſhews one of low birth, poor, and ill-conditioned; if Jupiter, Sol, or Venus, be there, the contrary. If the ſignificators of man and wife be in quartile or oppoſition of one another, or in quartile or oppoſition to the Moon, there will be many quarrels, and that upon very ſlight occaſions; the contrary if they be in conjunction, ſextile, or trine, or in mutual reception or poſition; or if the Moon makes any tranſlation between them by good aſpect. The lord of the ſeventh in quartile or oppoſition to Saturn or Mars, ſhews an evil woman, immodeſt and ſhameleſs; and, if the lord of the ſeventh be in the twelfth, although in trine with Venus, the woman will prove inconſtant to her huſband.

If Mercury and Luna be in conjunction or reception, or the lord of the ninth be in the aſcendant, or the lord of the aſcendant be in the ninth, or Mercury or Luna be in the aſcendant, third, or ninth, or mutual reception of their lords, or in conjuuction with them, the native will travel beyond ſea, or take many long journeys. The cauſe of the journey appears from the nature of the ſignificator, and the houſe in which he is poſited; if Saturn be ſignificator, the cauſe is from ſome inheritance, legacy, or things and commodities ſaturnine; if Jupiter, the cauſe is from religion,

religion, eccleſiaſtical preferment, honour, or law; the like of the other planets. If the ſignificator be in the aſcendant, the native is poſſeſt with a natural deſire of ſeeing ſtrange countries; in the ſecond, he travels for a deſign of enriching himſelf; and ſo of the other houſes.

If the lord of the ninth be in the aſcendant, the native will travel much; if in the ſecond houſe, he will gain conſiderably by his travels; if in the third, he will cohabit with ſtrange women, and often ſhift his reſidence; if in the fourth, his parents will have ſome occult infirmities, and he will die on his travels; if in the fifth, he will have children in another country; if in the ſixth, he will gain by his ſlaves or ſervants, and his cattle will fall ſick in his travels; if in the ſeventh, he will obtain a good and obedient wife. When the ſignificators of journeys are eſſentially ſtrong, well poſited, and free from affliction, and in ſextile or trine of a good planet, they denote honour, proſperity, and ſecurity, in travels, *quod capax*, according to the quality of the perſon; and contrariwiſe, if Saturn or Mars afflict the ſignificators, it ſhews, in the twelfth houſe, danger of impriſonment; in the ſecond or third, treachery by kindred or neighbours, or danger by common thieves; but, in this judgment, Saturn ſhews rather poverty and want of money; Mars bodily wounds. The countries into which the native had beſt travel, are chiefly thoſe ſubject to the ſigns of the aſcendant, ſecond, ninth, tenth, and eleventh; or thoſe ſigns in which Jupiter, Venus, Part of Fortune, or Dragon's Head, are poſited; but thoſe ſubject to the ſigns in which the infortunes or Dragon's Tail are poſited, will prove unfavourable to the traveller; and ſo alſo will thoſe that are ſubject to the ſigns of the fourth, ſixth, ſeventh, eighth, or twelfth, houſes.

Saturn, Mars, or the dragon's head, in the ninth, or Saturn or Mars in the third, oppoſite to the ninth, Jupiter being peregrine, cadent, and afflicted, ſhews either pernicious ſectaries of no religion, or atheiſts. But Jupiter, Venus, or the Dragon's Head, in the ninth, ſhews a truly religious perſon; the ſame if Sol, Mercury, Luna, or Part of Fortune, be there in ſextile or trine with Jupiter or Venus. If no planets are in the ninth, conſider its lord and Jupiter; if they or either of them be eſſentially fortified and ſtrong, or angular, or in reception with Sol or Luna, or with the lord of the aſcendant or planets therein, or poſited in the aſcendant, the native will be truly pious, honeſt, and religious; and ſo contrariwiſe. Saturn in the ninth, eſſentially ſtrong, ſhews ſtrong zeal, chaſtity, and faith; Sol there, ſhews piety, and makes an excellent preacher. If Sol or Jupiter hath dominion in the ninth houſe, or in the aſcendant, and hath dignities in the places of Mercury or Luna, the words of the native will be like oracles.

The

The ſignificators of honour in their houſes, exaltations, or mutual reception or poſition with the lord of the aſcendant, or angular, being alſo free from affliction, beſtow on the native honour, glory, truſt, and command. Jupiter, Sol, Venus, or Luna, in the medium cœli, the ſame; more eſpecially if they are eſſentially fortified. The Sun and Moon in the degree of their exaltations, not afflicted, ſhew, *quod capax*, the greateſt preferment. The light of time culminating, and in ſextile or trine with Jupiter and Venus, or with the other light, ſhews great honour. But thoſe who have neither of the luminaries angular, or in a maſculine ſign, or in ſextile or trine of Jupiter or Venus, will all their days be abject and poor, and of the vulgar ſort.

If the planet or planets which have dignities in the places of Sol, Luna, or ſign aſcending, ſhall be ſtrong and eſſentially fortified, and, if it be Saturn, Jupiter, or Mars, oriental, or, if it be Venus or Mercury occidental; the native ſhall raiſe himſelf, though low, to a very high condition. So alſo Sol culminating in Aries, Leo, or Sagittarius; or Sol and Luna in reception, or in ſextile, or trine; or if the Sun or light of time be in conjunction with Aldebaran, Regulus, Ariſta, Pleiades, Antares, Rigel, Hircus, Cor Hydra, Arcturus, Fomahaut, or Marchab, and more eſpecially if thoſe ſtars culminate alſo, the Sun, Moon, and Jupiter, in trine with each other; the Sun and Mars in mutual reception, or in trine from fiery ſigns; Jupiter, Venus, and Luna, in conjunction or partile trine, eſpecially in angles; Jupiter and Venus in conjunction in any angle, but chiefly in the tenth, with the Dragon's Head there, are all teſtimonies of eminent honour.

The Sun in Cancer, the Moon ie Scorpio in conjunction with Jupiter, or in trine with him from Piſces, are arguments of great preferment. The Moon in the aſcendant, near the full, or in conjunction, ſextile, or trine, with Jupiter, Sol, or Venus, or with fixed ſtars of their nature, and of the firſt magnitude, ſhews great encreaſe of honour and preferment. Sol or Luna in conjunction with Regulus or Ariſta; or in conjunction with the Dragon's Head and Jupiter in the tenth, in trine to them, or to Mars or Venus, will raiſe the native from obſcurity, to ſit with princes. Whatſoever preferment is ſignified, if Saturn or Mars caſt their quartile or oppoſition to the tenth houſe, its lord, the Sun, or Jupiter, it will be loſt again. If the lord of the tenth and aſcendant apply one to another, and are both oriental, and in their eſſential fortitudes, the native will be great, and be beloved.

Saturn in the tenth never lets the native enjoy his honour and preferment long, but caſts him down head-long, when leaſt expected; from which

which dejection he never riſes. The lord of the aſcendant in ſextile or trine with the Sun, and oriental, or in trine or ſextile with the lord of the medium cœli, the native will attain to honour and dignity, and be beloved of kings, princes, and noblemen. If the lord of the aſcendant be in the ſign aſcending, or in his own dignities, he will riſe to honour and eſteem by his own induſtry, more eſpecially if he applies to a planet angular and in his own exaltation. The quality of the preferment is diſcerned from the planet or planets which apply to the luminaries, or to which the luminaries apply: if Saturn be that planet, preferment comes by means of an eſtate, inheritance, poſſeſſions, or favour of anceſtors; if Jupiter, by means of virtue, honour, or learning, or honeſty, gravity, juſtice, religion, or wealth; if Mars, by valour, or by merit as captain or general in the army, or by being a phyſician, ſurgeon, chemiſt, &c. if Venus, by courtſhip, pleaſantneſs, or through the means of women; if Mercury, by wit, judgement, oratory, or learning; by the law, merchandize, &c. wherein alſo conſider the houſe in which this planet is. If no planet beholds the luminaries, or is beheld by them, then conſider the planet in the tenth, and the ſtrongeſt planet there, if there be many; if no planet be in the tenth, conſider the lord of the tenth, and diſpoſer of the light of time, or that luminary which is either above the earth or ſtrongeſt, and judge *ut ſupra*, for, if the planets ſhewing the preferment be eſſentially ſtrong, free from affliction, and aſſiſted by other planets in quartile or trine, the native's honour will be permanent, otherwiſe not.

Mars in his detriment, and in oppoſition to the aſcendant, ſhews an unfortunate and infamous man. Mercury in quartile or oppoſition to Saturn cauſes an impediment in the tongue or ſpeech; in conjunction, ſextile, or trine, Jupiter makes excellent orators, of great reaſon, underſtanding, and juſtice, and gives them great friends among churchmen and lawyers; in aſpect with Mars, he inclines to phyſic, ſurgery, chemiſtry; in quartile or oppoſition of Sol, to coining money; in ſextile or trine with Luna, gives him a good underſtanding, and inclines him to the knowledge of things to come, to arts and ſciences, as philolophy, philology, mathematics, medicine, &c. if her application be in Virgo or Scorpio, the native proves a lover of the mathematics. Mars in aſpect with Sol gives the native power, authority, and magiſtracy, making him famous. Jupiter, Sol, Venus, or Luna, in the eleventh, eſſentially fortified, and in conjunction, ſextile, or trine, with the lord of the aſcendant, ſhews great and good friends; and contrariwiſe if Saturn and Mars be there, and weak. The Dragon's Tail in the eleventh always ſhews falſity in friends, which is found never to fail; in the third, the ſame. Fortunes in the firſt, fifth, ſeventh, ninth, and eleventh, houſes, many friends; infortunes in the twelfth or in angles, many enemies.

Thoſe planets which are in oppoſition to the luminaries, lord of the aſcendant, or are poſited in the twelfth houſe, ſignify the native's enemies; no planets in the twelfth or ſeventh, or in oppoſition of the luminaries, few or no enemies. The lord of the aſcendant in the ſeventh or twelfth, or lord of the ſeventh or twelfth in the aſcendant, argue many enemies. Thoſe planets in ſeptima, or in oppoſition of the luminaries, will diſcover their malice openly; thoſe in the twelfth or cadent, will act their malice cloſely and cunningly. The lord of the aſcendant either diſpoſing of the ſignificator of enemies, or much ſtronger in eſſential dignities, and angular, the native overcomes all his enemies; and contrariwiſe. Significators of enemies cadent, peregrine, retrograde, or combuſt, argue mean perſons. Either of the luminaries afflicted by conjunction, quartile, or oppoſition, Saturn or Mars in angles, and diſpoſed of alſo by the ſaid infortunes, argues impriſonment: ſo if Sol or Luna be in the twelfth in conjunction with Saturn; Saturn and Mars in conjunction, out of their own dignities, or dignities of the luminaries, the ſame; the ſame if Sol and Luna be in conjunction in the eighth, in any ſign except Taurus, Cancer, or Leo. The lord of the aſcendant combuſt in the twelfth, impriſonment and many ſorrows; in the tenth, death by ſentence of a judge; in the eighth, ſorrows, and an infamous end. The lord of the aſcendant in quartile or oppoſition of the lord of the eighth, or any planet therein, or in conjunction with evil fixed ſtars of the nature of the lord of the eighth, or in the fourth, ſixth, eighth, or twelfth, in conjunction, quartile, or oppoſition, of Saturn, Mars, or combuſt, and out of all his eſſential dignities, are all demonſtrations of a violent death. If theſe configurations happen in fiery ſigns, it may be by beheading; in airy ſigns, hanging; in earthy ſigns, by falls, blows, or the like; in watery ſigns, by water or drowning; in angles, the death will be more honourable; in ſuccedent, by accidents; in cadent, very ſhameful. If the ſignificators of manners be with Caput Meduſæ, the native will be of a violent nature, even to murder or be murdered; if with Aldebaran, he will be fierce and given to warlike actions; if with the Pleiades, he will be ambitious, turbulent, and libidinous; if with Cingula Orionis, he will be witty, of great underſtanding, and have a vaſt memory; if with Regulus, he will be magnanimous, noble, generous, and aiming at rule and dominion; if with Antares, he will be raſh, head-ſtrong, without rule or government, obſtinate even to his own deſtruction; if with Hercules, he will be raſh, bold, impudent, cruel, ſubtle, crafty, with a ſhow of valour and honour; if with Ariſta, he is noble, generous, and brave, of a gentle, affable, and courteous, diſpoſition, juſt, honeſt, faithful, true-hearted, ſtudious, and ingenious; if with Lyra, wanton and luxurious, but pretending to gravity and honeſty; if with Aquila, bold, confident, and valiant.

Saturn oriental, or in the aſcendant, gives a ſtature ſomewhat above the middle ſize; occidental, a mean ſtature, inclining to brevity. Jupiter oriental gives a tall, large, and comely, perſon; occidental, middle-ſized, but large-boned and well ſet. Mars oriental gives an indifferent large corporature and ſtrong body; occidental, one of a middle ſize, but full body. Sol gives a large and comely corporature; Venus, oriental, gives a tall, ſtraight, and ſlender, perſon; occidental, one ſhort and well ſet; Mercury, oriental, gives a complete, tall, upright, and ſlender, body; occidental, one low and ſmall. The Moon, increaſing, gives a full, fat, plump, perſon, inclining to tallneſs; decreaſing, a ſhort, low, ſquat, body. Planets having north latitude ſhew large and groſs bodies, but of a more dull and ſluggiſh nature; planets having ſouth latitude ſhew ſmaller bodies, and ſuch as are nimble and active. Saturn ſhews a long viſage, ſwarthy, black, or tawney, and lowring; Jupiter, a fair, full, comely, viſage. Mars, a full, ſun-burnt, or ruddy, viſage. Sol, a full round face, high, bold forehead, and tawney complexion; Venus, a fair beautiful viſage; Mercury, according as he is conjoined; of himſelf he gives a long ſwarthy complexion; Luna, full-faced, if increaſing; pale, wan, and long-viſaged, if near her change. If Saturn is lord of the geniture, or in the aſcendant, the native is melancholy, envious, and fearful even of his own ſhadow; if Luna is in quartile or oppoſition of him, he proves ambitious, and fills his ſullen fancy with glorious conceits; but, if Mars, it is much if he proves not mad; if Mercury, an enthuſiaſt or diviner. If Saturn be in the medium cœli, it deſtroys the native's honour and fame, though never ſo great, and he ever ſo deſerving; ſo much the more if he be in quartile or oppoſition to Sol or Jupiter; but, if Jupiter or Venus be there under fortunate directions, he may with much labour preſerve it; yet at laſt it will be deſtroyed. If Saturn be in conjunction with Luna in an angle, the native, though ever ſo rich, ſhall yet be reduced to poverty; ſo the Dragon's Tail in the ſecond deſtroys the native's eſtate and fortune, be it never ſo great, and he will be driven to many exigencies and wants; and Saturn or Mars retrograde, peregrine, and cadent, being in quartile or oppoſition to the ſecond houſe or its lord, makes the native perpetually poor. Saturn in, or lord of the aſcendant in, one man's nativity, being upon the cuſp of the ſeventh in another's, foreſhews perfect hatred, and the latter will be the injured perſon. Saturn in the aſcendant, in Gemini, Virgo, Libra, Capricorn, or Aquaries, in good aſpect with Mercury, makes ſcholars and learned men; with Jupiter, divines and lawyers; if he be in the eighth, in a nocturnal geniture, he foreſhews a violent death. Saturn lord of the ſeventh makes the native long before he marries; ſcarcely before thirty, unleſs Jupiter, Venus, Mercury, or Luna, be in the aſcendant; or ſome of the other three, and the lord of the aſcendant, be in good aſpect of Luna. Saturn in quartile or oppoſition with Sol or Luna from angles

portends blindneſs; the ſame if the luminaries be in quartile or oppoſition of Mars. Saturn in the imum cœli, although in a fortunate geneſis, foreſhews an evil end to the native, though he be a prince.

Jupiter lord of the geniture, or in the aſcendant, makes the native of a noble and brave ſpirit, aiming at good and honeſt things, without the ſenſe or leaſt imagination of evil. But, if either of the luminaries, or Saturn, or Mars, be in quartile or oppoſition to him, he proves proud, treacherous, and a perfect villain, who under the notion of ſanctity may ſhroud a thouſand enormities. Jupiter or Venus poſited in the aſcendant or medium cœli, free from affliction, makes the native beloved of all ſorts of perſons, though his birth be ever ſo mean; and gives him a juſt, upright, and honeſt, ſoul. Jupiter, Venus, or the Dragon's Head, in the fifth, in a fruitful ſign, ſhews many children; and, if Luna be in any good aſpect with them alſo, ſhe ſhews ſtill the greater number.

Saturn or Mars in the ninth, and Dragon's Tail in the aſcendant, generally makes the native an atheiſt in judgment, though a prieſt by profeſſion. Saturn upon the cuſp of the ſecond makes the native always poor, let him have what aſſiſtance ſoever; unleſs he be eſſentially fortified there, and in good aſpect of the fortunes. Saturn and Mars in oppoſition to equinoctial ſigns makes (if a king) a great tyrant; and, if they be in quartile with Jupiter, he may be an obſerver of law and religion, but it will be for his own ends. Saturn in oppoſition to Luna, or Mars in oppoſition to the aſcendant, makes an abſolute knave and a traitor.

Mars lord of the geniture in the aſcendant, eſſentially fortified, makes a courageous perſon, a good ſoldier, ſurgeon, or phyſician, and one honourable in his profeſſion. If Mars be ſtrong in a nativity, and lord of the ſeventh, in no good aſpect to the luminaries or aſcendant, the native will be unfortunate in war, controverſies, and law-ſuits; for the ſeventh houſe ſignifies his enemies, and in this reſpect they will be too powerful for him. Mars in the medium cœli brings ſcandal and diſhonour to the native in many things, whether he deſerve it or not. Mars in Aries, Scorpio, or Capricorn, in the aſcendant of a nativity, makes the native invincible; and this more eſpecially if he be in good aſpect of the luminaries, or planets eſſentially fortified. Mars in conjunction, quartile, or oppoſition, to Luna, and Saturn in the ſame aſpect of Sol from angles, ſhews a violent death. If ſo poſited in violent ſigns, though out of angles, the ſame. If Mars and Sol be in the ſecond houſe, eſſentially fortified, the native may have a good eſtate, but will have ways enough to ſpend it; but, if they be weak, peregrine, or afflicted, the native will be driven to want.

Mars

Mars and Sol in the aſcendant, in aereal or fiery ſigns, make proud, ſcornful, prodigal, perſons, conceited of themſelves. Mars in oppoſition to Jupiter or Venus deſtroys the iſſue of the native though ever ſo great and numerous.

Sol lord of the geniture, or ſtrong in the aſcendant, makes the native aim at ſovereignty, rule, and dominion; who, *quod capax*, will be very famous; the ſame if Aries, Leo, or Sagittarius, aſcend, and the Sun be ſtrong and in trine with Jupiter. Sol in the aſcendant makes a great boaſter and very proud perſon; Mars there, denotes a notorious liar, romancer, and inventor of fables and a contriver of miſchief, given over to perjury, violence and cruelty. Sol or Luna in quartile or oppoſition to Saturn or Mars from angles, chiefly the medium cœli, ſhews a violent death; if to Mars only, and in humane ſigns, the native will be ſlain by the hands of his enemies; if to Saturn, he will either have a great fall, be impriſoned, or ſtarved to death in a priſon. Sol and Luna afflicted in watery or airy ſigns afflict the native greatly with the gout. Sol and Luna in conjunction of Venus in Cancer or Capricorn give the native a great fancy and a large underſtanding. If Sol, Luna, or the medium cœli, be directed to the conjunction, ſextile, or trine, of Jupiter or Venus, the native, if in years, generally marries. Sol, Luna, or the aſcendant, being Hyleg, directed to the conjunction, quartile, or oppoſition, of Saturn, and the direction being in Aries, Cancer, or Leo, the native rarely eſcapes death when theſe directions come up, becauſe thoſe ſigns repreſent the moſt vital parts in man's body, and Saturn in the oppoſite ſigns has moſt power to do miſchief. Sol and Mercury in conjunction in the third or fourth makes the perſon ſkilful in occult arts and ſciences. Sol, Luna, or the aſcendant, in a geniture of ſhort life directed to the Dragon's Tail, generally proves mortal.

Venus, lady of the geniture, or ſtrong in the aſcendant, makes the native a great lover of pleaſure, of an upright, juſt, honeſt, heart; but, if ſhe be weak, and afflicted by Saturn or Mars, the native is libidinous, ſenſually and beaſtly inclined, and will be afflicted with venereal diſeaſes. Venus and Mercury in conjunction in Gemini, Libra, or Aquaries in the aſcendant, in trine with Jupiter in the ninth, make great ſcholars, and learned men. Venus and Mercury poſited in the medium cœli, either in Aries, Gemini, Virgo, or Scorpio, makes the native very eminent in arts and ſciences. Venus in the aſcendant, and Mercury lord thereof, in reception with her, denotes a good underſtanding, and a worthy honeſt man. Venus poſited in the medium cœli makes the native, whether man or woman, marry very advantageouſly.

Mercury lord of the geniture, or ſtrong in the aſcendant, gives the native an admirable fancy and great elocution; if he be in good aſpect with Luna or Venus, or in reception with either of them, he proves a famous orator; if in good aſpect or reception with Saturn or Jupiter, he makes an excellent philoſopher or divine; if with Mars, a good phyſician, ſurgeon, or mathematician. Mercury in caſimi, and in his own dignities, makes the native a great orator, or ſubtle counſellor, in the eſtimation of all men. Mercury in ſquare or oppoſition of Mars gives a ſharp, but a turbulent and troubleſome, wit and underſtanding; one never content, but always ſeeking out new things and ſtrange inventions. Mercury in an angle in Piſces, afflicted of Mars or Sol, and the Moon in an angle, afflicted of Saturn, makes a fool or a madman; for theſe configurations oppreſs the brain, and repreſent a thouſand fancies. Mercury in Cancer, retrograde, in ſquare to Mars and Jupiter, and they in oppoſition to each other in the nativity of a divine, makes a great enthuſiaſt. If Mercury be afflicted by Saturn in thoſe genitures where Cancer, Scorpio, or Piſces, aſcend, the native is either dumb or has a very great impediment in his ſpeech; the ſame if Mercury be with the Dragon's Tail; if afflicted by Mars in ſuch a geneſis, the native ſtammers very much. Mercury free from affliction in genitures where Gemini, Virgo, Libra, Sagittarius, or Aquaries, aſcend, gives the native a graceful ſpeech, and an excellent elocution. Mercury and the Dragon's Tail in the aſcendant in Libra, and the Moon in Aries in the ſeventh, make the native a promoter of ſcandal and falſehood. Mercury in either of the houſes of Saturn gives a ſound underſtanding; and, if he be in ſextile, trine, or reception, of Saturn, the native comes into great repute by his ingenuity. Mercury in the houſes of Mars, in good aſpect of Luna and lord of the aſcendant, gives an excellent underſtanding.

Luna being lady of the geniture or ſtrong in the aſcendant, the native loves novelties, is ſubject to mutation, and deſirous of travelling to ſee diſtant countries; of a gentle nature and diſpoſition, and timorous; if ſhe be in aſpect with Mercury, the native will be maſter of many languages. Luna in conjunction with the Pleiades, and in quartile of Mars from an angle, ſhews great defects in the eyes, if not total blindneſs. Luna in conjunction or oppoſition of Sol in any geneſis, ſhews that the native will live but a ſhort time; unleſs the Moon has great latitude; for that ſometimes may make the conjunction or oppoſition eight or nine degrees diſtant. Luna in conjunction of Saturn in an earthy ſign, and an earthy ſign aſcending, makes the native very melancholy and low-ſpirited. Luna in reception and trine of Mercury gives a good underſtanding, and makes the native able to overturn the arguments of moſt men. Luna in the twelfth, in quartile to Caput Algol in the medium cœli, ſhews loſs of honour,

honour, if not captivity, or death in priſon. Luna in Via Combuſta, and Sol in Via Lactea, denote great danger to the eyes; if the infortunes be in the aſcendant, or in oppoſition thereto, it preſages blindneſs. Luna, Sol, or the aſcendant, directed to the conjunction of Mars, ſhew the ſmall-pox or meaſles in children; in men it denotes malignant fevers; and, in elderly people, death. Luna in good aſpect of the almuten of the medium cœli, and in the ſame with the lord of the aſcendant, gives the native eminent honour. Luna or Sol, or both, or the aſcendant, afflicted by the body or partile aſpect of the infortunes, denotes that they will be of a very ſhort and ſickly life.

Fixed ſtars of the firſt or ſecond magnitude in the aſcendant, or medium cœli, give the native extraordinary fame and honour, make him eminent and proſperous, and one whom the world will admire. Fixed ſtars of a violent nature, upon the cuſp of the medium cœli, and its lord poſited with ſuch, ſhew deſtruction to the native's honour and fame. Fixed ſtars are to be conſidered, in general poſitions or directions, in reſpect of their aſpects, as well as the planets.

The medium cœli afflicted by the Dragon's Tail, and both the luminaries afflicted by Mars, in a violent ſign in the fourth, ſhew a wretched end, both to the honour and life of the native. The medium cœli well fortified, gives the native not only great honour, but ſuch as ſhall be fixed and durable; though ſometimes upon bad directions it may be ſubject to interruptions. The medium cœli directed to promittors never kills, unleſs in the geneſis there be ſigns of a violent death.

All the planets, or moſt of them, above the earth, make the native, of whatſoever capacity, eminent and famous beyond it; and, if they ſhall be ſo poſited in their dignities, he ſhall, like a comet, out-ſhine all others in the place where he lives. All the planets in a nativity retrograde, and under the earth, though the native be of great and noble birth, ſhew him not of a riſing, but of a falling, fame and fortune. The lord of the aſcendant ſtronger than the lord of the ſeventh ſhews the native always overcomes his adverſaries, and ſo contrariwiſe. Aries, Leo, or Sagittarius, aſcending, and the lord of the aſcendant in the medium cœli, ſhews the the native will always be aiming at things beyond the capacity of his birth or preſent fortune.

The inferior planets many times ſhews great honour to the fame of a native, but will not be of long continuance. The fortunes in the ninth make famous churchmen, lawyers, and rich merchants; the ſame, if the benevolents trine the ninth or lord thereof. Many planets in the ninth,

in the nativities of any claſs of perſons, gives them the higheſt honour and dignity in their profeſſion. If Virgo aſcend, the native is generally very ingenious, unleſs Mercury be in Sagittarius or Piſces; and then the native is generally confident and conceited of his own abilities, though a mere fool. The lord of the medium cœli in the twelfth, and the lord of the twelfth in the aſcendant, denote captivity or impriſonment; the like if the Moon or lord of the aſcendant be poſited in the twelfth. The greater the planets' dignities are, the more ſplendid and gloroius is the native's honour and fortune; the greater their debilities, the more obſcure will be his. If the medium cœli be directed to the body of Saturn, he being poſited in the tenth or eleventh houſe, the native will loſe all his honour and offices, and will ſcarcely ever riſe again to preferment; and, if in ſuch geneſis there be ſignifications of a violent death, the aforeſaid direction puts an inglorious period to the native's life.

A continued ſeries of good directions make a bad nativity ſometimes very good; but that good laſts not long. Two, three, or more, planets in the eighth, upon good directions unto them, encreaſe greatly the native's ſubſtance by wills and legacies of the dead. The eleventh houſe, fortified by the preſence of good planets, ſhews many great and powerful friends, but, by the preſence of evil planets, and they ill-affected, it ſhews few and faithleſs friends. The lord of the eleventh ſtronger than than the lord of the ſeventh declares the native's friends to be more powerful than his enemies.

All the planets under the earth, when they promiſe honour, dignity, and fortune, which is chiefly when they are eſſentially fortified in nocturnal genitures, generally perform it in the latter part of the native's life. All the planets in a nativity out of their eſſential dignities, ſhew obſcure perſons; who, if they ever attain any honour, glory, or renown, in the world never long enjoy it. A fortunate planet in the eighth houſe always denotes a natural death; the lord of the eighth in the medium cœli ſhews the native will die by the ſentence of a judge. Such as have a ſatellium, or croud of planets in angles, have at ſome time or other of their lives prodigious ſucceſs or detriment, according to the occurring directions. Many planets in reception, or in good aſpect of each other, give the native many and good friends. Planets ſquaring or oppoſing each other from angles and cardinal ſigns denote great misfortunes to the native, and that at laſt he ſhall die a violent death. Cardinal ſigns poſſeſſing the angles of a nativity make the native, if of any capacity, moſt eminent and famous in his generation, and to do ſuch acts as that after-ages ſhall admire him. Directions to the bodies or aſpects of planets in the deſcending part of heaven, although they denote the greateſt happineſs, yet it proves not very durable.

In

In a feminine geneſis, the lord of the ſeventh, being poſited in the aſcendant, makes her govern over her huſband; and, if the lord of the aſcendant be a ſuperior planet, and the ſign thereof commanding, ſhe will be a great virago, and hector over him. Allowance is many times to be given in the meaſure of time in directions, when tranſits of weighty planets, contrary to the nature of the directions, ſhall near that time occur; for good and evil directions may be both anticipated or continued by the force of the tranſits. Some perſons, although they have bad genitures, riſe wonderfully, becauſe their genitures ſympathize with the nativities of thoſe by whom they are raiſed. The greateſt ſympathy that can be in any two nativities, is by having the fortunes in one upon the places of the luminaries in the other; and the luminaries in the latter upon the places of the fortunes in the former. The greateſt antipathy is, where the infortunes in the one poſſeſs the places of the luminaries in the other; and the luminaries in the latter poſſeſs the places of the infortunes in the former; the ſame happens if the lord of the aſcendant in the one be in oppoſition to the lord of the aſcendant in the other, and ſo contrariwiſe. The lord of the aſcendant in the radix, in conjunction with the lord of the eighth in the revolution and in the eighth houſe, will be very dangerous to the life of the native.

Mercury peregrine, and in detriment or fall, retrograde or combuſt, in quartile or oppoſition of Luna from angles, ſlow in motion, cadent, or in via combuſta, or afflicted by Saturn or Mars, ſhews the native not to be wiſe; but rather ſtupid, and dull of underſtanding, impertinent, troubleſome, a diſſembler, and a very ſilly creature; but the quartile or oppoſition of Mars and Mercury cauſes a turbulent and unquiet wit, and makes the native the author of many inventions.

RUDIMENTS of the DOCTRINE of HORARY QUESTIONS.

Let the radix be drawn into a ſpeculum, and, being fully and completely directed with obſervations of all the current tranſits, draw forth the revolution alſo of the year. Then, conſider the matter about which the queſtion is propoſed, whether it be tranſient or durable. Conſider alſo to what houſe the thing belongs, what planet is the ſignificator thereof, the aſcendant and its lord, and the planets which may confirm, impede, or deſtroy, the buſineſs. What planets are hurtful to the ſignificator of the thing, and conſequently to the querent, which are ſuch as are lords of the ſeventh or twelfth houſe, or ſuch as are in quartile or oppoſition to them in the radix. Then, if the lord of the aſcendant come by direction or tranſit to the body or good aſpect of the lord of the houſe ſignifying the thing, or planet poſited therein, or they contrariwiſe to

the good aſpect of the lord of the aſcendant, the matter ſhall come to paſs, or take effect. So, if a planet by direction or tranſit hath lately ſeparated from the ſignificators of the thing, and immediately applies to the conjunction, ſextile, or trine, of the lord of the aſcendant, or planet therein, it ſhews the ſame. If the ſignificators of the thing, or lord of the fourth from the houſe ſignifying the ſame, ſhall tranſit the aſcendant, or come by direction thereto, it ſhews good. If the radical and revolutional ſignificators apply by good aſpect in the Ephemeris, or are in reception, or another planet makes a tranſlation or collection of their light, it ſhews the perfection of the matter. If the aforeſaid tranſits or directions happen to be in mutual reception to the lords of their radical places, it ſhews ſo much the more eminent good. And whether the ſignificators be ſtrong or weak at the time of the direction or tranſit, if they were ſtrong in the radix, their ſignifications will be the more firm. If any planet collects the light of both ſignificators, and at that time tranſits the aſcendant or houſe ſignifying the thing, it perfects the matter. The ſame if by direction or tranſit they come to one another's places in the radix, or to any eminent fixed ſtar, upon the cuſp of the eleventh houſe or medium cœli. Conſider what houſe the planet which tranſlates or collects the light of the ſignificators is lord of, and poſited in, for according to the nature of the things ſignified by thoſe houſes ſhall the matter terminate. If the Sun, Moon, or Part of Fortune, tranſit the medium cœli, or houſe ſignifying the thing; or come thereto by direction, it ſignifies good. But, if there be neither direction nor tranſit, nor ſignificators of good or evil, it is requiſite to ſuſpend judgment to a future day.

If it be a weighty and durable thing which is deſired, it will ſcarcely be performed without a good direction or tranſit; yet you may judge thereof according to the next that comes, as it is either good or evil. But, if the oppoſite evil to what we have ſtated ſhould happen, then judge of it by the contrary rule; but, if both good and evil happen, judge according to the more weighty and greater number of teſtimonies. And, whatſoever we have ſaid of the radix, if the ſame configurations happen in the revolution, they import the ſame, but not with ſuch powerful effect.

Laſtly, conſider to what points in the revolution the radical ſignificators approach by tranſit or direction; or, contrariwiſe, to what points in the radix the revolutional ſignificators apply; and accordingly, as it it is either good or evil, join all with the other configurations aforeſaid, and accordingly judge.

RUDI-

RUDIMENTS of the DOCTRINE of RADICAL ELECTIONS.

If any thing be really intended to be obtained, the time of the beginning and undertaking thereof ought to be ſelected from the radix of life, and nothing elſe. For at that time, once for all, the great God deputed every ſignificator to a certain purpoſe of ſignification, and firmly eſtabliſhed the ſame, for ever unalterable by the power of nature. Therefore in making an election, firſt correctly learn what planet is the true and real ſignificator of the thing deſired, for, without the true knowledge thereof, all is in vain; ſecondly conſider the nature and quality of the thing, whether it be proportional to the capacity of him who deſires it, or impoſſible.

Conſider alſo to what houſe of heaven the ſame doth appertain, and what eminent fixed ſtars were upon or near the cuſp thereof, and what planets in the radix beheld it by friendly aſpect. Note likewiſe the revolution, what ſign is upon the cuſp of the ſame houſe, what planet is lord thereof, or beholds it by good aſpect. Conſider the promiſſor, or planet, or houſe, ſignifying that or them by or from whom the thing hoped for is to be obtained or performed. Then conſider in every election the fourth houſe from the houſe ſignifying the thing, its lord, and planet poſited (if any be) therein; for that hath ſignification of the end of the matter.

Let the radix be directed, with a ſpeculum completely fitted, thereby readily to obſerve, with a glance of the eye, all the tranſits of every ſignificator, whether good or evil. This done, obſerve at what time the ſignificators come by direction or tranſit to the body or good aſpect of the promiſſor in the radix, or to the lord of the fourth, or planet poſited therein, or eminent fixed ſtar of the nature of the promiſſor; or at what time there is any tranſlation made by the promiſſor, Sun, or Moon, by good aſpect, to the cuſp of the aſcendant, lord thereof, or planet poſited therein; as alſo at what time in the Ephemeris they come to any good aſpect, and make your election for the ſame accordingly.

Obſerve when thoſe radical ſignificators come by direction or tranſit to the body or good aſpect of the aforeſaid revolutional promiſſors.—Obſerve alſo when the cuſp of the fourth from the houſe ſignifying the thing or its lord by direction or tranſit comes to the body or good aſpect of the aſcendant or its lord, or tranſlates the light of the ſignificator or promiſſor thereto; or comes to the houſe or lord thereof ſignifying the thing. Note alſo, when the revolutional ſignificators come by tranſit to the body or good aſpect of the aforeſaid promiſſors, whether

radical

radical or revolutional, and whether there be no evil direction or tranſit at the ſame time, neither radical or revolutional, accompanying the aforeſaid configurations.

Let the ſignificators, but eſpecially the promiſſors, be eſſentially fortified, or in conjunction, ſextile, or trine, with their places in the radix, if poſſible. Let the medium cœli in the radix, as alſo the Sun and Moon and lord of the eleventh, be free from all affliction, and haſtening by direction or tranſit to ſome good configuration. And let the ſame ſign and degree if poſſible aſcend, at the undertaking, which did in the radix, for then the ſignificators are the ſame; if that cannot be, let thoſe upon the cuſp of the houſe ſignifying the thing aſcend; or let the Sun or Moon be poſited in the houſe ſignifying the thing; taking heed that the radical infortunes may be cadent if poſſible, and not angular. Obſerve if there be any reception between the radical ſignificators and promiſſors; the ſame obſerve in the revolution; or whether the radical and revolutional ſignificators are in reception one with another at the time of the directions or tranſits, for that is very promiſing; and thoſe aſpects only are propitious to make elections in.

Laſtly, if the radical ſignificators be weak or unfortunate, there can be no ſtrong or firm election made for the native; for what good can be expected to proceed from weak, afflicted, impotent, and unfortunate, promiſſors or helps? It is true there may be an accidental good, but that never can overcome the power of an eſſential or radical evil; yet, if an election be made for ſuch an one, let the ſignificators be eſſentially ſtrong at the time of the election, and if poſſible in trine to their radical places.

Now, if the exact time be required in which any thing ſignified ſhould come to paſs, that muſt be found by the direction of each ſignificator to their reſpective promiſſors both by progreſſive and converſe operation; or by drawing a ſpeculum for the mundane aſpects, which will at firſt ſight point out the year, month, and day, in which all the material accidents of human life ſhall appear and be made manifeſt. If you would know how many children the native ſhall have, you muſt have conſideration to the fifth, ſeventh, ninth, eleventh, firſt, and third, houſes, for theſe ſignify the native's children; for, as the fifth from the aſcendant ſignifies children, ſo it ſignifies the firſt and ſeventh child; the ſeventh ſignifies the ſecond child, for it is the houſe of brethren from the fifth; the ninth ſignifies the third child, becauſe it is the third from the ſeventh; and ſo, in like manner, the eleventh ſignifies the fourth child; the firſt, the fifth child; the third, the ſixth child; the fifth, the ſeventh child, as aforeſaid; the ſeventh, the eighth child, and ſo on. The ſex of the infant is diſcovered by the nature of the ſignificators.

In

In regulating and aſcertaining theſe judgments, the diſcreet Aſtrologian muſt likewiſe underſtand, that all fiery ſigns incline men to be choleric, haſty, furious, quarrelſome, revengeful, proud, ambitious, imperious, importunate, hardy, and raſh; involving themſelves in many troubles and misfortunes; yet they are moſtly ingenious, but often changing their opinions and purſuits.

Airy ſigns ſhew men cheerful, affable, courteous, liberal, free-hearted, faithful, good-natured, and loving mirth, ſuch as ſinging, dancing, muſic, and all civil recreations; of modeſt deportment and manners, and of ſound reaſon and underſtanding.

Earthy ſigns denote perſons of reſerved thought, ſlow in ſpeech, and deliberate in all their undertakings, keeping cloſe their counſel and intention. They alſo frequently prove to be very fraudulent, covetous, and ſuſpicious, ſeldom forgetting or forgiving injuries; often ſorrowful and low-ſpirited; loving no man's eſteem but their own; for the moſt part prudent and careful, but auſtere and ſurly in their manners and deportment.

Watery ſigns make them cowardly, luxurious, wanton, mutable, dull, and ſluggiſh; with low, effeminate, whining, voices, very timerous and fearful, having much deceit in them. They are uſually pretty much given to the ſchools and nurſeries of Venus, which often prove a great injury to them, and ſometimes their total ruin.

It muſt alſo be remembered, that Saturn is extremely cold and dry, Jupiter is remiſsly hot and moiſt, Mars extremely hot and dry, the Sun is meanly hot and dry, Venus is hot and moiſt, Mercury is remiſsly cold and dry, the Moon is meanly cold and moiſt. If Saturn be in Aries, his drineſs is increaſed, and his coldneſs abated, or he is intenſely dry, or remiſsly cold. In Taurus he acts with a double force, viz. he is intenſely cold and dry; in Gemini he is remiſsly cold and dry, in Cancer he is intenſely cold; ſo that if Saturn aſpect the aſcendant from any of theſe ſigns, he varies his influence according to the ſign he is in. A planet in his houſe, as the Sun in Leo, retains his own nature, and is well affected in his influence, but if in his detriment, as in Aquaries, he is then ill affected or depraved. If he be only peregrine, he is meanly affected as to good or evil, viz. neither eſſentially ſtrong nor weak; if in his fall, he flags in his motion, and is a man indiſpoſed and uneaſy. Therefore a planet in his fall or detriment effects no good to the native, if any, it is depraved, and conſequently dangerous or pernicious.

A planet direct and ſwift in motion, or on the contrary, is as thoſe very terms import; therefore their celerity, orientality, and their poſition, if ſuperiors, *ſupra terram*, makes them more manifeſt and powerful. Aries aſcending gives a martial wit and inclination, but, if the Sun be in partile, trine, or ſextile, to it, or its lord, or in conjunction of Jupiter, who may be in platic ſextile or trine to either of them, then it is made ſolar and jovial, but chiefly ſolar. Underſtand the like in other ſigns aſcending, according to their reſpective nature, and the nature alſo of thoſe planets that behold them.

The nature and ſtate of every planet muſt be attended to; for a planet may be conſidered in relation to the portents or ſignification of any ſign or manſion of heaven; thus, Firſt as to poſition; ſecond, dominion; third, exaltation; fourth, aſpect; fifth, oppoſition thereunto; as for example, Saturn in Aries muſt be conſidered as Martialized and Solalized, becauſe Aries is the houſe of Mars, and the exaltation and triplicity of the Sun, and ſo in others. The aſcendant in any nativity is to be obſerved, alſo the lord of the aſcendant and his poſition, or a planet poſited therein; all which are to be conſidered by the reader or ſtudent as to the portents or ſignification of the aſcendant. The ſixth houſe ſignifies diſeaſes, but yet the twelfth ſhall be a configurator in all corporal afflictions, as being in oppoſition thereto.

From the lord of the aſcendant, or any other houſe, proceeds the chief virtue or moſt powerful part as to the ſignification of that houſe; if Saturn and the Sun be in conjunction in Leo in the tenth houſe, the latter being neareſt to the cuſp thereof, then the native arrives to ſome degree of dignity or honour from the analogy, poſition, dominion, or fortitude, of the Sun, as alſo his propinquity to the cuſp. But Saturn being of a contrary nature, and adverſe to what the Sun portends, alſo hating the place of his reſidence, and partly afflicting the Sun, will therefore cauſe ſome unhappy misfortune to ariſe, and cloud the glory promiſed by the Sun in the end. Saturn in conjunction with Jupiter in Virgo is moſt powerful, and overcomes in his effects; but, if they are conjoined in Aries, then Jupiter is ſtrongeſt, and becomes victor. This reciprocally by each being in his fall.

The luminaries are to be conſidered as more powerful and ſignificant than the reſt of the planets; and therefore any of the ſuperiors in conjunction with the Sun in Leo influences much power and honour to the native by virtue of the Sun, &c. So if Saturn be in conjunction with Jupiter in Sagittary, the houſe of Jupiter, then Saturn acts in dependance to his diſpoſitor. Any planet ſtrong in a good houſe is of good ſignification,

cation, but much better if the planet be a fortunate one by nature. A malefic planet, weak in the tenth houſe, denies honour, if they behold either the cuſp or the lord thereof by any malevolent aſpect; then many impediments or obſtructions prejudice or hinder the native's advancement. Mars in the mid-heaven, ſtrong, uſually portends military preferment, dignity, or profeſſion.

Saturn or Mars, ſtrong in a good houſe of a figure, are as diſcords in muſic, corrected to effect a concord or harmony in ſounds; for, being well affected, they cauſe a perfect good, though it be attended with difficult means or methods to accompany it. In fine, their good is always tempered with ſomething of evil, becauſe they are naturally more propenſe to effect evil than good; as for example, Saturn in the ſecond houſe, or lord thereof, and ſtrong, gives riches by rapine and covetouſneſs; in the ſeventh he denotes the death of the wife. A malefic planet meanly affected in a good houſe oftentimes obſtructs or prevents what is naturally ſignified thereby, or at beſt but meanly effects a good. As for example, Saturn meanly affected, viz. peregrine in the ſecond houſe, gives not riches, yet retains them when gathered, by being ſparing and penurious. Mars ſo poſited and ill-affected, diſſipates or deſtroys an eſtate by prodigality, and ſuch other imprudent expences. Saturn, debilitated in the eleventh houſe of a nativity, produces trouble with or by the means of friends unrelated; and the analogy is according to the debility of the planets, and how they are beheld, and mitigated by ſextiles and trines, or contrarily inflamed by quartiles or oppoſitions.

An infortune in conjunction with a fortunate planet, is either impeded or deprived of the good ſignified; for, though the fortunate planet be in his own houſe, yet he partakes ſomething of the nature or analogy of the malefic, with whom he is conjoined. Three planets or more in conjunction, act jointly and ſeverally according to their reſpective natures, and to their heavenly ſtates, but principally according to the nature and ſtate of the moſt ſtrong and ruling planet. If an infortune, eſpecially Saturn, be placed between two planets which are in conjunction, he prevents or retards the good promiſed by the other two planets; the nature or kind thereof is diſcovered by the houſe of heaven wherein ſuch a congreſs is made.

The lord of the aſcendant applying to the conjunction of the Sun in any nativity, ſhews the native apt, or delights to converſe with honourable perſons, grandees, and ſuch-like; as alſo will be ambitious of fame, honour, and dignity, &c. If he apply to Saturn, the native affects to converſe or aſſociate himſelf with perſons of an inferior rank, viz. ruſtics,

tics, plebeians, &c. He is ſubject to envy, fear, penſiveneſs, and covetouſneſs. Two planets in reception act or diſperſe their influence in an amicable method, and, if benevolent by nature, their virtues are the more powerful. Many planets in cardinal ſigns in any geniture, always effect ſome great things; if in one houſe, the native receives or ſuffers an exceſs of good or evil, according to the nature of that houſe. The benevolent planets Jupiter, Venus, and Mercury alſo, retrograde in any nativity, is of eminent import, adding to the felicity of a native, and this is the more powerful if they are applying to the conjunction of the earth; but the retrogradation of Saturn or Mars in angles, is ever attended with difficulties and unhappineſſes, from which poſitions I ſhall always pray, *Libera nos, Domine.*

END of the FIRST PART.

AN

AN ILLUSTRATION OF THE CELESTIAL SCIENCE OF ASTROLOGY.

PART THE SECOND.

CONTAINING THE

DOCTRINE OF NATIVITIES,

AND THE

ART OF RESOLVING HORARY QUESTIONS;

TOGETHER WITH

A COLLECTION of NATIVITIES of the moſt eminent and remarkable

PERSONS, TWINS, DWARFS, GIANTS, &c.

BY EBENEZER SIBLY, ASTRO. PHILO.

PRINTED IN THE YEAR MDCCXCII.

AN

ILLUSTRATION

Of the CELESTIAL SCIENCE of

ASTROLOGY.

PART THE SECOND.

The ART of RESOLVING HORARY QUESTIONS.

IT is an obſervation moſt true, that all people endued with reaſon are ſolſcitous to know their future eſtate and condition; but, as ſome perſons find it impoſſible to procure the exact time of their birth, aſtrology ſupplies that defect by the doctrine of Horary Queſtions. So that from a queſtion ſeriouſly propounded almoſt as much ſatisfaction may be given the querent, upon many ſubjects of enquiry, as if his nativity were actually known. For, as the nativity is the time of the birth of the body, the horary queſtion is the time of the birth of the mind; and there are few perſons living but are in ſome way or other ſubject to horary doubts, which, being ſeriouſly propounded in the ſhape of a queſtion, may be ſatisfactorily reſolved. This doctrine ſeems to be founded upon that miraculous ſympathy in nature, which is admirably manifeſted between the Moon and the ſea; by which that amazing body of water is conſtantly drawn after her, though no man ſees, or can conceive, how. In theſe ſympathies there can be no doubt but the vegetive ſoul of the world inviſibly carries and unites a ſpecific virtue from the heavens between one thing and another, every where working thoſe ſecret effects, which no mortal can fail to admire. And in the preſent caſe, who is to determine what this ſoul cannot effect between the heavenly bodies and the animal ſpirit of man, working ſuch ſympathies, as that a queſtion of importance to our welfare cannot ſtart from the mind but in a point of time when the planets and ſigns governing the perſon's birth are acting upon the very ſubject that engages his thoughts and attention. And hence the *birth* of the queſtion, like the nativity of a child, carries the ſtory of

the whole matter in hand upon its forehead. And hence alſo follows that ſkill in natural predictions by which the artiſt is enabled to demonſtrate the particulars of the event required; and this as well by the ſtars of heaven as Abiathar the prieſt was of old enabled to do by the ſtars of the ephod.

But, however, the predictions that are made from the queſtionary way are by no means ſo perfect and correct as thoſe deduced from nativities; and therefore I recommend all judgments of futurity to be made from nativities, when they can be procured, rather than from horary queſtions. But at the ſame time I am very confident that the omniſcient Creator is not at all wanting for any poſſible care in his contrivance of the works of nature, for the ſupply of all our moderate wants and enquiries. And, if it be eſſential to man's welfare to be forewarned of *the time and the judgment*, as Solomon declares it is, and that *the wiſe man ſhall know it**, then it is plain that God has afforded means to obtain this knowledge without a miracle; and this means may ſurely be by the ſtars of heaven, reſponding our horary queſtions; and experience continually affirms, day by day, that it is ſo. Not that I believe the trivial concerns and accidents of mankind, as ſome writers have pretended, may be thus deduced, as if a glove, loſt or or hidden in ſport and wantonneſs, ſhould be ſo watched and attended by the heavenly intelligencers, that they muſt needs point out where this piece of leather were to be found; or that queſtions propounded out of mere curioſity or diverſion are to be reſolved by them. No; God's works are ſerious, and not to be made the ſport and ridicule of the gay and inconſiderate. For, although the heavenly contrivance may aptly reſpond our ſerious and important concerns, as when David anxiouſly deſired to know *whether he ſhould go up into any of the cities of Judah, and which of them?* yet that they ſhould as aptly ſatisfy our intemperate deſires, and be ſubſervient to our frolics, is too ridiculous to imagine. There is no doubt but the heavens are able to ſhew us more learning than we mortals, in this ſtate of frailty and corruption, can ever attain to underſtand; and it is a great bounty of God that we know ſo much as we do; therefore it highly becomes every wiſe and good man to glorify the Maker of all things for the little knowledge he can and doth attain, and to be careful how he ſports even with the leaſt among his gracious works.

All enquiries that are ſerious, and that come under the denomination of an horary queſtion, muſt neceſſarily relate either to things *paſt*, *preſent*, or *to come*; or to concerns that *once were*, *now are*, or *may be hereafter*; and the anſwer to ſuch queſtions muſt be either *eſſential* or *accidental*. The eſſential anſwer is always one of the three things following, to wit,

* Eccleſ. viii. 12. and v. 6.

that

that the matter concerning which the enquiry is made is, firſt, *to be* or *not to be*; ſecond, either *good* or *bad*; and, third, either *true* or *falſe*. Therefore, if the queſtion be real, and the matter rightly ſtated, the true anſwer, which is always ſhort, will be eaſily diſcovered by the following rules. The *accidental* anſwer is that which appertains to the accidents of the buſineſs in hand; and is always defined by *where*, *when*, *how*, or *why*. And whoever attempts to extend his judgment beyond theſe limits ſtrains art beyond its bounds, and forces it to ſpeak that which it is totally incapable of, and by this means many pretenders to Aſtrology fail egregiouſly in their undertakings. To avoid this, let the following queries be attended to.

QUERY I. Is the *Subject* of *Enquiry* TO BE OR NOT TO BE?

Here the firſt thing to be attended to is the *perfection* or *deſtruction* of the matter under conſideration. The perfection or completion of the ſubject of enquiry may be effected four ſeveral ways, viz. by the *application*, *tranſlation*, *reception*, and *poſition*, of the planets; and theſe are determined and defined by the proper and reſpective *ſignificators* of the *ſubject* of enquiry: which are, firſt, the lords of thoſe houſes which relate to the matter in hand; ſecondly, planets near the cuſps of thoſe houſes; thirdly, planets exalted or dignified therein; and, fourthly, the conſignificators of thoſe houſes. The *lords* of the houſes are thoſe planets which are lords of the ſigns that happen to fall upon the cuſps of the houſes. The *conſignificators* of each houſe are as follow; of the firſt houſe, or aſcendant, Saturn and Mars; of the ſecond, Jupiter and Venus; of the third, Mars and Mercury; of the fourth, Sol and Luna; of the fifth, Venus and Sol; of the ſixth, Mercury alone; of the ſeventh, Luna and Venus; of the eighth, Saturn and Mars; of the ninth, Jupiter alone; of the tenth, Mars and Saturn; of the eleventh, Sol and Saturn; and of the twelfth, Venus and Jupiter. From hence it appears that each houſe hath a primary and ſecondary conſignificator; the firſt whereof ariſes from the order of the planets, the other from the order of ſigns.

The conſideration of the matter propoſed is taken from that houſe which hath relation to, and ſignification of, the ſame; and this ſignification of the houſes is either ſimple or compound. The ſimple ſignification of the houſes is that which hath relation ſingly to the perſon of the querent; compound ſignification is that which hath relation to the matter, or queſited. The querent is he or ſhe that aſks the queſtion; the matter, or queſited, is that about which the queſtion is propoſed. The ſimple ſignifications of the houſes are as follow: the firſt houſe

ſignifies the querent's life and perſon; the ſecond, his ſubſtance; the third, his kindred, neighbours, and ſhort journeys; the fourth, his grave, father, and lands; the fifth, his pleaſures and offspring; the ſixth, his ſickneſs, ſervants, and ſmall cattle; the ſeventh, his wife, public enemies, and law-ſuits; the eighth, his death, and legacies; the ninth, his religion, long voyages, and learning; the tenth, his mother, trade, and honour; the eleventh, his friends and hopes; the twelfth, his private enemies, great cattle, impriſonment, and croſſes. The compound ſignification is derived from the ſimple, by conſidering what houſe that is which ſignifies the matter, or queſited; and accounting that, be it whatſoever houſe it may, for its aſcendant or firſt houſe; and ſo aſcribing the ſignification of the firſt houſe of the figure to it: doing in like manner to all the other houſes in order. So that, if a queſtion relates to a brother or relation, the third houſe is then his aſcendant or firſt houſe, and ſignifies his life and perſon; the fourth houſe (which is in this caſe his ſecond) his ſubſtance or eſtate; the fifth houſe (his third) his relations and ſhort journeys; the ſixth (his fourth) his father; the ſeventh his children; the eighth his ſickneſs; the ninth his wife, &c. and the ſame of all others. Theſe things being laid as a foundation, we now come to ſhew the perfection of the matter by the different affections of the aſpects.

Application is when two planets haſten to conjunction or aſpect of one another. The light planets only apply to the more weighty. So Saturn applies to none; Jupiter only to Saturn; Mars to Saturn and Jupiter; Sol to Saturn, Jupiter, and Mars; Venus to Saturn, Jupiter, Mars, and Sol; Mercury to Saturn, Jupiter, Mars, Sol, and Venus; and Luna to them all. But, if any of the higher planets be retrograde, they may then apply to a lighter by retrogradation. Thus Saturn may apply to Jupiter, Mars, Sol, Venus, Mercury, or Luna; Jupiter to Mars, Sol, Venus, Mercury, or Luna; Mars to Sol, Venus, Mercury, or Luna; Venus to Mercury, or Luna; and Mercury to Luna, when retrograde. In this application the lords of each houſe are not only to be conſidered, but alſo the conſignificators of the ſame; for, if they alſo apply together by good aſpect, we may give the more probable judgment. Theſe applications may be always diſcerned by the Ephemeris; wherein may not only be ſeen when the Moon applies to any aſpect, but alſo when any of the other planets apply to one another.

Tranſlation is when a planet ſeparates from the body or aſpect of one planet, and immediately applies to the conjunction or aſpect of another. And the planet tranſlating is always lighter, except in retrogradation, than the planets from or to whom the tranſlation is made. So Luna may tranſlate the light of the other planets from one to another; Mercury

may tranſlate the light of Saturn, Jupiter, Mars, Sol, and Venus, from one to another; Venus the light of Saturn, Jupiter, Mars, and Sol, from one to another; Sol the light of Saturn, Jupiter, and Mars, from one to another; Mars the light of Saturn and Jupiter from one to another; but Jupiter and Saturn, without retrogradation, can make no tranſlation. This tranſlation is to be conſidered between the lords of the houſes ſignifying the matter, the planets near the cuſps, and the conſignificators of the ſame. So, if the queſtion belong to the ſeventh houſe, and Sagittarious be on the aſcendant, then Jupiter is lord of the aſcendant, and Mercury of the ſeventh; Saturn is the firſt conſignificator of the aſcendant, and Mars the ſecond; Luna is the firſt conſignificator of the ſeventh, and Venus is the ſecond. And, if the tranſlation be between Jupiter and Mercury, or Saturn and Luna, or Mars and Venus, it may poſſibly perform the matter; but, if there be a tranſlation between them all, as alſo between planets poſited near the cuſps of the houſes, the thing will undoubtedly be brought to paſs, the ſame as by application. A more weighty planet may alſo make a tranſlation by ſeparating in retrogradation from a weightier than himſelf, and applying to a lighter than himſelf. So Jupiter, being retrograde, may ſeparate from Saturn or his aſpect, and tranſlate his light and virtue to Mars, Sol, Venus, Mercury, or Luna.

Reception is either ſingle or mutual. A ſingle reception is, when but one of the ſignificators receives the other into his dignities, viz. his houſe, exaltation, or triplicity; this is but of ſmall force, and is called diſpoſition. Mutual reception is when two planets are in each other's dignities; as Mars in Gemini and Mercury in Aries. This reception is threefold, either by houſe, exaltation, or triplicity. By houſe, when Saturn is in the houſes of Jupiter, and Jupiter in the houſes of Saturn. By exaltation, as when Saturn is in Aries, the exaltation of Mars; and Mars in Libra, the exaltation of Saturn. By triplicity, as when Saturn is in Leo, the triplicity of Mars; and Mars in Taurus, the triplicity of Saturn. There is alſo another reception of dignities; and that is, when one planet is in another planet's houſe, and that planet in the other's exaltation or triplicity: as Saturn in Taurus, the houſe of Venus; and Venus in Libra, the exaltation of Saturn, or in Virgo, his triplicity. Theſe receptions are remarkably ſtrong and forcing, if they fall either in the antiſcions of each other, or in or near each other's ſextile or trine.

Poſition is when either the lords of two houſes concerned, or the conſignificators of the ſame, or both, are poſited in each other's houſes; or the lord of the aſcendant, or its conſignificator, or both, are poſited in the houſe ſignifying the thing, or laſtly, when the lord or conſignificators of the houſe ſignifying the thing are poſited in the aſcendant.

So;

So, if the queſtion belongs to the medium cœli, if the lord of the aſcendant be found in the medium cœli, or lord of the medium cœli in the aſcendant, or in mutual poſition, it perfects the thing deſired. This poſition is eminent, and, if the ſaid ſignificators be poſited in the antiſcions or other dignities of each other, or of the planets ſignifying the thing, it abſolutely denotes the full completion of it; more eſpecially if the ſaid ſignificators by poſition are in ſextile or trine to each other; or to Jupiter, Sol, or Venus, or to lords of good houſes. The power of antiſcions are equal to a ſextile or trine, chiefly if they fall near thoſe points, or in the dignities of their proper planet, or both. Theſe antiſcions are to be conſidered in all the ways aforeſaid; to wit, in application, tranſlation, reception, and poſition, in which they effect much more than otherwiſe could be imagined. If there be application of one or both ſignificators, though to no aſpect, but to the antiſcion of the other ſignificators; or reception by antiſcion with good aſpect, or a real poſition in antiſcion of the one, with a good tranſlation to the other, ſignificator, it perfects things beyond expectation. And thus, by any or all of the foregoing circumſtances, may the ſubject of enquiry be brought to paſs, and completed.

The matter is deſtroyed by prohibition, which is when the ſignificators are applying to an aſpect, and, before they can come to that aſpect, the lighter or applying planet comes to the conjunction or aſpect of another; which planet deſtroys what is deſired. Or by fruſtration, which is when ſignificators are coming to an aſpect, and the more weighty planet, before they can make that aſpect, meets with the conjunction or aſpect of another planet, and thereby fruſtrates the former aſpect. Or by refranation, which is when two ſignificators are coming to an aſpect, and, before they can make that aſpect, the applying planet falls retrograde if direct, or if retrograde he becomes direct, before he can make the ſaid aſpect.

Things are alſo deſtroyed by aſpect, which is when the ſignificators apply to the quartile or oppoſition of one another, without reception; or by the conjunction of the Sun, which is called combuſtion, and is the greateſt affliction of all. Alſo by ſeparation, which is, when the ſignificators of the querent, and thing propoſed, have lately been in aſpect, and are newly ſeparated, though never ſo little; and this denotes the full and abſolute deſtruction of the matter, which we ſeldom or ever find to fail. The quality of the aſpect likewiſe ſhews the condition of the thing or matter lately paſſed, if it was good, good; if evil, evil; and it is either totally deſtroyed, or at leaſt brought to paſs with much difficulty, if the tranſlation be made by quartile or oppoſition. But more eſpecially if another

another planet at the ſame time ſhall tranſlate the virtue or light of both ſignificators to Saturn or Mars, or to the lords of evil houſes.

If there be a tranſlation between the ſignificators by quartile or oppoſition, or by ſextile or trine, and, before the tranſlation can be made, one or both of the ſignificators ſhall go into another ſign, the matter will come to nothing. If there be prohibition, fruſtration, refranation, evil aſpect, ſeparation, or evil tranſlation, by quartile or oppoſition, without mutual reception, it is enough to deſtroy the matter, but more eſpecially if ſome or all of them happen to be in fixed ſigns, and in a ſuccedent or cadent houſe of the figure, or from the houſe ſignifying the thing. Moveable ſigns are Aries, Cancer, Libra, and Capricorn; fixed ſigns are Taurus, Leo, Scorpio, and Aquaries; common ſigns are Gemini, Virgo, Sagittary, and Piſces; angles, are the firſt, fourth, ſeventh, and tenth; ſuccedents, are the ſecond, fifth, eighth, and eleventh, houſes; cadents, are the third, ſixth, ninth, and twelfth, houſes.

QUERY II. Is the Matter GOOD or EVIL?

Conſider the houſe to which the thing belongs, its lord, and planets therein; and the houſe ſignifying the matter of the end, its lord, and planets therein; and, if the houſe ſignifying the thing be fortified by the preſence or beams of good planets, or eminent fixed ſtars of the firſt or ſecond magnitude, or if the Dragon's Head be there, it ſhews good, but the contrary, evil. The ſame more particularly, if the lord of the houſe ſignifying the thing be angular, ſtrong, and eſſentially fortified; or in good aſpect to the cuſp of that houſe ſignifying the matter of the end, its lord, or planets poſited therein; but the contrary, evil.

Likewiſe mutual poſition or reception, and the ſignificators in good aſpect with the ſuperior planets, or planets more weighty than themſelves, are all teſtimonies of good. But the ſignificator of the thing peregrine, ſlow in motion, retrograde, or ſeparated from the lord or planet in the houſe ſignifying the matter of the end, are all ſignificators of evil. The houſe ſignifying the matter of the end is always that which relates to the thing or things expected from the queſtion propoſed; for example, if the queſtion was, Is it good to remain? here the end of the query is to be underſtood, whether it be for health, wealth, preferment, or the like: if for health, the aſcendant ſignifies the matter of the end; if wealth, the ſecond houſe; if preferment, the tenth, and ſo on.

QUERY III. Is the Report TRUE or FALSE?

Theſe judgments are drawn from that houſe, its lord, and planet therein poſited, ſignifying the matter or thing concerning which the re-

port is. So, if it be of a brother or other relation, judgment is drawn from the third; if of a father, from the fourth; if of a child, from the fifth; if of a ſervant, from the ſixth; if of a wife, enemies, or war, from the ſeventh; if of a king or prince, from the tenth; if of a lawyer or clergyman, from the ninth, and ſo on. If any planet whatſoever be in the houſe ſignifying the thing concerning which the report is, or the Dragon's Head be there, or the lord of the ſame houſe be angular, or in conjunction or aſpect of any planet, the matter or report is true. But, if the report was good, and the ſaid ſignificator or planet poſited in the ſaid houſe be retrograde or ſlow in motion, or combuſt, or peregrine, or in evil aſpect of a more weighty planet, or cadent, or in conjunction with the Dragon's Tail, or the Dragon's Tail poſited in the ſaid houſe, it certainly ſignifies the report is premature; and ſo contrariwiſe.

The Moon angular generally ſignifies the report to be true; more eſpecially if the report be evil, and ſhe be in evil aſpect with malign planets; or if good, and ſhe be in good aſpect of the benign. The Moon in a fixed ſign, and in conjunction of the Dragon's Head, ſhews truth; but moveable, void of courſe, and in conjunction of the Dragon's Tail, falſhood. Laſtly, if it be concerning the ſurrender of a city, or conqueſt either by ſea or land; conſider the aſcendant of the given place, and upon what cuſp it is poſited in the figure, and accordingly judge in all reſpects as if that houſe was the real and eſſential ſignificator of the thing concerning which the report was made. Hitherto of the eſſential anſwer of a queſtion: we now come to the accidental.

QUERY IV. WHERE, or WHICH WAY?

Wherever the ſignificator is, there is the thing; the houſe where the ſignificator is poſited ſhews the quarter of heaven, or point of the compaſs, which way the thing may be. If the houſe and ſign cohere, this judgment is ſo much the more firm; if they diſagree, conſider the poſition of the Moon, and with what ſhe agrees moſt, and give judgment from her. If the Moon agrees neither with the ſign nor houſe in which the ſignificator is poſited, then conſider the part of fortune in the ſame manner as before you conſidered the Moon, and accordingly judge. And, if this anſwers not, conſider laſtly the diſpoſitor of the Part of Fortune, and determine by that.

The diſtance is diſcovered from the proximity or diſtance of the ſignificators to body or aſpect, conſidered as they may happen to be either angular, ſuccedent, or cadent, reſpect being had to their latitude, whether little or great, north or ſouth. Great latitude ſhews obſcurity, and great difficulty

difficulty in finding what is ſought for: if the latitude be north, it ſhews difficulty only, not impoſſibility; but, if ſouth, then all the labour of ſeeking will be in vain, unleſs the ſignificators be angular and near in aſpect. Angles ſignifying nearneſs; ſuccedents farther off; and cadents beyond thought or imagination.

The ſignificator angular and without latitude ſhews ſome paces; if it hath north latitude, ſome furlongs diſtant; if ſouth, ſome miles. The ſignificator ſuccedent and without latiude ſhews ſome furlongs; if it hath north latitude, ſome miles; if ſouth, ſome leagues. The ſignificator cadent and without latitude ſhews ſome miles; if it hath north latitude, ſome leagues; if ſouth, ſome degrees. But theſe rules are chiefly to be conſidered in things having life; the former give the knowledge of the way and diſtance in general, and the latter meaſure it out diſtinctly by numbers. If it be required to know the true number of paces, furlongs, miles, leagues, or degrees, of diſtance, conſider the number of degrees and minutes between the body or aſpect of the ſignificators, and according to the number of degrees which are between the conjunction, ſextile, quartile, trine, or oppoſition, ſo many paces furlongs, miles, leagues, or degrees, is the thing ſought after diſtant from the place from whence it was loſt, or from the perſon making enquiry. And, ſo many minutes as adhere to the degrees, ſo many ſixtieth parts of the ſame denomination of the meaſure which one degree ſignifieth are to be accounted and added to the former number.

QUERY V. When, or in what Time?

The limitation of time is taken, firſtly, by houſe and ſign; ſecondly, by aſpect; thirdly, by tranſit; or, fourthly, by direction. The firſt three are uſed in horary queſtions, or elections; the two laſt only in nativities and annual revolutions. If the ſignificator hath latitude, the meaſure of time hath its limitation from houſe and ſign. Whether things are to be brought to paſs or deſtroyed, the time, if it be ſignified by the houſe and ſign, muſt be conſidered as the ſignificator is angular, ſuccedent, or cadent, having moveable, fixed, or common, ſigns. Angles ſignify the ſudden performance of the matter; ſuccedents, long time and with much difficulty; cadents, ſcarcely at all, or at leaſt when all hopes are paſt, and with care and vexation. Angles ſignify, if they have moveable ſigns, ſome days; if common ſigns, ſome weeks; and, if fixed ſigns, ſome months. Succedents ſignify, if they have moveable ſigns, ſome months; if common ſigns, ſome years; and, if fixed ſigns, when all hopes are paſt, if at all. If it be required to know the certain number of days, weeks, months, or years, conſider the number of degrees and minutes between the

the body or aſpect of the ſignificators, and according to the number of degrees which are between their conjunction, ſextile, quartile, trine, or oppoſition, ſo many days, weeks, months, or years, ſhall it be before the matter enquired after ſhall be fully accompliſhed or quite deſtroyed. Great ſouth latitude often prolongs the time beyond the former limitation; north latitude often cuts it ſhorter; but, if the ſignificators have no latitude, the limitation of time is made ſimply by the aſpect.

The time ſignificators meet by aſpect is found out in the Ephemeris; to wit, the month and day thereof in which the ſignificators meet. Tranſits ſhew the progreſs of the matter, whether the ſignificators have latitude or not, and point out the moſt probable times in which the matter may be forwarded or impeded.

In obſervations of tranſits, the figure muſt be drawn into a ſpeculum. Find what configurations, viz. what conjunction or aſpect, it is by which the matter may be brought to paſs, or deſtroyed; and, laſtly, obſerve in the Ephemeris when the chief ſignificators come in the ſame ſign, degree, and minute; for that is the time in which the matter will be completed. And by the tranſits in the ſpeculum may conſtantly be found the good and evil days that affect the matter, until it is either perfected or become fruſtrate.

QUERY VI. HOW or WHY?

The planets which make the prohibition or fruſtration, whether by good or evil aſpect, are the hurting, deſtroying, or impediting, planets; to wit, the planets that ſignify he, ſhe, or that thing, which ſhall hinder or deſtroy the buſineſs. The man, woman, or thing, is diſcovered from the impediting planet, by conſidering what houſes he is lord of, and what he is poſited in. The houſe he is lord of denotes the quality or relation of the man, woman, or thing; the houſe he is poſited in, the matter; and the houſe in which the prohibition or fruſtration happens, the cauſe or reaſon.

If the impediting planet is lord of the ſecond houſe, it is a matter of eſtate; if the third houſe, kindred, neighbours, &c. if of the fourth houſe, inheritances or fathers; if of the fifth houſe, gaming, pleaſures, children; if of the ſixth houſe, ſickneſs, ſervants, ſmall cattle; if of the ſeventh houſe, enemies, law-ſuits, wives; if of the eighth houſe, legacies, wives portions, death; if of the ninth houſe, religion, churchmen, voyages at ſea, arts, ſciences; if of the tenth houſe, mothers, great men, trade, honour, offices, employments; if of the eleventh houſe, hopes, friends,

friends, acquaintance; if of the twelfth houſe, great cattle, diſeaſes, private enemies, impriſonment, &c. Then conſider whether the planet is good or evil, maſculine or feminine, or whether in a maſculine or feminine ſign and houſe, and accordingly judge of the effects more remiſs or exact, as they may be brought to paſs either by man, woman, or thing; judging always in this caſe by the ſuperior teſtimonies. And obſerve, laſtly, that whatſoever has been ſaid of the impediting or hindering planet, the ſame is to be underſtood of the planet adjuvant, or helping.

The next thing to be conſidered, is the propriety of the queſtion propoſed, and the ſincerity of the querent; for it ſometimes happens that queſtions are improperly and incorrectly ſtated; and at others, that they are put through knavery and impertinence, with a view to injure and diſgrace the artiſt. In theſe caſes, the queſtion not being radical, no anſwer can be obtained; and therefore he who attempts to reſolve them, will bring ſhame upon himſelf, and diſgrace upon the ſcience. Every queſtion, to be radical, muſt be ſincere and natural; and, unleſs they are ſo, they cannot be reſolved. Therefore, to aſcertain their ſincerity on the one hand, and their fitneſs or unfitneſs on the other, the following rules muſt be obſerved.

Erect the figure as before directed; and if the ſign aſcending, and the planet in the aſcendant, deſcribe exactly the perſon of the querent, the queſtion is radical, and fit to be judged. But, if either the very beginning or extreme end only of the ſign aſcends, it will not be proper to give judgment; for it denotes the querent to be a knave, and the queſtion a forgery, propoſed merely out of ridicule and intemperate mirth. This rule I have often verified in practice, by directly charging the querent with ſuch deſign; and the effect this unexpected diſcovery had upon them has uſually produced an acknowledgement of it. The ſame thing is indicated by the quartile or oppoſition of the Moon with the lord of the ſeventh houſe; or by the Moon being void of courſe, or combuſt; which poſitions likewiſe denote the queſtion to be improperly and incorrectly ſtated. Saturn in the aſcendant, impedited and afflicted, ſhews the queſtion propoſed to be either falſe, or without ground, or the ſubject of it paſt hope; and, whenever the lord of the aſcendant is found combuſt or retrograde, it indicates the ſame thing, and ſhews the queſtion is propoſed to anſwer ſome abſurd or knaviſh purpoſe, and therefore not to be meddled with.

Any queſtion may be deemed radical, when the lord of the aſcendant and the lord of the hour are of the ſame nature and triplicity. Thus, ſuppoſe Leo aſcends upon the horoſcope at the time the queſtion is pro-

poſed, and Mars happens to be lord of the hour, the queſtion will be radical, becauſe the Sun, which is lord of the horoſcope, and Mars, are of one nature, viz. hot and dry. So, if Jupiter be lord of the hour, the queſtion will be radical, becauſe the Sun and Jupiter are of the ſame triplicity; and this obſervation extends to all the other planets, and uniformly ſhews the queſtion proper to be judged. But, whenever the teſtimonies or ſignificators in the figure are found equally ſtrong for and againſt the matter propounded, it ought not to be adjudged; for the artiſt knows not which way the balance may yield, and therefore judgment ſhould be deferred to a future time.

There is one rule by which the radicalneſs of a queſtion may be aſcertained with greater certainty, or at leaſt with leſs probability of miſtake, than by any other; and this is by the moles with which every perſon is more or leſs marked. It is really an aſtoniſhing fact, and no leſs extraordinary than true, that theſe moles or marks are all uniformly diſtinguiſhed by the ſigns and planets which prevail at the time of birth, if not abſolutely produced by them. It was the truth and univerſality of this obſervation which firſt led to the diſcovery of that affection and government with the celeſtial ſigns have upon the different members of man's body; a fact ſo obvious, that, notwithſtanding all endeavours to refute the idea of planetary influence, yet this fact is annually recorded in every almanack, and finds a place in almoſt every other aſtronomical publication.

According to this rule, whenever a perſon comes to propound a queſtion, let a figure of the twelve houſes be erected for the querent; then note what ſign is upon the cuſp of the aſcendant, and in the part of the querent's body which that ſign governs, if the queſtion be radical, the querent will have a mole. For inſtance, if Aries be the ſign aſcending at the time, the mole will be on the head or face; if Taurus, on the neck or throat; if Gemini, on the arms or ſhoulders; if Cancer, on the breaſt; and ſo upon any other part of the body which the ſign aſcending ſhall govern. Obſerve next, in which of the twelve houſes the lord of the aſcendant is poſited, and in that part of the body the ſign governs which happens to fall upon the cuſp of that houſe will the querent have another mole. Next obſerve the ſign deſcending on the cuſp of the ſixth houſe, and in whatever part of the body that ſign governs the querent will find another mole; and upon that member alſo which is ſignified by the ſign wherein the lord of the ſixth houſe is poſited will be found another. Obſerve alſo what ſign the Moon is poſited in, and in that part of the body which is governed by it ſhall the native or querent find another mole. If the planet Saturn be the ſignificator, the mole is either black

or

or of a dark colour; if Mars be ſignificator, and in a fiery ſign, it then reſembles a ſcar, cut, or dent, in the fleſh; but in any other ſign it is a red mole. If Jupiter be the ſignificator, the mole is of a purple or bluiſh caſt; if the Sun, it is of an olive or cheſnut colour; if Venus, it is yellow; if Mercury, of a pale lead colour; if the Moon, it is whitiſh, or participates of the colour of that planet with which ſhe happens to be in aſpect. And, if the planet which gives the mole be much impedited or afflicted, the mark or mole will be larger and more viſible.

If the ſign and planet which gives the mark or mole be maſculine, it is then ſituated on the right ſide of the body; but if feminine, on the left ſide. If the ſignificator or planet which gives the mole be found above the horizon, that is, from the cuſp of the aſcendant to the cuſp of the ſeventh, either in the twelfth, eleventh, tenth, ninth, eighth, or ſeventh, houſe, the mark or mole will be on the forepart of the body; but if the ſignificator be under the earth, that is, in either the firſt, ſecond, third, fourth, fourth, fifth, or ſixth, houſe, it will be ſituated on the back or hinder part of the body. If only a few degrees of the ſign aſcend upon the horoſcope, or deſcend on the ſixth; or if the lord of the aſcendant, lord of the ſixth, or the Moon, be poſited in the beginning of any ſign, the mole or mark will be found upon the upper part of the member thoſe ſigns govern. If half the degrees of a ſign aſcend, or the ſignificators be poſited in the middle of any ſign, the mark or mole will be in the middle of the member; but if the laſt degrees of a ſign aſcend, or the ſignificators are in the latter degrees of a ſign, the mark or mole will then be ſituated on the lower part of the member ſuch ſign governs.

If the queſtion be radical, the time rightly taken, and the querent ſincere, and of ſufficient age, this rule will ſeldom or ever be found to fail. In aſcertaining the exact time of any perſon's nativity, I have found it of excellent uſe; never having been once deceived by it in the ſmalleſt degree. In company I have frequently tried the experiment upon a ſtranger, and ever found it correſpond, to the aſtoniſhment of all perſons preſent; and it is an experiment which any reader may eaſily make upon himſelf or friends. But in the months of November and December, when ſigns of ſhort aſcenſions are upon the aſcendant, great care muſt be taken to be exact in point of time; for in thoſe months the Sun is frequently not viſible, and clocks are not always to be depended upon; therefore without proper care the right aſcendant may eaſily be miſſed, for Piſces and Aries both aſcend in the ſpace of fifty minutes, and Aquaries and Taurus in little more than an hour; but, if the time be taken exact, no one need ever miſtruſt the certainty of theſe rules, and the exact conformity of the marks or moles to the ſigns and planets which repre-

ſent

ſent them. Thus by looking at a perſon's nativity, and attending to theſe rules, the reader may exactly point out and deſcribe the moles in any part of the native's body, though it be a perſon he never ſaw or converſed with; and, if he is correct to time, he may ſafely venture his life upon the matter. And by the ſame kind of ſimple, eaſy, and certain, rules are all predictions in aſtrology managed; ſo that, inſtead of calling in the aid of any ſupernatural or infernal compact, it only requires to be correct to time and calculation, and to know the true nature and influence of the planets, and by theſe alone are the events and contingencies of futurity demonſtrated and foretold.

As theſe rules hold good upon the body of every querent, ſo will they, *mutatis mutandis*, upon the body of the queſited; for example, Suppoſe a perſon enquires concerning a wife or ſweetheart, then the ſeventh houſe will be her firſt or aſcendant, and the twelfth her ſixth; and in thoſe parts of her body which the ſigns upon the cuſps of thoſe houſes govern ſhall ſhe have moles; and ſo by the Moon and other ſignificators. It is alſo found by conſtant obſervation, that an infortune poſited in the aſcendant always marks the face with a mole or ſcar; for the aſcendant or firſt houſe always repreſents the face, let what ſign ſoever aſcend; the ſecond repreſents the neck, the third the arms and ſhoulders, the fourth the breaſt, and ſo on, every houſe and ſign in order, according to its ſucceſſion. It is alſo obſervable that if the Moon be in conjunction or oppoſition of the Sun, in an evil aſpect to Mars, and in angular houſes, the querent has a natural infirmity or blemiſh in one or near one of his eyes. Thus having ſhewn how to diſcover whether queſtions are proper and radical, or not; we ſhall now direct how to give judgment upon them.

QUESTIONS proper to the FIRST HOUSE.

The firſt houſe has ſignification of the life of every perſon, and expreſſes the ſtature and temperature of the body; and in Horary Queſtions theſe following are proper unto it.

1. *Of the length of the Querent's life.*
2. *Of the good or evil attending life.*
3. *When or in what time ſhall the native undergo a change?*
4. *What part of the querent's life is likely to be moſt proſperous?*
5. *Toward what part of the world may he direct his affairs to proſper in them?*
6. *A perſon having a deſire to ſpeak with another, ſhall he find him at home?*
7. *Of an abſent party, if dead or alive.*
8. *Of a ſhip at ſea, her ſafety or deſtruction.*

Theſe particulars, being explained, will give light ſufficient to the aſtrologian, whereby he may judge of any other queſtion proper to this houſe.

Of the Length of the Querent's Life.

To reſolve this queſtion, obſerve the ſign aſcending, the lord thereof, and the Moon; and if they are found free from the malignant beams of the infortunes, or of the lords of the fourth, ſixth, eighth, and twelfth, houſes, and not combuſt, the querent's life will not be ſhort; and, if the ſignificators are not afflicted by the preſence of violent fixed ſtars, it may be ſtill further prolonged; but if the lord of the aſcendant be combuſt and retrograde, and in an evil houſe of heaven, the querent is not likely to live long. When the ſignificators are unfortunately aſpected from good places of the figure; or the benevolent planets interpoſe their rays, the malevolence threatened will be ſomewhat abated; but if it be from evil houſes in the horoſcope, and the benevolent planets afford no help, danger of a ſhort life is much to be feared.

Of the Good or Evil attending Life.

The good or evil that attends each perſon is diſtinguiſhed by the fortunate and unfortunate radiations in the figure. When benevolent planets poſſeſs the aſcendant, or the principal places of the figure, they indicate much good to the querent through the whole courſe of his life. And if the lord of the aſcendant and the Moon be friendly aſpected by the beams of the fortunes, although from malignant places of the ſcheme, yet it preſages good to the native, inaſmuch as an accidental evil cannot rebate or withſtand an eſſential good. But when the infortunes poſſeſs theſe places, or by evil aſpect afflict the ſignificators, the querent will be ſubject to a troubleſome life. If Saturn poſſeſs the aſcendant, the querent will be melancholy and penſive, and ſubject to perplexities from aged men. If Mars, he will be choleric, and liable to oppreſſion by knaves and ſwindlers, and ſometimes by the treachery of kindred; if the Dragon's tail be in the aſcendant, he will never be free from ſcandal and diſgrace. When the afflicting planets are lords of unpropitious houſes, the evil will be longer durable; but, when the aſſiſting planets are lords of good houſes, the good will be the more permanent. Note alſo the houſes thoſe planets govern; for from thence is diſcovered by what means the querent ſhall be fortunate or unhappy. And, as the malignant beams of the evil planets prevent or eclipſe the good that is ſignified, ſo the benevolent rays of the fortunate ſtars reverberate much of the miſchief portended: by duly conſidering which, according to the ſtrength of the planets aſſiſting or afflicting, the extent of the good or evil that attends each querent's life may be nearly aſcertained.

In what Time the Native may expect a Change.

Whenever this queſtion is ſeriouſly propounded, and the nativity of the proponent not attainable, (for, if the nativity can be had, horary queſtions are uſeleſs,) erect the figure, and draw it into a ſpeculum, and direct the ſeveral ſignificators to their promittors, as in a nativity. Find the true diſtance of each ſignificator from its promittor, and turn it into time, as in a nativity, and according to the effects of the directions judge of it. But this method is only to be taken when queſtions of weighty concern are propounded; upon any trivial or ordinary buſineſs it is wholly unneceſſary. In matters of little importance, it is ſufficient to obſerve the degrees of diſtance between the ſignificators, either of their bodies or aſpects, which will point out the time correctly enough. When fixed ſtars of a violent nature occupy the principal parts of the figure, the aſcendant, mid-heaven, or place of the Moon, they preſage ſudden and unexpected miſchief; but when fixed ſtars, of a noble and generous nature, poſſeſs thoſe places, they demonſtrate ſudden and permanent good to the querent.

What Part of the Querent's Life is likely to be moſt proſperous.

To reſolve this queſtion, it only requires to obſerve in what part of the figure the fortunate ſtars are, and according to their poſition judge of it. If the propitious planets are in the aſcendant, the twelfth or eleventh houſes, the native will proſper moſt in his younger days. If in the tenth, ninth, or eighth, in the middle part of his age. If in the ſeventh, ſixth, or fifth, after his middle age. If in the fourth, third, or ſecond, his latter days will be the moſt comfortable and happy. The time is aſcertained by reckoning for every houſe ſituated between the fortunate planets and the aſcendant five years, if the ſignificators of life be weak; if moderately dignified, ſix; but, if the ſignificators of life are remarkably ſtrong and well dignified, then ſeven years may be reckoned for every houſe.

Toward what Part of the World may the Querent direct his Courſe to proſper.

It is a misfortune not very uncommon for perſons to undertake long journeys and voyages, much to their prejudice and diſadvantage; for, although all places are alike to him that made the earth, yet they are not ſo to men that poſſeſs it; therefore it will be requiſite for thoſe who judge queſtions of this kind to obſerve the following rules, or at leaſt as many of them as may be neceſſary. The whole canopy of the heavens is divided

vided into four quarters; eaſt, weſt, north, and ſouth; and theſe four quarters are again ſubdivided, viz. the firſt houſe is full eaſt, and the twelfth houſe, being in aſcenſion next unto it, is eaſt by ſouth; the eleventh next unto that, ſouth by eaſt; and the mid-heaven ſouth, &c. Now according to theſe quarters of the heavens, thus divided and ſubdivided, look for the benevolent planets Jupiter, Venus, Luna, and the part of fortune, or the moſt of them, and direct the querent in his affairs thither. For example, ſuppoſe theſe planets ſhall be in the mid-heaven, that being ſouth, direct the querent ſouthward; if they be in the ninth, it is beſt to go ſouth-weſt. If in the weſt, it is his intereſt to go full weſt; and ſo of the reſt. Conſider alſo the nature of the querent's deſire, whether it be for health, riches, honour, friends, &c. that he engages in his undertaking; for, by rightly underſtanding the queſtion, the querent's deſire ſhall be the more readily anſwered. If it be for health he would remove his habitation, obſerve where or in what quarter the lord of the aſcendant and the Moon are poſited, and direct him that way. If, for riches, take notice of the lord of the ſecond and the part of fortune. If for honour, conſider the Sun and the lord of the tenth. If for friends, the lord of the eleventh; and ſo of the other ſignificators.

A Perſon having important Buſineſs with another, ſhall he find him at Home?

The truth I have always found in the anſwers to this queſtion principally induced me to give it a place here; for I have often tried the experiment both for myſelf and others, and have never known it to fail. The rules are theſe: if you would ſpeak with a perſon that you have familiar and conſtant dealings with, but no way related, take the ſeventh houſe and his lord to ſignify him, that is, the ſeventh from the aſcendant; for the aſcendant always ſignifies the querent. If the lord of the ſeventh be in any of the four angles, viz. in the firſt, fourth, ſeventh, or tenth, houſes, the perſon you would ſpeak with is certainly at home. If the lord of the ſeventh be in any of the ſuccedent houſes, viz. in the ſecond, fifth, eighth, or eleventh, he is not then at home, but is near it, and may with a little diligence be found; but if the lord of the ſeventh be in any one of the cadent houſes, viz. the third, ſixth, ninth, or twelfth, the party is far from home, and conſequently cannot be ſpoken with if ſought for. If the lord of the aſcendant apply to the lord of the ſeventh by a friendly aſpect at the time of enquiry, the querent may perhaps meet the queſited, or accidentally hear of him by the way. Or, if the Moon or any other planet transfer the light of the lord of the ſeventh to the lord of the aſcendant, it denotes the ſame thing. The nature and ſex of the planet transferring the light denotes what manner of perſon ſhall give notice to the querent of the perſon he enquires after, accord-

ing to the ſign and quarter he is poſited in. But, if the perſon enquired after be a relation, then the lord of the ſeventh is not to be taken, but the lord of that houſe which ſignifies ſuch relation; as, if it be a brother, then the lord of the third muſt be referred to; if a father, regard muſt be had to the lord of the fourth; if a ſon or daughter, obſerve the lord of the fifth, and ſo on; and, according to their poſitions, judge as above ſpecified.

If the Party long abſent be dead or alive.

Herein alſo muſt be conſidered what relation the querent hath to the party queſited, and take the ſignificator accordingly. But, if there be no relation between them, then take the aſcendant, his lord, and the Moon, to ſignify the party that is abſent; and judge thus: If the lord of the aſcendant, or the Moon, be in conjunction with the lord of the eighth, or a planet in the eighth, and no benevolent teſtimonies concur, the abſent party is certainly dead. Or when the Moon, and the lord of the aſcendant, ſhall be in oppoſition to the lord of the eighth, from the ſecond and eighth, or from the ſixth and twelfth, houſes, the abſent party is likewiſe dead. If the lord of the aſcendant be in the fourth, and the Moon in the ſeventh, in quartile to him, it ſhews great danger to the queſited, if not abſolute death. When an evil planet ſhall tranſlate the light of the lord of the eighth unto the lord of the aſcendant, or of the lord of the aſcendant to the lord of the eighth, it is moſt probable the abſent party is dead. If the lord of the aſcendant and the Moon be in the fourth houſe from the aſcendant, or in the houſe of death, and either combuſt, or in their fall, or joined with the lord of the eighth, the party queſited is undoubtedly deceaſed; but if none of theſe poſitions happen, and on the contrary you find the Moon, and the aſcendant, and its lord, ſtrong and well fortified, the abſent party is alive and well. If the lord of the aſcendant, or the Moon, ſeparate from the lord of the ſixth, the abſent party hath been lately ſick; if from the lord of the eighth, he has been in danger of death; if from the lord of the twelfth, he has been in priſon, and ſuffered much anxiety of mind. And, by thus varying the rule, his condition, according to the application and ſeparation of the ſignificators, will be correctly found.

Of a Ship at Sea, her Safety or Deſtruction.

This queſtion, although attributed by the ancient Arabian and Latin aſtrologers to the ninth houſe, becauſe it relates to voyages, yet the judgments hereof being ſuch as properly relate to the firſt houſe or aſcendant,

dant, I have for that reaſon referred it thereto. The parts of the ſhip are thus divided according to the ſigns of the zodiac*.

♈ The breaſt of the ſhip	♎ That part above the breaſt in the water
♉ Under the breaſt toward the water	♏ Where the mariners abide
♊ The rudder or ſtern	♐ The mariners
♋ The bottom or floor	♑ The ends of the ſhip
♌ The top above the water	♒ The captain or maſter
♍ The belly of the ſhip	♓ The oars.

The aſcendant and the Moon are generally ſignificators of the ſhip, and the burden ſhe bears; but the lord of the aſcendant is ſignificator of the perſons that ſail in her. And if in a queſtion all theſe appear fortunate, they denote proſperity to the ſhip; but if on the contrary they are found impedited and afflicted, the veſſel and all in her are in imminent danger, if not abſolutely loſt. When a malevolent planet, having dignities in the eighth houſe, ſhall be found in the aſcendant, or the lord of the aſcendant in the eighth, in evil aſpect with the lord of the eighth, twelfth, ſixth, or fourth, houſe, or if the Moon be combuſt under the earth, all theſe are indications of danger, and preſage the ſhip either to be loſt, or in a very deſperate condition. But when all the ſignificators are free, and no way impedited, it denotes the ſhip to be in a very good and proſperous condition, and all the perſons and things on board her. If the aſcendant and the Moon be unfortunate, and the lord of the aſcendant ſtrong, and in a good houſe, it indicates the ſhip to be in an ill condition; but the men, &c. that are on board her, will do well, and come home in ſafety. But if the aſcendant and the Moon ſhall be fortunate, and the lord of the aſcendant unfortunate; it ſhews that the veſſel will do well, or that it is in ſafety; but that her crew are in great danger of being deſtroyed by ſome putrid diſeaſe, or of being taken by an enemy.

If any perſon enquires what ſucceſs a ſhip ſhall have in her voyage upon her ſetting ſail, you muſt then note the angles of the figure; and if the fortunate planets and the Moon (for ſhe is lady of the ſeas) are found therein, and the unfortunate planets cadent, or in an abject condition, it foreſhews the ſhip and her lading will go very ſafely unto the intended haven. But if the infortunes be in angles, or in ſuccedent houſes, ſhe will meet with ſome accident in her voyage; and the misfortune will fall upon that part of the ſhip, perſon, or thing in the ſame,

* Da Signum ♈, pectoribus Navis; ♉, ei quod eſt ſub pectoribus modicum verſus aquam; ♊, gubernaculo navis; ♋, fundo navis; ♌, ſummitati navis quæ ſtat ſuper aquam; ♍, ventri navis; ♎, ei quod ſublevatur et deprimit de pectoribus Navis in aqua; ♏, loco ubi morant Nauta; ♐, ipſi Nautæ; ♑, finibus exiſtentibus in Nave; ♒, Magiſtro Navis; ♓, remis.—Haly de Judic. Aſtrol. parts tertia, cap. 14. fol. 115.

ſignified by the ſign where the infortune is poſited. And, if the infortune threatening this danger ſhall be Saturn, the veſſel will either be ſplit or ſunk, and moſt of the crew either drowned, or ſubject to many hardſhips. But if the infortune be Mars, and he in any of his eſſential dignities, or aſpecting a place where he hath ſtrength, or poſited in an earthy ſign, he portends the ſame miſchief, with the additional misfortune of the crew being either taken by an enemy, impriſoned, or carried into ſlavery. But if the fortunes caſt their friendly beams unto either of the aforeſaid places, and the lords of the angles, particularly of the aſcendant and the diſpoſitor of the Moon be free, it denotes that, although the ſhip ſhall undergo much damage, or be loſt, yet the major part of the men and goods ſhall be ſaved. But if Mars afflict the lords of the angles, and diſpoſitor of the Moon, the men and the ſhip will be in danger of pirates, or of a public enemy. And, if any other evil affections appear in the ſigns, there will be quarrelling and contention, or ſome dangerous mutiny, in the ſhip; and this will chiefly happen when the infortunes are located in thoſe ſigns which diſpoſe of the parts in the upper diviſion of the ſhip. But, if Saturn afflict in the ſame manner as above recited of Mars, there will be many diſturbances in the ſhip, but no bloodſhed. And, if the infortunate ſigns ſignify the bottom or lower part of the ſhip, it preſages drowning by means of ſome dangerous leak. If fiery ſigns be in the mid-heaven, near violent fixed ſtars, and Mars prove the afflicting planet, the ſhip will be burnt, either by ſome accident within her, or by lightning, or by the falling of ſome inflammable meteor. But, if Mars be in an human ſign, the burning of the ſhip will be occaſioned by ſome engagement with an enemy; and the danger will begin in that part of the ſhip ſignified by the ſign wherein the infortune was placed in the figure. If Saturn be the threatening planet inſtead of Mars, and poſited in the mid-heaven, the veſſel will be caſt away, or damaged by the motion of violent ſtorms and winds, or by reaſon of leaks, or bad ſails; and the danger will be either greater or leſs, in proportion to the dignity or power of the infortune, and his diſtance from the beams of the benevolent planets.

If the lord of the aſcendant in the figure be fortunate, the ſhip ſhall return with ſafety and good ſucceſs; but, if he be unfortunate, ſhe ſhall ſuffer much loſs and damage. If the lord of the eighth houſe ſhall afflict the lord of the aſcendant; or if the lord of the aſcendant be in the eighth, it denotes the death of the captain or maſter of the ſhip, or ſome of the principal officers belonging to her. And if the Part of Fortune and part of ſubſtance, and their lords, ſhall be afflicted, it denotes loſs in the ſale of the goods that are in the ſhip. But if, inſtead of this affliction, they ſhall be in fortunate poſitions, it denotes much gain, and a profitable

profitable voyage. When the lord of the aſcendant, and the diſpoſitor of the Moon, ſhall be ſlow of courſe, the ſhip in all likelihood will make a long and tedious voyage; more particularly if the lords of thoſe places be ſlow alſo. But, if the ſignificators be quick in motion, the ſhip will make a ſhorter or quicker voyage than may be expected. If in the figure there be enmity in the poſitions between the lord of the aſcendant, and the diſpoſitor of the Moon, and no reception between them, nor any aid from benevolent planets; the ſeamen will contend one with another, or there will be diſcord between the captain, or maſter, and the crew; and he whoſe ſignificator is ſtrongeſt, ſhall overcome: that is, if the lord of the aſcendant be moſt powerful, the ſeamen will prevail; but, if the diſpoſitor of the Moon be beſt fortified, the maſter or captain will overcome. If the lord of the ſecond ſhall be remote from his own houſe, and the ſecond houſe from the Moon, and the lord of the part of fortune from the part of fortune, in cadent houſes, or in quartile or oppoſition, it preſages want of neceſſary proviſions; and, if they be found in aquatical ſigns, it ſhews want of freſh water, and great danger of death by hunger and thirſt.

QUESTIONS proper to the SECOND HOUSE.

The ſecond houſe being the houſe of ſubſtance, the queſtions proper to it are as follow:

1. *Shall the Querent be rich or poor?*
2. *By what Means ſhall he attain riches?*
3. *The Time when?*
4. *Shall he obtain the Goods or Money lent?*
5. *Shall he obtain the Wages or ſtipend due to him?*

Shall the Querent be rich or poor?

In reſolving this queſtion, obſerve the ſign of the ſecond houſe and his lord, the planet or planets located therein, and caſting their rays to the cuſp, or the lord thereof; the part of fortune alſo, and its diſpoſitor; and, if all theſe ſignificators are free, and aſſiſted by the bodies or aſpects of the benevolent planets, the querent will attain a very conſiderable fortune; and ſhall eſcape poverty. But when the ſignificators are afflicted, and the fortunate ſtars afford them no aſſiſtance, it denotes the perſon interrogating will be poor all his life-time. If the lord of the aſcendant, or the Moon, be joined to the lord of the houſe of ſubſtance; or the lord of the ſeventh houſe to the lord of the aſcendant; or if the lord of the houſe of ſubſtance be poſited in the aſcendant; or if the lord of the aſcendant, and the Moon, be in the houſe of ſubſtance; or if the Moon, or

or any other planet, transfer the light of the lord of the ſecond houſe to the lord of the aſcendant, or of the lord of the aſcendant to the lord of the ſecond houſe; the querent will attain riches, and live in good eſteem, according to his ſituation or birth. But, if none of theſe poſitions happen, then note Jupiter, the natural ſignificator of ſubſtance; or Venus, who alſo is a fortune; or the Dragon's head, which always portends good; and if they be free from the ill beams of the infortunes, or happen to be poſited in the houſe of ſubſtance, the querent will moſt certainly be rich, and will bear great ſway in the place where he lives. When Saturn, Mars, or the Dragon's tail, are poſited in the ſecond houſe, or afflict the lord of the ſecond, Jupiter, Venus, or part of fortune, it is an argument that the querent will not attain riches; or, if he were in a good capacity, he will be reduced to a very mean ſituation. The ſignificators of ſubſtance ſwift in motion, and in good parts of the figure, and free from affliction, ſhew the querent will he rich of a ſudden; but, if they are ſlow in motion, though not afflicted, the querent will attain riches but ſlowly; particularly if the planets ſignifying riches are ponderous, and in fixed ſigns.

By what Means ſhall the Querent attain Riches?

The ſignificators of ſubſtance, their ſeveral locations, and the houſes they govern, are in this queſtion to be particularly attended to; for from thence is known by what means riches come. If the lord of the ſecond houſe, or the other ſignificators of ſubſtance, be fortunately placed in the aſcendant, the querent will attain great riches without much labour, in a manner unexpectedly; but, if the lord of the ſecond be in the ſecond, it ſhews the querent will obtain an eſtate by his own induſtry. The adjuvant planets ſituated in the aſcendant, or the lord thereof, denote the querent will advance himſelf by his own induſtry. If the lord of the ſecond be in the ſecond, he acquires wealth by merchandize, and by properly managing his buſineſs; if in the third, or lord of the third, he gains by brethren, kindred, or neighbours. The moſt aſſured teſtimonies upon queſtions of this nature, are theſe: If the lord of the firſt and ſecond, and Jupiter, be in conjunction either in the ſecond, firſt, tenth, fourth, ſeventh, or eleventh, houſes; or if they apply by ſextile or trine to each other with mutual reception; but if they apply by quartile or oppoſition, with reception, the party will then alſo thrive, and have an eſtate, though with much labour and difficulty.

The Time when a Man may attain Riches?

Conſider ſeriouſly the application of the Moon, or lord of the aſcendant, unto the planet or planets ſignifying the ſubſtance of the querent; for

for they denote the time when the querent may acquire riches. Then find the degrees of diſtance between the ſignificators, and turn them into time, which will ſhew the true diſtance of time in which riches, or the goods of fortune, are attainable by the querent. Fixed ſigns prolong the buſineſs; but corporal ſhew an indifferency, or that the time will neither be long nor ſhort. Moveable or cardinal ſigns haſten the matter. In all queſtions that relate to time, the ſureſt way is, to take the right or oblique aſcenſions of the ſignificators, and direct them to their ſeveral promittors, as in a nativity; and thus the time of a man's obtaining riches may be exactly known; but, if the queſtion be of ſmall conſequence, obſerve the degrees of diſtance; and, according to the ſigns they are in, meaſure out the time in years, months, weeks, or days, as before directed.

Shall the Querent obtain the Goods or Money lent?

In this queſtion the lord of the aſcendant, and the Moon, are ſignificators of the querent; and the lord of the ſecond denotes his ſubſtance. But the ſeventh houſe and its lord repreſent the perſon of whom you enquire; and the eighth houſe, and the lord thereof, his ſubſtance. Obſerve whether the lord of the aſcendant or the Moon be joined to the lord of the eighth, who is ſignificator of the ſubſtance of the party enquired after; for if either of them be joined to, or in good aſpect with, a planet in the eighth houſe, and the planet therein happens to be a benefic ſtar, the querent ſhall then obtain the goods or money enquired after. And if it ſhall ſo happen, that an infortune be either in the eighth houſe, or lord of the eighth, and receives either the lord of the aſcendant or the Moon, the perſon enquiring ſhall obtain what he expects. But not without reception. When the lord of the eighth is poſited in the firſt or ſecond houſe, and the lord of the ſecond ſhall receive him, it denotes the perfection of the buſineſs enquired after. But, if the lord of the ſeventh or eighth ſhall be poſited in the firſt or ſecond, and be not received by either the lord of the aſcendant, the Moon, or lord of the ſecond, it ſhews the querent will not only go without his deſire, but, if he purſues the buſineſs, will ſuſtain much loſs and detriment. If the lord of the aſcendant or the Moon be joined to one of the fortunes, which have dignity in the ſign aſcending, it denotes the diſpatch of the buſineſs enquired after; or if either of them be joined to an infortune, having dignities in the aſcendant, and receives the lord of the aſcendant, or the Moon, it denotes the accompliſhment of the matter or buſineſs enquired after. And, if the fortunes be in powerful places of the figure, and joined to the lord of the aſcendant or the Moon, the matter or buſineſs will be accompliſhed, although there be no reception.

If the Querent ſhall obtain his Wages, Salary, Penſion, or Property, due either from Government or from an Individual.

Behold the aſcendant, the lord of the ſame, and the Moon, for they have ſignification of the querent; and the ſecond from the aſcendant, which is the querent's houſe of ſubſtance, and its lord. And note the tenth houſe and its lord, which are the ſignificators of the queſited. And the eleventh houſe, and its lord, ſignify the ſubſtance of him or them. If in the figure the lord of the aſcendant or the Moon be joined to the lord of the eleventh, or to a fortunate planet in the eleventh houſe, without let or impediment, the querent will certainly obtain the wages or ſalary. And if it ſhall happen that the Moon or lord of the aſcendant be joined to a malefic planet, and an unfortunate planet receives them, the querent will then obtain his deſire, although it will be after long waiting and with many ſolicitations. But if there be no reception between the lord of the aſcendant, the Moon, and the infortune, notwithſtanding any oppoſition between them, yet the querent will rarely obtain his money or ſalary enquired after. If the ſignificators are in friendly aſpect from good houſes of heaven, and this without impediment or hindrance, the querent will be ſucceſsful; but, if infortunes impede the ſignificator of the querent's good, conſider what houſe he is lord of, and that will point out the perſon or thing that obſtructs it.

JUDGMENTS proper to the THIRD HOUSE.

This houſe appertains to brethren, ſiſters, kindred, and neighbours; to inland journeys, and rumours; and therefore theſe queſtions are particularly moſt proper to it:

1. *Shall the Querent and his Brethren, &c. or Neighbours, accord?*
2. *Of the Condition and Eſtate of an abſent Brother?*
3. *Shall the Querent's inland Journeys be proſperous?*
4. *Reports and Rumours, whether true or falſe?*
5. *Of the Advice of a Friend, &c. if good or bad?*

Many other queſtions may be propounded, that properly pertain to this houſe; but whoever underſtands the manner of judging theſe, may with eaſe anſwer any other that may be propoſed.

Shall the Querent and his Brethren, &c. or Neighbours, accord?

The Moon, the aſcendant, and its lord, are the ſignificators of the querent; and the third houſe, and its lord, of the queſited. The queſtion is reſolved thus: If the lord of the third houſe be a benevolent planet, and

and in the aſcendant, or the Moon be in good aſpect with a fortunate planet in the third, the querent and his brethren and neighbours will agree well. When the lord of the aſcendant and lord of the third are in ſextile or trine to each other, and in mutual reception; or the lord of the third caſts a ſextile or trine to the cuſp of the aſcendant; and the lord of the aſcendant or the Moon caſts the ſame to the cuſp of the third houſe; it is an argument of great unity, love, and concord, between them. When a fortunate planet is in the aſcendant, and the lord of the aſcendant beholds the cuſp of the third, or applies friendly to the lord of the third, it is an argument of a good diſpoſition in the querent, and ſpeaks him willing to accord with his brethren, kindred, and neighbours. And if a fortune be in the third, and the lord of the third apply in harmony to the lord of the aſcendant, the brethren, kindred, or neighbours, are moſt indulging. Thoſe perſons whoſe ſignificators do not apply are moſt imperious, and apt to diſagree; and thoſe, whoſe ſignificators make application, are flexible, willing, and yielding, and deſirous of agreement and concord. When Saturn, Mars, or the Dragon's tail, in ſuch a queſtion, ſhall be in the aſcendant, it denotes the perſon enquiring to be obſtinate, and averſe to a friendly agreement; but if they, or either of them, are poſited in the third houſe, the brethren, neighbours, and kindred, are of a malicious diſpoſition. And, if it happens that Saturn or Mars be peregrine, retrograde, or combuſt, the malice and miſchief they threaten will be the more dangerous. When Saturn or the Dragon's head are in the third, the neighbours are obſtinate, and the kindred covetous and ſparing. If Mars, the kindred are treacherous, and the neighbours diſhoneſt. And this is more certain, when they are out of their eſſential dignities.

Of the Condition and Eſtate of an abſent Brother?

To reſolve this queſtion, conſider the lord of the third houſe, for that hath ſignification of brethren; and the houſe where he is poſited, becauſe that ſhews the ſtate and condition of the queſited. For if the lord of the third be in conjunction, quartile, or oppoſition, of the infortunes, or in evil aſpect of the lords of the obſcure houſes, the condition of the brother is ſorrowful; but if on the contrary he be in good aſpect with the fortunes, and in propitious places of the figure, his condition is good and proſperous. If the lord of the third be poſited in the fourth, in no evil aſpect of the malevolents, the brother that is abſent hath an intention to enrich himſelf in the place where he is; for the fourth houſe is the ſecond from the third. If the lord of the third be poſited in the fifth, in conjunction with the lord of the fifth, with or without the reception of the fortunes, it ſhews the abſent brother to be in health and very happily ſituated. But if the lord of the third houſe be in the fifth, void of courſe,

or in corporal conjunction, or malicious aſpect of the infortunes, and this without reception, and the unfortunate planets themſelves impeded, it declares the abſent brother in a bad condition, indiſpoſed in health, and not contented in the place where he is. But if he be found in any of the obſcure parts of the figure, which are naturally evil, as the ſixth, eighth, or twelfth, houſes, the abſent brother is not well, nor in a proſperous ſituation. When the lord of the third is found in the eighth, either in conjunction, ſextile or trine, of one of the fortunes, the abſent brother is not well; or if the lord of the third be joined to evil planets in the ſixth houſe, or in conjuction with the lord of the ſixth, he is then in an infirm and ſickly condition; and if the lord of the ſixth be in the third, except the lord of the third be well diſpoſed, it denotes the ſame. Then note whether the lord of the third be in conjunction with the lord of the eighth, or in combuſtion; for ſuch a configuration declares he will die of the infirmity. But, if the lord of the third be in the ſeventh, the brother is in the ſame country he went into at firſt, and continues there; and his condition is neither well nor ill. If the ſignificator be in the eighth, the abſent brother is in danger of death, particularly if he be combuſt, or in conjunction with the lord of the eighth, in conjunction or aſpect of the infortunes; for theſe are ſtrong arguments of death. When the lord of the third is in the ninth, it denotes that the abſent brother is removed from the place he firſt went to, and is gone into a more remote country. And if he be in the tenth, in conjunction or good aſpect of the fortunate planets, and with reception, it denotes him to have acquired ſome honour, office, or preferment, in the place where he lives. But if he be in conjunction, quartile, or oppoſition, of the infortunes, combuſt, or any other way infortunated, it is to be feared the abſent brother is dead. If the lord of the third be in the eleventh houſe, in conjunction, ſextile, or trine, of the fortunes, or in conjunction with the lord of the eleventh, it denotes the abſent brother to be at the houſe or place of ſome friend, where he is happy and well; but, if he be maliciouſly beheld of the unfortunate planets, he is not pleaſed with the ſituation he is in, but is grieved and perplexed. The ſignificator of the abſent party, in the twelfth houſe, in conjunction or good aſpect of the fortunes with reception, and the fortunes themſelves no way impeded, ſhews he will deal in merchandize, and gain riches. But, if he be infortunated in the twelfth houſe, either by the bad aſpects of the malevolents, or by the lord of the eighth, or in combuſtion, it ſhews the abſent brother to be diſcontented, troubled, and perplexed, and not likely to ſee the land of his nativity again.

Shall the Querent's inland Journeys be proſperous.

Perſons who travel much in the country where they live, and have not their nativities to direct them, may have occaſion to enquire the event of ſome intended journey; for we know thoſe that travel much do not always travel ſafe; but ſometimes are in danger either of thieves, ſickneſs, or accidents, upon their journeys, that may occaſion them to repent the undertaking of them. Now, for the prevention of ſuch accidents, and to enable the reader to reſolve queſtions of this nature, let the following rules be obſerved: Give the aſcendant and his lord, and the Moon, to the querent; the third houſe and lord thereof to ſignify the journey; and if the ſignificators be ſwift in motion, or in the eſſential dignities of each other, or in conjunction, ſextile, or trine, to each other, in good places of the figure; the journey will be good and proſperous. Or if the Moon be in the third, in ſextile to the aſcendant, or the lord of the third caſt a ſextile or trine to the aſcendant, or be in the ſame; and the lord of the aſcendant well dignified, in the third, they alſo denote a ſafe and pleaſant journey. If the lord of the aſcendant or Moon apply to any planet in the third houſe, or the lord of the third to a planet in the aſcendant, it likewiſe denotes the journey enquired after to be pleaſant. Or, if Jupiter or Venus be in the third houſe, it ſhews a profitable and delightful journey; particularly if they caſt a ſextile to the aſcendant. The Dragon's tail in the third houſe, ſhews the ſame. When Saturn, Mars, or the Dragon's head, are poſited in the third houſe, or afflict the lord thereof, or the Moon, it portends an unlucky journey to the querent, and very ill ſucceſs therein. Saturn ſhews the querent to be melancholy and penſive in his journey; Mars and the Dragon's head ſhews him to be in danger of thieves and robbers; and, if they are in human ſigns, or fiery, it denotes him to be lamed or wounded in his journey. When the lord of the aſcendant is retrograde, the querent will return again before he hath gone to the place he intended; and, if the ſignificators be ſlow, he makes but little haſte or ſpeed in his journey. If the lord of the ſixth afflict the ſignificators, the querent will fall ſick by the way; if the lord of the twelfth, he will be impeded by malicious people; and, if the lord of the eighth be the afflicting planet, it ſhews danger of death; particularly if the ſignificators are near violent fixed ſtars.

Reports and Rumours, whether true or falſe.

This queſtion may be anſwered thus: Obſerve the lord of the aſcendant and the Moon, and the diſpoſitor of the Moon, and ſee if either of them be in an angle or ſuccedent houſe in a fixed ſign, or in good aſpect with Jupiter, the Sun, or Venus; for uſually, upon ſuch configurations,

the reports and rumours are true. But if the lord of the aſcendant or the Moon be afflicted of Saturn or Mars, or cadent from an angle, although they be ſtrong in the ſign where they are, yet the rumour is falſe. Rumours are alſo true and good when the angles of the figure are fixed ſigns, and the Moon and Mercury in fixed ſigns, ſeparating from the infortunes, and applying to a fortune poſited in any of the angles of the figure. So alſo when the angles of the tenth and fourth houſes are fixed, and the Moon ſhall be received in either of them, although the rumours and reports be of an evil nature, yet they will hold true. If the fortunate planets Jupiter and Venus ſhall be in the aſcendant, and the Moon at the ſame time unfortunate, let the rumours or reports be ever ſo miſchievous and unlucky, they will be ſure to prove falſe, and come to nothing. Mercury being retrograde or otherways afflicted, declares ill rumours to be falſe; the like doth the affliction of that planet to whom Mercury or the Moon applies. If the lord of the aſcendant or the Moon ſhall be under the Sun beams, the truth of the rumour is kept ſecret by men in power, and few ſhall know the truth thereof. If the Moon be void of courſe, or in quartile or oppoſition of Mercury, and neither of them caſt their ſexile or trine aſpects to the aſcendant, the news or rumour is vain and falſe, and may be ſafely contradicted.

The Advice of a Friend, whether good or bad?

It ſometimes happens that neighbours or friends, in ſundry difficult or embarraſſed circumſtances, will adviſe and perſuade a perſon what he had beſt to do in ſuch a caſe; and, if it be required to know whether they intend faithfully, or perfidiouſly, by ſuch advice, erect your figure to the moment of time they firſt drop their counſel, and judge as follows: Behold the mid-heaven, that being the houſe ſignifying advice, and ſee if there be any fortunate ſtar or planet poſited therein; for then the counſel or advice is ſerious and good, and will be proper to follow. But, if an infortune be found in the tenth houſe, the friends that pretend counſel act deceitfully, and intend knaviſhly.

JUDGMENTS proper to the FOURTH HOUSE.

The fourth houſe gives judgment on poſſeſſions, inheritances, lands, or houſes; and of things loſt and miſlaid; of the father, &c. and hath theſe queſtions proper to it, viz.

1. *Shall the Querent purchaſe the Houſe or Land deſired?*
2. *Of the Quality thereof, and ſhall the Querent do well to take it?*
3. *If it be beſt for one to remove, or abide where he is?*
4. *Of hidden Treaſure, if attainable?*

5. *Is*

5. *Is there Treaſure hidden in the Place ſuppoſed?*
6. *Shall the Querent enjoy the Eſtate of his Father?*

Theſe queſtions, being once reſolved, will lead the artiſt to the underſtanding of any thing of the like nature.

Shall the Querent purchaſe the Houſe or Land deſired?

To reſolve this queſtion, give the aſcendant and his lord, and the Moon, to ſignify him that enquires; the ſign of the fourth houſe and lord thereof to ſignify the thing queſited. If the lord of the aſcendant, or the Moon, be in the fourth houſe, or the lord of the fourth in the firſt, or if either of them are in conjunction with the lord of the fourth, or in ſextile or trine to him with reception, it declares the accompliſhment of the thing without impediment or hindrance. But if they are joined without reception, or in quartile or oppoſition with perfect reception, the querent may poſſibly obtain his deſire. Or if the ſignificators be not joined together, either by body or aſpect, yet, if there be a tranſlation of light between them, either by the Moon, or another planet, it ſhews a poſſibility of the purchaſe, though with much difficulty and trouble.

The following is alſo a good method to judge of this queſtion. Give the ſign aſcending, and the lord thereof, and the planet from whom the Moon is ſeparated, to the querent or purchaſer; the ſeventh houſe and his lord, the planet or planets poſited therein, and the Moon, to ſignify the thing to be bought or purchaſed; and the mid-heaven to ſignify the price thereof. And if in your figure the lord of the aſcendant behold the lord of the ſeventh, and the lord of the ſeventh apply to the lord of the aſcendant, the ſeller hath a great deſire to deal with the buyer; and if they chance to be in each others dignities, or any good tranſlation of light happen between them, or if they apply to corporal conjuction, the querent will agree with the ſeller without much difficulty or trouble. But, if the application or tranſlation of light be by quartile or oppoſition, the buyer and ſeller will at laſt agree; but it will be with much labour and loſs of time, and after many probabilities of breaking off. If the lord of the aſcendant, or the Moon, apply to the lord of the fourth; or if the lord of the fourth, or the Moon, apply to the lord of the aſcendant; or if the lord of the fourth alone ſhall apply to the lord of the aſcendant, and there be a reception between them; or if the lord of the aſcendant, or the Moon, be in the fourth, or lord of the fourth in the aſcendant; they denote the party enquiring ſhall buy or purchaſe the land or inheritance enquired after. But, if neither of theſe happen, yet, if the Moon ſhall transfer the light of one ſignificator to the other, it denotes

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To reſolve this queſtion, give the aſcendant and his lord, and the Moon, to ſignify him that enquires; the ſign of the fourth houſe and lord thereof to ſignify the thing queſited. If the lord of the aſcendant, or the Moon, be in the fourth houſe, or the lord of the fourth in the firſt, or if either of them are in conjunction with the lord of the fourth, or in ſextile or trine to him with reception, it declares the accompliſhment of the thing without impediment or hindrance. But if they are joined without reception, or in quartile or oppoſition with perfect reception, the querent may poſſibly obtain his deſire. Or if the ſignificators be not joined together, either by body or aſpect, yet, if there be a tranſlation of light between them, either by the Moon, or another planet, it ſhews a poſſibility of the purchaſe, though with much difficulty and trouble.

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that the thing will be perfected by the mediation of friends, or by meſſengers. But, if there be no application, reception, or tranſlation of light, between them, then it is improbable that any thing ſhall be concluded between them.

Of the Quality of the Purchaſe, and whether the Querent does well to take it?

Take the fourth houſe to reſolve this interrogatory; and if the two unfortunate planets are poſited therein, either potent or peregrine, the thing enquired after will be waſted by the buyer; and at preſent is in no very good condition. If the lord of the fourth be infortunated, either by retrogradation, detriment, fall, or peregrination, it denotes the houſe or land to be bad, or ſo encumbered that it will never continue long with the purchaſer. But if the fortunate planets, or the Dragon's tail, be in the fourth houſe, it ſhews the buſineſs enquired after to be good; and the buyer or purchaſer ſhall be a gainer thereby. When the fortunate planets caſt their benevolent rays unto the fourth houſe, and the lord of the fourth ſhall be poſited in a good houſe, in ſextile or trine to the ſecond houſe or his lord, it is an argument that the bargain is good, and the purchaſer ſhall be a gainer thereby. If Aries, Leo, or Sagittarius, be upon the cuſp of the fourth houſe, it denotes an eſtate to be hilly, hard, and dry. If Taurus, Virgo, or Capricorn, the land is level, and very good. If Gemini, Libra, or Aquaries, the ground is ſome part high and ſome low; and is in quality neither very good nor very bad. If Cancer, Scorpio, or Piſces it abounds with much water. An unfortunate planet in the fourth, retrograde, ſhews the land or houſe will turn out very unlucky, and not be worth the taking, and will be accompanied with many infelicities; but if a fortunate planet be poſited there ſtrong, the land is good, and may well invite the querent to go on, for he will have a good bargain.

If beſt for a Perſon to remove, or abide where he is?

In this queſtion give the aſcendant and the lord thereof to ſignify the querent; the ſeventh houſe and lord thereof, to ſignify the place to which he would go; the fourth houſe and his lord, the ſubſtance of the querent; and the tenth houſe and his lord, the profit of removal. The lord of the aſcendant or fourth in the ſeventh, and the lord of the aſcendant and ſeventh, fortunate planets, ſwift in motion, ſtrong and potent where they are, the querent then will do well to remain where he is, and not remove. But if the lord of the ſeventh be with a good planet, and the lords of the aſcendant or fourth with an evil one, the querent had better remove, for he will get little by continuing where he is. Fortu-

nate planets in the aſcendant or fourth may invite the querent to remain where he is. If the lords of thoſe houſes are in conjunction or in good aſpect with fortunate ſtars, it denotes the ſame. Unfortunate planets in the aſcendant or fourth ſhew the querent it is good to remove; and if the lords of the aſcendant and fourth be afflicted by the malefics, either by body or aſpect, it denotes the ſame. Obſerve the afflicting planet or planets, and the houſe or houſes they govern, for from thence the occaſion of the miſchief that the querent ſuſtains is known; the like obſerve of the aſſiſting or friendly planets, whence a rational anſwer to the queſtion propoſed will be eaſily obtained.

Of treaſures hid, whether attainable or not?

It is not uncommon for penurious perſons to hide treaſure in their life-time, and to go out of the world without informing their heirs or executors where to find it. Whenever this is ſuſpected to be the caſe, and a queſtion is grounded upon it, erect your figure, and conſider what application, reception, tranſlation, &c. there may be between the lords of the aſcendant and fourth houſe. If there be a friendly application and reception, the perſon enquiring ſhall obtain the treaſure he enquires after; but, if there be a quartile or oppoſition between the ſignificators, without the reception, the treaſure will rarely be found. When the ſignificators apply to each other corporally in a fixed ſign, there are great hopes of finding and obtaining the ſame ſpeedily; particularly if the application be in a good houſe. Both or either of the luminaries in the aſcendant no way unfortunate, or friendly beholding the ſame, argues a ſpeedy recovery of the treaſure hid; but, if they ſhould happen to be cadent, or in quartile or oppoſition thereto, it gives but ſmall hopes. If the part of fortune be in the aſcendant, beheld by fortunate planets, or by the luminaries, the querent will have a fair proſpect of acquiring his wiſhes; but, if the part of fortune and the luminaries be cadent, particularly the Moon; and neither of the lights caſt a friendly aſpect to the part of fortune, or to the aſcendant; nor the lord of the aſcendant beholding the aſcendant; it is an argument that the querent will not obtain the treaſure hid. I always find, in queſtions of this nature, when fortunate planets are in the fourth, or govern the fourth, that there is treaſure; and, if the lord of the aſcendant, or the Moon, be in good aſpect with thoſe planets, the querent generally attains it by diligent ſearch. But, on the contrary, if infortunes be in the fourth houſe, or the luminaries weak therein, it is an argument of irrecovery; or ſhews that it has been taken away before.

Is the treaſure hidden in the Place ſuppoſed?

A queſtion being thus in a general way propounded, give the lord of the aſcendant and the Moon to the querent for his ſignificators; and the fourth houſe, and the planet or planets poſited therein, will ſignify the treaſure enquired after. When Jupiter, Venus, or the Dragon's head, are in the fourth houſe, they declare the treaſure to be in the place ſuppoſed; and, if they be in their eſſential dignities, it is very certain that there is great value there. Or if any of the other planets are poſited in their own houſes, or in the fourth houſe without impediment, it ſhews that there is treaſure in the place ſuppoſed. But if the fourth houſe be infortunated with the Dragon's tail, or Saturn or Mars be there, and no way eſſentially dignified; or if Saturn or Mars caſt a quartile or oppoſition thereunto, there is no treaſure at all. The lord of the fourth, or the Moon, ſeparating from good planets, ſhew that there has been treaſure hid in the place ſuppoſed, but that it is gone.

Shall the Querent enjoy the Eſtate of his Father?

This queſtion is oftentimes of great importance to the proponent, and therefore ought to be contemplated with more than uſual acuteneſs. If in the figure, judiciouſly erected, and correct to time, the lord of the ſecond and lord of the fifth are found in the mutual dignities of each other; or the lord of the ſecond in the fifth, or the lord of the fifth in the ſecond; the querent will enjoy the eſtate of his father. But if the lord of the fifth houſe be retrograde, or afflicted by ſome malevolent planet, it preſages that much of the eſtate which the querent's father intended for him will be waſted, or otherways diſpoſed of. When the lord of the fifth diſpoſes of the part of fortune in the aſcendant, or ſecond houſe of the figure, there is no fear but the querent will enjoy what he expects from his father. The lord of the aſcendant, or ſecond houſe, diſpoſing of the lord of the fifth, ſhews the thing enquired after to be ſo ſecured to the querent that he cannot be deprived of it. The Moon tranſferring the light of the lord of the fifth by ſextile or trine, to the houſe of the ſecond, or lord of the aſcendant, declares the queſtion enquired after ſhall come to good; or if Jupiter or Venus in the fifth ſhall friendly behold the lord of the ſecond, or a planet in the ſecond, it ſignifies the ſame. If the lord of the ſecond and fifth apply to a good aſpect, or a corporal conjunction by retrogradation, the querent will receive ſome of his father's eſtate very ſhortly, and in his father's life-time; but if the lord of the fourth be in aſpect with an infortune, or an infortune in the fourth, it denotes the father will not part with any thing till his death.

JUDG-

JUDGMENTS proper to the FIFTH HOUSE.

This houſe appertains to the birth of children, embaſſies, meſſengers, &c. and hath theſe queſtions proper to it.

1. *Whether a Woman ſhall ever have Children?*
2. *In what Time ſhall ſhe conceive?*
3. *Whether a Woman enquiring be with Child?*
4. *Whether ſhe be pregnant with a Boy or Girl?*
5. *Shall ſhe have Twins?*
6. *When will the Birth happen?*
7. *Of a Meſſenger ſent on an Embaſſy?*

And, by knowing how to reſolve theſe queſtions, the reader will be able to anſwer any others belonging to this houſe.

Whether a Woman ſhall ever have Children?

To anſwer this queſtion, carefully obſerve the aſcendant, its lord, and the Moon; and, if either of them be joined to the lord of the fifth, the querent ſhall have children. But, if neither of theſe happen, note whether any other planets transfer the light of the lord of the aſcendant to the lord of the fifth; for that is an argument that the querent may have children. Conſider alſo whether the ſign upon the fifth be fruitful, and whether the lord of the fifth, the Moon, the aſcendant, and its lord, are in prolific ſigns; for, if ſo, it is an aſſured argument that the querent will have iſſue. If the lord of the aſcendant, or the Moon, be poſited in the fifth houſe, the querent will have children; or, if the lord of the fifth houſe be in the aſcendant, it declares the ſame. If neither the lord of the aſcendant, nor the Moon, apply to the lord of the fifth, yet, if there be a tranſlation of light and virtue between them, the querent need not doubt of having children. But if all the ſignificators be in ſterile ſigns, and in defective degrees of thoſe ſigns, the querent will rarely have iſſue. So alſo, if Venus, the general ſignificatrix of children or iſſue, be afflicted, either by the preſence of Saturn, Mars, or the Dragon's tail, or combuſt of the Sun, the querent will not have children. Saturn or the Dragon's tail in the fifth, or afflicting the lord of the fifth, generally denies iſſue; and if Saturn or Mars be in quartile or oppoſition to the fifth houſe, or its lord, it portends the ſame. Laſtly, conſider the planets Jupiter and Venus; and, if you find either of them in the fifth, third, firſt, ninth, or eleventh, houſes, free from all impediment, the querent will certainly have children.

In

In what time ſhall the Woman conceive?

Having before found a poſſibility of iſſue, it may be aſked when the time ſhall be; to anſwer which, obſerve in what ſign the lord of the fifth houſe is poſited, and what planet or planets are in configuration with him; for, if he be in the aſcendant, fifth or eleventh houſes, in fruitful ſigns, and with fruitful planets, the querent may ſpeedily conceive. If the lord of the fifth be in the firſt houſe, the querent may conceive in the firſt year; if in the ſecond, the ſecond year; if in the tenth, the third year; if in the ſeventh, the fourth year; if in the fourth houſe, the fifth year; and ſo on. Or, having noted the capacity and condition of the querent for conception, obſerve the diſtance between the friendly aſpects of the Moon, or lord of the aſcendant, with the lord of the fifth, and Jupiter or Venus, and judge of the time thus: If they are in moveable ſigns, their degrees of diſtance ſhew weeks or days; in common ſigns, months or weeks; in fixed ſigns, years or months, &c. as before directed in queſtions that relate to time.

If a Woman enquiring be with Child?

It ſometimes happens that a woman has reaſon to believe ſhe is with child; and yet, owing to ſome internal complaint, may be in doubt about it, and by that means be led to aſk the queſtion, whether ſhe be or not? The queſtion is found by theſe rules: If the lord of the aſcendant, or the Moon, behold the lord of the fifth with any good aſpect or tranſlation; or they, or either of them, happen to be poſited in the fifth houſe; the woman enquiring is with child. And, when the ſignificators apply friendly, or are poſited in fruitful ſigns, and in fruitful houſes alſo, as the fifth, eleventh, and ſeventh, the party enquiring is with child. The lord of the aſcendant, or lord of the fifth, aſpecting a planet with reception in an angle, and the Moon in reception with a planet eſſentially fortified in an angle, alſo ſhews the querent to be pregnant. Jupiter, the natural ſignificator of children, in the aſcendant, fifth, ſeventh, or eleventh, houſes, no way afflicted of the infortunes, denotes the querent to be with child. But, if Jupiter be afflicted, or cadent, the woman enquiring is not with child. If the lord of the tenth, and the Sun, be in good places of the figure, and in friendly configuration with the benefics, the woman enquiring is with child. Likewiſe, if the Moon, and the lord of the triplicity ſhe is in, be well located in ſigns of many children, as Cancer, Scorpio, or Piſces, the woman has conceived. So alſo, if Jupiter and Venus be poſited in angles, free from the malicious beams of the infortunes, the woman is certainly with child. But, if the ſignificators are afflicted of Saturn, Mars, or the Dragon's tail, the

the woman is not with child, but is troubled with ſome complaint, which ſhe hath miſtaken for conception. The poſitions of Saturn, Mars, or the Dragon's tail, in the fifth, likewiſe ſhew non-conception; but, if it happens that the teſtimonies for her being with child are the greater in number, they then threaten abortion; and the ſame when they afflict either Venus, the Moon, or the lord of the fifth houſe, or the aſcendant.

Whether the Woman be pregnant with a Boy or Girl.

To anſwer this queſtion, obſerve the aſcendant, and its lord, the fifth houſe, and the lord thereof, together with the Moon, and planet to which ſhe applies; for, if they, or moſt of them, be in the maſculine ſigns, the querent is with child of a boy; but, if in feminine ſigns, it is a girl. The ſaid ſignificators, though in feminine ſigns, yet if they are in aſpect with maſculine planets, and in houſes maſculine, and with ſtars of a maſculine nature and diſpoſition, the woman will have a male child. Maſculine planets are Saturn, Jupiter, Mars, and the Sun; the feminine are Venus and the Moon; Mercury is in its nature convertible, and is either maſculine or feminine according to the planet or planets he is in aſpect with. Signs of a maſculine diſpoſition, or nature, are Aries, Gemini, Leo, Libra, Sagittarius, and Aquaries. And feminine ſigns are Taurus, Cancer, Virgo, Scorpio, Capricorn, and Piſces; which being well obſerved, the ſex is eaſily diſcovered.

Shall ſhe have Twins, or more than one?

Conſider the ſign upon the aſcendant, and where the lord thereof is poſited, and what ſign is upon the cuſp of the fifth houſe; for, if the ſignificators are in bicorporal or double-bodied ſigns, the querent will very probably have two children. If Jupiter, Venus, or the Dragon's head, be in a fruitful ſign, either in the fifth or aſcendant, it is poſſible for the querent to have three children; particularly if the Moon lends her aſſiſtance. But, if theſe planets are not poſited in the aſcendant, or fifth houſe; yet, if they caſt their friendly rays to either of them, it is an argument that the querent will have twins. But, if fixed ſigns, or moveable, poſſeſs the cuſps of the aſcendant or fifth houſe, and the Sun or Moon be poſited therein, it is a certain argument that the woman is breeding with but one child.

When, or in what Time, will the Birth happen.

To reſolve this queſtion, regard muſt be had to the ſignificators as well of the child as of the perſon enquiring; and to the part of children alſo, (as

will be explained hereafter,) which muſt be directed by the oblique aſcenſions, &c. to the degree of the fifth houſe or its lord, or to Jupiter, or to his good aſpects; and by allowing a day to each degree of diſtance, the time of birth will be nearly found. This is diſcovered by conſidering what direction or tranſit there may be either to the fifth houſe, or to Jupiter, Venus, or the Moon, for at that time the woman may be delivered; particularly if the true tranſit or direction falls in the fifth, eleventh, or aſcendant.

Of a Meſſenger ſent on an Embaſſy, or on any important Buſineſs.

When this queſtion is propoſed, give the aſcendant and its lord to him that ſent the meſſenger; the ſeventh houſe and its lord to ſignify him to whom the meſſenger is ſent; and let the Moon ſignify the meſſage itſelf; and the lord of the fifth the meſſenger, and his management or ordering of the buſineſs. When the lord of the fifth houſe ſhall ſeparate from the lord of the ſeventh, and apply to the lord of the aſcendant, then judge the meſſenger hath effected his buſineſs, and is returning again. And, if he ſeparates from the lord of the ſecond, he then brings money with him, let the ſignificator of that houſe be either a fortunate or infortune. If the ſignificator of the meſſenger ſeparates from fortune planets, it is an argument he has been honeſt, and will bring good tidings of the buſineſs; but, if he ſeparates from the malevolents, it ſhews the meſſenger has done his buſineſs lamely, or has been hindered in the performance of it. If the ſignificator of the meſſenger applies to an infortune by quartile or oppoſition, and this before he can ſeparate from the lord of the ſeventh, it ſignifies that the meſſenger has met with ſome impediment in the buſineſs he went about from the party to whom he was ſent. But, if the ſignificator of the meſſenger ſhall go to the quartile or oppoſition of either of the infortunes, after he is ſeparated from the lord of the ſeventh; the meſſenger will receive ſome prejudice or impediment in his way home. If there be found an infortune in the ninth, the meſſenger will not travel ſafe, but will be in danger of highway robbery, and bodily hurt; but if, on the contrary, a benefic be in the ninth, he will travel ſafe. If the lord of the aſcendant and lord of the fifth are in reception, or in good aſpect from good places of the figure, the meſſenger is faithful, juſt, and honeſt; particularly if he be either a fortune, or in good aſpect with a fortune. But, if there be no reception or aſpect, and the configuration be with or in the dignities of an infortune, the contrary may be expected. If there happens a reception between the lord of the ſeventh and the lord of the fifth, the meſſenger will be received; and, if at the ſame time the lord of the fifth or Mercury tranſlates the virtue of the lord of the ſeventh to the lord of the aſcen-

dant, the querent obtains whatſoever he hoped for by the meſſage; which I have found true in a variety of inſtances.

JUDGMENTS proper to the SIXTH HOUSE.

The ſixth houſe gives judgment on ſickneſs, ſervants, and ſmall cattle, &c. and the following queſtions are commonly attributed to it:

1. *What Part of the Body is afflicted?*
2. *Is the Diſeaſe in the Body or Mind, or both?*
4. *Shall the Diſtemper be chronic or acute?*
3. *What is the Cauſe of the Diſtemper?*
5. *Shall the ſick Party recover, or die of the Diſeaſe?*
6. *Of Servants, ſhall they prove juſt, or diſhoneſt?*
7. *Of ſmall Cattle, ſhall the Querent thrive by them or not?*

In the former part of this work, I have ſhewn what diſeaſes are attributed to each planet, houſe, and ſign; which, in reſolving the firſt of theſe five queſtions, ſhould be particularly noticed.

What Part of the Body is afflicted?

Having erected the figure, obſerve the aſcendant, the ſixth houſe, and place of the Moon, for they are natural ſignificators of the diſeaſe; and then judge as follows: The horoſcope afflicted by the preſence of an evil planet, or by the poſition of the Dragon's tail, indicates that the diſtemper lies chiefly in the head, and in that member or part of the body repreſented by the ſign aſcending. If the Moon be afflicted by the infortunes, the ſick party is indiſpoſed in that part of the body the afflicting planet governs from his own houſe. If the aſcendant be Scorpio, and Mars and Venus be in the aſcendant, or ſixth houſe, the diſeaſe lies in the head, bowels, and ſecrets, becauſe Mars governs thoſe members in either place; which rule holds good with all the other ſigns and planets.

Is the Diſeaſe in the Body or Mind, or in both?

The aſcendant and the diſpoſitors of the Sun and the Moon bear ſignification of the mind, and the lord of the aſcendant and the Moon of the body. Now, if the aſcendant, its lord, the Sun, or the Moon, be afflicted, it ſhews the diſtemper hath ſeized the whole body and mind alſo of the ſick party. If the aſcendant and the diſpoſitors of the Sun and the Moon be afflicted, the diſeaſe impairs the mind; but, if the lord of the aſcendant and the Moon be afflicted, the diſeaſe affects only the body, and the mind is free. If Saturn afflict the aſcendant, and the

diſpoſitor

diſpoſitor of the luminaries, and the Moon be at the ſame time in quartile or oppoſition of him, or in quartile or oppoſition of the lord of the aſcendant, the ſick party is afflicted in mind, concerning the things of this world, and about loſſes in his buſineſs or eſtate. If Jupiter, by being lord of evil houſes, afflict the aforeſaid ſignificators, the querent is troubled in mind about religious tenets. If Venus, by diſappointments in love; if Mars, or Mercury, by a too intenſe exerciſe of the mind, by ſtudy, or by application to ſcience or philoſophy.

Shall the Diſeaſe be chronic or acute?

To know this, conſider the complexion of the perſon, his age, and the time of the year; for the knowledge of theſe conduce much to the diſcovery of the certainty of the matter propounded. Diſeaſes in autumn and winter are uſually reputed chronical or long; but longer in winter than in autumn. In ſpring and ſummer, acute or ſhort; but more acute in ſpring than in ſummer. So infirmities afflicting young perſons, or thoſe in the firſt half of their age, are ſhorter and leſs dangerous than thoſe in elderly perſons, or thoſe that are in the laſt part of their age. Likewiſe, melancholy and phlegmatic perſons are ſubject to chronical diſeaſes; but ſanguine and choleric perſons, to acute. Saturnine diſeaſes, which are cold and dry, are uſually long and tedious; the Moon and Venus are protracters of the infirmity; Jupiter, Mars, the Sun, and Mercury, ſignify diſeaſes of no long continuance, but ſuch as may return ſpeedily; but, by being lords of evil places, or otherwiſe afflicted, they may have ſignification of chronic diſeaſes. The ſigns poſſeſſing the aſcendant, ſixth houſe, or place of the Moon, being fixed, declare a chronic diſeaſe; common ſigns ſhew diſeaſes neither very long nor very ſhort; moveable ſigns denote the diſeaſe to terminate quickly, either one way or the other. An infortune being lord of the ſixth, and in the ſixth, preſages a laſting ſickneſs; but, if a benefic be lord of the ſixth, and in the ſixth, the diſeaſe will admit of an immediate cure. The lord of the aſcendant, the Moon, or lord of the ſixth in conjunction, ſextile, or trine, of the lord of the tenth, denotes the diſeaſe to be of no long continuance; and if they be in conjunction, ſextile, or trine, of the fortunes, the ſame. But if the ſaid ſignificatiors, or any of them, be in conjunction, quartile, or oppoſition, of the infortunes, the diſeaſe will be both long and tedious; and, if this ſhall happen in fixed ſigns, it argues the duration or continuance to be ſtill the longer.

What is the Cauſe of the Diſtemper?

The cauſe of the diſtemper is known from the poſitions of the ſignificators of ſickneſs, before deſcribed, in either of the four trigons or triplicities; for therein they ſhew the humour that is predominant. If theſe

ſigni-

the moſt of them are poſited in fiery ſigns, they declare the diſtemper to have its origin from choler, whence fevers and all ſuch-like diſeaſes proceed. But, if the ſignificators be in airy ſigns, blood is then predominant in the body, and the diſeaſe is thence cauſed; as gouts, leproſies, &c. When the ſignificators of ſickneſs are in earthy ſigns, they declare the cauſe of the diſeaſe to have its origin from melancholy, and thoſe diſeaſes are uſually long and tedious, as conſumptions, agues, &c. And the ſignificators of diſeaſes in watery ſigns denote the infirmity to proceed from cold and moiſt cauſes, as phlegm; and theſe diſeaſes principally are coughs, phthyſic, and all diſeaſes of the ſtomach. When the poſitions of the ſignificators do not thoroughly point out the nature of the diſtemper, note the fixed ſtars in the figure, and they will aſſiſt in the diſcovery of the cauſe of the diſeaſe.

Shall the ſick Party recover, or die of the Infirmity afflicting?

If the Moon deflux from the infortunes, and apply to the benevolents without fruſtration, prohibition, or refranation, there is great hopes the infirm party will recover; ſo the ſignificators of ſickneſs, no-way afflicted, but free from the ill beams of the malevolents, declare great hopes of the recovery of the ſick. If they are in ſextile or trine of the luminaries, or in any friendly reception with them, or either of them, the ſame. The Moon, encreaſing in light and motion, and being poſited in good houſes of heaven, in ſextile or trine of the lord of the aſcendant, denotes great hopes of life; if the lord of the aſcendant be an infortune in this judgment, it will no-way affect the ſick party. When the Moon ſhall either be found in the aſcendant, or in any of her dignities, or ſhall caſt a ſextile or trine thereunto, it is a great argument the ſick will not die of the diſeaſe afflicting. The lord of the aſcendant and the Moon combuſt of the Sun denote death, unleſs there be ſome reception between the Sun and them; and, if they ſhall be in conjunction with the lord of the eighth, except Jupiter or Venus interpoſe their friendly beams, it ſhews the ſame. The lord of the eighth in an angle, and the Moon and lord of the aſcendant cadent, or afflicted of the infortunes, preſage mortality; the application of the lord of the aſcendant or the Moon unto the lord of the eighth by evil aſpect, ſhews the ſame; and, if he be an infortune, it puts the matter paſt all doubt. The lord of the aſcendant in the eighth, or lord of the eighth in the aſcendant, declares the irrecovery of the ſick. If the lord of the eighth be in the tenth, and the lord of the aſcendant in the fourth, ſixth, or ſeventh, houſes, anyway afflicted, it portends death to the ſick party. The lord of the aſcendant and Moon with violent fixed ſtars, according to their latitude, generally denote death unto the ſick.

Of Servants, ſhall they prove juſt or diſhoneſt?

When this queſtion is put by the maſter, give the lord of the aſcendant and the aſcendant itſelf to ſignify the querent; the ſixth houſe and its lord to ſignify the ſervant. And, if the lord of the ſixth commit his diſpoſition by any friendly ray to the lord of the aſcendant, the ſervant will prove juſt and honeſt. If the Moon transfer the light of the lord of the ſixth to the lord of the aſcendant, by a good aſpect, it ſpeaks the honeſty of the ſervant. The lord of the ſixth in the dignities of the fortunes in ſextile or trine to the aſcendant, pleads for the honeſty of the ſervant. If he be near fixed ſtars of a benevolent nature, the ſame. But if the lord of the ſixth ſhall be in conjunction of the infortunes, and in quartile or oppoſition to the aſcendant or lord thereof, the ſervant will not prove honeſt. The Moon in the ſixth, in quartile to the lord of the ſixth in the ſecond, ſhews the ſervant to be a pilferer, and ſuch a one as the querent will never grow rich by. If the principal ſignificators are void of all reception, and there be neither good application or tranſlation of light to be found among them, the ſervant is not to be truſted. When Mercury, the natural ſignificator of ſervants, ſhall be in the dignities of Saturn or Mars, and in quartile or oppoſition to the aſcendant or ſecond houſe, or either of their lords, it gives great cauſe to ſuſpect the ſervant. If the Dragon's tail be in the ſixth, or doth afflict the lord of the ſixth, it denotes the ſame.

Of ſmall Cattle, ſhall the Querent thrive by them or not?

By ſmall cattle are meant hogs, ſheep, and the like.—If the lord of the ſixth and the lord of the ſecond are in conjunction, in a good houſe of heaven, the querent may thrive by them; or, if they be in ſextile or trine, the ſame. The lord of the ſixth caſting a friendly aſpect to the part of fortune, or being in good configuration with the diſpoſitor thereof, denotes much good to the querent by dealing in ſmall cattle. The lord of the ſixth in the ſecond, in the dignities of Jupiter or Venus, and Jupiter or Venus caſting a ſextile or trine to the ſecond, or in the ſecond in conjunction with him, argues great gain to the querent by dealing in ſmall cattle. But if, on the contrary, the lord of the ſixth be unfortunate, and in evil aſpect with the lord of the aſcendant or ſecond, or caſt malignant rays to either of their cuſps, the querent will loſe by dealing in ſmall cattle. If the lord of the ſixth be in quartile or oppoſition to the diſpoſitor of the part of fortune, or the Moon, the querent cannot thrive by dealing in ſmall cattle. The ſame if the lord of the ſixth be afflicted either by Saturn, Mars, or the Dragon's tail; or be found either retrograde, combuſt, cadent, or peregrine. The Dragon's tail and Mars

ſhew much loſs therein by knaves and thieves, and ill bargains, &c. and Saturn denotes much damage by the rot or murrain.

INTERROGATORIES proper to the SEVENTH HOUSE.

This houſe reſolves queſtions concerning marriage, partnerſhip, lawſuits, public enemies, war, &c. thefts, fugitives, and ſtrays; which, becauſe they are of ſeveral diſtinct natures, are treated of under three different heads; and firſt, of marriage.

1. *Shall the Querent marry?*
2. *At what Time ſhall the Querent marry?*
3. *Shall the Querent marry more than once?*
4. *What Manner of Perſon ſhall the Querent marry?*
5. *Shall they accord after Marriage?*
6. *Shall the Marriage be conſummated or broken off?*

Shall the Querent marry?

To know this, conſider the poſition of the lord of the aſcendant, the Moon, and Venus, and the part of marriage, and their poſitions; for they all have ſignification of the party enquiring in this caſe. If all or the greater part of them be in prolific or fruitful ſigns, it is a great argument that the party enquiring will marry. If the Moon or lord of the aſcendant be in good aſpect with the Sun, or either of the fortunes, or near fixed ſtars of their natures, the party enquiring may marry. When the lord of the aſcendant, the Moon, or Venus, are in the ſeventh houſe, or in the dignities of the lord of the ſeventh, and the lord of the ſeventh either in the aſcendant, or in ſextile or trine to the ſaid ſignificators, the querent will certainly marry. If none of theſe arguments appear, but on the contrary all the ſignificators of marriage are in ſterile ſigns, and in quartile or oppoſition to the lord of the ſeventh, or ſeventh houſe, the party enquiring is averſe to marriage.

At what Time ſhall the Querent marry?

The ſignificators of marriage applying to each other by a friendly aſpect or by conjunction in the oriental or meridional parts of heaven, denote the querent will be married ſuddenly; but, if in the occidental part of heaven, or ſeptentrional, it will be much prolonged, and a great while before accompliſhed. All the ſignificators above the earth, and ſwift in motion, accelerate or haſten the matter, particularly if in moveable ſigns; but, if they are under the earth, and ſlow in motion, the marriage will be retarded. The degrees of diſtance, either in body or aſpect, between the

lord

lord of the aſcendant and the lord of the ſeventh, the Sun, or Venus, ſhew the time of marriage; if there happen a good tranſit to bring on the buſineſs. In this judgment, moveable ſigns give weeks or days; bi-corporal give months or weeks; and fixed ſigns years or months: and, if the ſignificators are ſlow in motion, and in fixed ſigns, the degrees of diſtance will be ſo many years; if ſwift in motion, then ſo many months; *ſic de cæteris.*

Shall the Querent marry more than once?

The ſignificators of marriage in bi-corporal or double-bodied ſigns declare the querent, be it either man or woman, to marry more than once. The ſignificators of marriage in conjunction, ſextile, or trine, with many planets, portend marriage to the querent more than once; particularly from the fifth, ſeventh, or eleventh, houſes. Many planets in the ſeventh houſe, in ſextile or trine to the luminaries or lord of the aſcendant, denote the querent will be married more than once. But, if the ſignificators of marriage are in fixed ſigns, and in aſpect with not above one planet, it preſages that the querent will marry only once.

What Kind of Perſon ſhall the Querent marry, and how qualified?

Obſerve what planet the lord of the aſcendant, or Moon, is neareſt in aſpect with, and the ſign he is in, and deſcribe the perſon, either man or woman, accordingly; for ſuch a one the querent will marry. If the lord of the aſcendant or Moon be in conjunction or aſpect with Venus, the perſon is pleaſant and affable; if with the Sun, he is noble, of a great ſpirit, and imperious; if with Mars, the perſon is many times raſh and furious, and ſubject to choler and paſſion; if with Saturn, he is inclinable to melancholy, but prudent and grave; if with Jupiter, the perſon is juſt, honeſt, and religious; if with Venus, ſubtil, cunning, &c. Note the fixed ſtars that are near the ſignificators, for they often alter the quality of the planets. By thus conſidering the dignities and debilities of the planet or planets aforeſaid, the ſhape, qualification, and temperature, of the perſon whom the querent ſhall marry may be known and diſcovered.

Shall they accord and be happy after Marriage?

The lord of the aſcendant, or Moon, in conjunction, ſextile, or trine, of the lord of the ſeventh or Venus, argues much pleaſure and delight after marriage, and ſhews the parties ſhall agree well, and not quarrel; but, if they are in quartile or oppoſition unto each other, it ſhews much

quarrelling

quarrelling and contention after marriage; and, if they be in quartile, conjunction, or oppoſition, of the infortunes, in any places of the figure, it ſhews the ſame. Saturn, Mars, or the Dragon's tail, in the aſcendant, ſhews the querent to be imperious after marriage, and by his or her obſtinacy will occaſion much diſcontent and trouble. But, if they are poſited in the ſeventh houſe, the perſon whom the querent marries will be the occaſion of the trouble and diſcontent. Benevolent planets poſſeſſing the ſeventh houſe, and a friendly reception between the lord of the ſeventh and lord of the aſcendant, denote good agreement after marriage. If there happens to be a reception, through they are in quartile, it implies the ſame.

Shall the Marriage be effected, or broken off?

The perſon, who enquires concerning the concluding or breaking off an intended marriage, muſt have the lord of the aſcendant and moon for ſignificators; and the perſon queſited muſt have the lord of the ſeventh and the planet from which the Moon is ſeparated. If the lord of the aſcendant or Moon be joined to the lord of the ſeventh, or in ſextile or trine to him, in any of his eſſential dignities, the marriage intended will be brought to perfection, particularly if it be from good houſes of the figure. If a quartile or oppoſition happens between the ſignificators, and no reception, the intended marriage will be broken off, and come to nothing. When there is no aſpect between the ſignificators, yet, if there be any good tranſlation of light between them, and this by a benevolent planet, the marriage may be effected by a perſon repreſented by the houſe that planet is lord or governor of. So alſo, if the ſignificator of both parties apply to a friendly aſpect, and, before the aſpect be made, an infortune interpoſes his malicious rays, the marriage will be obſtructed by a perſon ſignified by the houſe the interpoſing planet is lord of. If the interpoſing planet be lord of the third, a kinſman of the querent's, or a neighbour or brother, ſhall break off the buſineſs; if he be lord of the tenth or fourth houſes, the father or mother of the querent will obſtruct the marriage intended; and ſo of the other houſes.

Of Partnership, Law-Suits, War, &c.

The extent of this part will be better underſtood by being digeſted into the following particulars:

1. *Shall two Partners agree and be ſucceſsful in their Partnerſhip?*
2. *Shall the Querent, or his Adverſary, overcome in a Law-Suit?*
3. *Shall a Perſon return ſafe from War?*
4. *Shall the City, Caſtle, or ſtrong Hold, beſieged, be taken?*

Shall two Partners agree and be ſucceſsful in their Partnerſhip?

The lord of the aſcendant and ſeventh, being friends according to nature, and in reception or good aſpect with each other, declare the partners ſhall agree in their partnerſhip, and gain conſiderably by their undertaking. If they are enemies by nature, and void of good rays toward one another, and in no reception, it is an argument that they will never agree, but will be perpetually jangling, and injuring each other. If the lord of the aſcendant be a more weighty planet than the lord of the ſeventh, and better dignified, it ſhews the querent will thrive beſt in the partnerſhip; but, if the lord of the ſeventh be moſt ponderous, the queſited gains moſt. Mars or Mercury lord of the ſecond, afflicting the lord of the eighth, ſhews the querent will cheat his partner; but, if either of them be lord of the eighth, and afflict the lord of the ſecond, the partner will cheat the querent. He whoſe ſignificators are ſtrongeſt, and in good places of the heavens, will thrive beſt in the partnerſhip; but he, whoſe ſignificators are weak and in evil places of the figure, will be injured bythe partnerſhip.

Shall the Querent, or his adverſary, overcome in a Law-Suit?

If the lord of the aſcendant be more potent than the lord of the ſeventh, or the aſcendant better fortified than the ſeventh houſe, either by the good aſpects or the preſence of the fortunate planets, there is great probability the querent will be ſucceſsful in the ſuit at law, and overcome his adverſary. But, if the lord of the ſeventh be more powerful in dignities than the lord of the aſcendant, and the ſeventh houſe better guarded by the preſence or rays of the fortunate ſtars than the aſcendant, the adverſary will overcome. If the lords of the aſcendant and ſeventh be afflicted by the infortunes, neither party will ſucceed, but both will be injured, if they go on with the ſuit. If they ſhould both be aſſiſted by the fortunate planets, poſſibly ſome friend will make up the breach between them. Both ſignificators in their eſſential dignities, and in angles, ſhew both perſons to be too high to hearken to a reconciliation. If they apply friendly to each other, the matter will be taken up among themſelves; and he, whoſe ſignificator doth apply, will be the firſt to make overtures of friendſhip and peace.

Shall a Perſon return ſafe from a Cruize or Campaign?

The lord of the aſcendant ſtrong and potent, free from the evil beams of the infortunes, is an argument of great ſecurity to the querent, and that he ſhall return ſafe from a cruize or campaign. If he be poſited with a

good planet, in a propitious houſe, it ſhews the ſame. If the lord of the aſcendant be combuſt or cadent, or in his peregrination, or if Mars be weak in the figure of the queſtion, the querent will gain no honour or reputation in the war. If the lord of the aſcendant be in aſpect with a good planet, and at the ſame time the lord of the ſeventh be with an evil one, he may return home again; but he will ſuffer great prejudice before his return. Saturn being in the firſt, or with the lord of the firſt, preſages much loſs and damage to the querent by war. If Mars ſhall be with the lord of the firſt, either by conjunction, quartile, or oppoſition, and weak, and Saturn locally in the aſcendant, the querent will be wounded. But, if Mars or the Dragon's tail ſhould ill-dignify the aſcendant, the querent will be mortally wounded; and, if the lord of the aſcendant and the Moon ſuffer affliction at the ſame time, he will be killed on the ſpot.

Shall the City, Town, Caſtle, or ſtrong Hold, beſieged, be taken?

The aſcendant and lord thereof repreſent the beſiegers, and the fourth houſe the beſieged; the lord of the fourth, the governor; the fifth and its lord, the ammunition, ſoldiery, and the aſſiſtance they either have or may expect. If the lord of the aſcendant be ſtrong and fortunate, and joined to the lord of the fourth in the aſcendant, or with the Moon or lord of the tenth houſe, in reception; it is an argument that the beſiegers ſhall prove victorious. Or, if the lord of the fourth be in houſes not beholding the fourth, or impeded of the infortunes, it is an argument that the garriſon will be taken, and the governor thereof ſubject to danger. If the unfortunate planets, or the Dragon's tail, happen to be in the fourth houſe, and the fortunate planets interpoſe not their benevolent rays, it will be taken by treachery and baſeneſs in a ſhort time. If the lord of the fourth commit his diſpoſition and virtue to the lord of the aſcendant, it ſhews the governor has been tampered with, and for a conſideration will ſurrender the garriſon. But if none of theſe aſpects happen, and on the contrary the fourth houſe and its lord ſhall be fortunate, and free from all impediments, and the lord of the fourth be in no reception with the lord of the firſt, the garriſon, &c. then beſieged, ſhall be taken by the army that inveſts it.

Of Thefts, Fugitives, Strays, &c.

1. *Of Fugitives or Strays, ſhall they be found or not?*
2. *Which Way are they gone, and to what Diſtance?*
3. *Things loſt, if recoverable or not?*
4. *Who is the Thief? The Age and Sex of the Thief?*
5. *Are there more than one concerned?*
6. *Be they Strangers or Familiars?*
7. *In what Time ſhall the Thing ſtolen be recovered?*

We ſhall now conſider theſe in their order, and ſo conclude the judgments belonging to the ſeventh houſe.

Of Fugitives or Strays, ſhall they be found or not?

The Moon and Mercury are naturally ſignificators of fugitives and ſtrays: but the ſeventh and its lord are particularly ſignificators thereof, unleſs the thing ſtrayed be a horſe, &c. If the lord of the ſeventh be retrograde, the perſon abſconded ſhall return again of his own accord, before he goes far from the querent's houſe. The lord of the aſcendant or Moon in good aſpect with the lord of the ſeventh, and the lord of the ſeventh in application, declares him to be returning home again. If the ſeventh do not apply, the querent may find him by enquiry. But if the ſignificators behold each other by quartile or oppoſition, or from no aſpect at all, it denotes the perſon will not return again. If the lord of the ſeventh be in the third or ninth, it denotes the ſame. If an horſe, ox, or cow, be ſtrayed, obſerve the lord of the twelfth, and, if he be found retrograde, the ſtray will return of his own accord; and obſerve the ſame rules as above, only changing the lord of the houſe. If the Moon tranſfers the light of the lord of the fugitive or ſtray to the lord of the aſcendant, it argues hopes of recovering them again. If ſhe transfers Mercury's light or virtue, it ſignifies the ſame. The Moon in good configuration with Jupiter or Venus, or either of them caſting a good aſpect to the aſcendant, or its lord, from good houſes of the figure, ſhew hopes of recovery. The lord of the ſeventh, either in the twelfth houſe of the figure, or combuſt, denotes the perſon to be under bonds of reſtraint, perhaps in priſon; Mercury ſo poſited argues the ſame. When the planet ſeparates from the houſe of the Moon, it ſhews the ſtray is taken into cuſtody, and driven away and ſold; and, if any planet be found to ſeparate from the lord of the ſecond, it ſhews the ſame. If the Moon, or ſignificator of the ſtray, &c. apply to the lord of the eighth from his aſcendant, or be poſited in the eighth, it is dead. If the diſpoſitor of the Moon, or ſignificator of the beaſt, be poſited in the eighth houſe applying to the quartile or oppoſition of an infortune in the fourth, the ſame. The lord of the ſixth or twelfth, poſited in the ſixth or twelfth, or in the ninth or tenth, argues the beaſt ſtrayed to be either in the pound or in the cuſtody of ſome perſon. The lord of the ſeventh, or ſixth, fortunated by the good beams of Jupiter or Venus, in the ſecond, fifth, or eleventh, houſe, or the Sun caſting a trine unto them, denotes they are likely to be found again.

Which Way are they gone? and to what Diſtance?

The Moon, or ſignificator of the fugitive or ſtray, in the tenth houſe, ſhews they are gone ſouth; in the ſeventh, weſt; in the fourth, north; in

in the aſcendant, eaſt. If the ſignificator of the ſtray be in watery ſigns, they are northward, and in ſome moiſt mooriſh place. If in airy ſigns, they are weſtward, and in mountainous and high places. If in earthy ſigns, they are ſouthward, and in copſes or woods. If in fiery ſigns, they are eaſtward, and in the open fields. The Moon in the ſame quarter with the lord of the aſcendant, and not more than one ſign diſtance between them, ſhews they are near the place from whence they went; but, if they are diſtant above ninety degrees, then they are gone far from the querent. If the Moon be diſtant from the ſignificator of the fugitive or ſtray, either by body or aſpect, only one degree in a moveable ſign, they are diſtant above ſeventeen furlongs from the owner; if in common or fixed ſigns, ſtill leſs; ſo that the diſtance is to be apportioned according to the number of degrees the Moon and ſignificator are from each other.

Of Things loſt, if recoverable or not?

Fortunate planets in ſextile or trine to the lords of the aſcendant or ſecond houſe, and the diſpoſitor of the part of fortune poſited in the aſcendant or ſecond houſe, declare a recovery of the goods loſt. Either of the fortunes in the aſcendant, having dignities in the ſecond houſe, or the Moon in the ſeventh, in ſextile or trine to the lord of the aſcendant, are very certain arguments of recovering the thing or things loſt. The Moon in the tenth, in trine to a planet in the ſecond; or in the ſecond, in trine to the lord of the ſecond; the diſpoſitor of the part of fortune, or the lord of the aſcendant, in the ſecond; the luminaries in trine to each other, or in trine to the cuſp of the ſecond houſe; or the lord of the ſecond in the eleventh or fourth houſes; are all arguments of recovery. The lord of the eighth in the aſcendant, or with the lord of the aſcendant, denotes a recovery of the goods loſt; and Jupiter, Venus, or the Dragon's head, in the eleventh houſe, give great hopes of the ſame. The Moon, the part of fortune, or its diſpoſitor, or the lord of the ſecond, in the eighth houſe, are great arguments that the goods loſt cannot be recovered. When both luminaries are under the earth, the thing loſt is hard to be recovered; and, if the ſecond houſe or its lord be any way afflicted, it denotes the ſame. But the greateſt arguments of irrecovery are the poſitions of Saturn, Mars, or the Dragon's tail, out of their eſſential dignities, in the ſecond houſe; or the lord of the ſecond in combuſtion, or in the eighth houſe; or the lord of the ſecond in quartile or oppoſition with the lord of the eighth. If the lord of the ſeventh be in conjunction with the lord of the eighth; or if the lord of the ſecond behold not the firſt houſe, or lord thereof; or the Sun and Moon not aſpecting each other, nor the part of fortune; or if they are both under the earth, there can be no reſtitution of the goods loſt.

Who is the Thief?—the Age and Sex of the Thief.

A peregrine planet in an angle is to be taken for the ſignificator of the thief; particularly if the peregrine planet hath dignities in the ſeventh houſe, or is lord thereof; or afflicts the houſe of ſubſtance, or its lord; or the part of fortune, or its lord. But, if no planet maliciouſly aſpects the aforeſaid ſignificators, then admit the lord of the ſeventh to ſignify the thief, becauſe he hath natural ſignification of thieves.—— Or, if the planet afflicting the ſubſtance, or part of fortune, or their lords, be peregrine, or eſſentially dignified, he will ſignify the thief.— If the planet afflicting the ſubſtance, &c. be maſculine, and in a maſculine ſign and quarter, it denotes the thief to be a man. If the planet be feminine, and in feminine parts of the figure, it denotes the thief is feminine, or a woman. Saturn ſignificator of the thief ſhews him to be old, except in the beginning of ſigns; the Sun, Mars, and Jupiter, about thirty, or ſomewhat more; Venus and Mercury, youthful; the Moon, according to her age; in the firſt quarter ſhe ſignifies young; in her ſecond, between twenty and thirty; in her third, between thirty and forty-five; in her fourth, between forty-five and ſixty.

Are there more concerned in the Theft than one?

Many planets afflicting the ſignificators of ſubſtance, whether peregrine or not, ſhew many thieves, or more thieves than one. If the ſignificator of the thief be in ſextile or trine with other planets, and in double-bodied ſigns, there are more thieves than one, although but one be found to afflict the ſignificators of ſubſtance. The angles of the figure fixed, and the ſignificator of the thief fixed, in no aſpect with any planet, except the lord of the ſubſtance, or the diſpoſer of the part of fortune, whom he afflicts, denote that only one perſon is concerned in the theft or robbery.

Is the Theft committed by Strangers or Familiars?

The luminaries beholding the aſcendant, or its lord, or the lord of the firſt in the firſt, in conjunction with the lord of the ſeventh, denote the thief to be a familiar, or one well known to the loſer. When the luminaries are in their proper houſes, or in the houſes of the lord of the aſcendant, or in the triplicity of the lord of the aſcendant, they denote the thief well known to the querent or loſer. The ſignificator of the thief ſtrong in the aſcendant, denotes a brother or kinſman, particularly if he chance to be lord of the third: if the lord of the ſeventh be in the ſeventh, he is one of the family. The lord of the aſcendant, in the third

or

or fourth houſe, denotes the thief to be a ſervant in the family. The ſignificator of the thief, in the third or ninth from his own houſe, ſhews the thief to be a ſtranger; and if the lord of the aſcendant and the ſeventh, or ſignificator of the thief, be not of one triplicity, it denotes the ſame. Mars or Mercury, ſignificator of the thief, preſage him to be a common pilferer, unleſs they govern a houſe of relation; which if they do, they then point out who it is. If the thief be a domeſtic, he is known thus: The Sun ſignifies a father or maſter; the Moon, a mother or miſtreſs; Venus, a wife or woman; Saturn, a ſervant or a ſtranger coming there by chance; Mars, a ſon, brother, or kinſman; Mercury, a youth, familiar, or friend.

In what Time ſhall the Thing ſtolen be recovered?

If teſtimonies of recovery appear in the figure, the time may be known thus: Obſerve the application of the two planets ſignifying recovery, and conſider the degrees of diſtance between their body and aſpect, and turn the diſtance into time. If they happen to be in moveable ſigns, then allow as many weeks or days as there are degrees of diſtance for the ſpace of time in which it may be recovered; if in common ſigns, allow months or weeks; if in fixed ſigns, years or months. When the Sun and Moon together behold the aſcendant, the thing loſt will ſpeedily be recovered; for they ſuffer nothing to lie long hid or obſcured: And, if at the ſame time the lord of the ſecond be in the aſcendant, it will be had again very ſpeedily. The ſignificators increaſing in light and motion, and poſited in fortunate places of the figure, preſage a ſudden recovery of the goods loſt or miſſing.

JUDGMENTS proper to the EIGHTH HOUSE.

This is called the Houſe of Death, becauſe we enquire from it concerning death, and of the manner of it. It has alſo ſignification of the dowry of a wife, being the ſecond houſe from the eighth. The queſtions proper to it are theſe:

1. *Of the Time of the Death of the Querent?*
2. *What Manner of Death ſhall he die?*
3. *Shall the Querent obtain the Wife's Portion?*
4. *Shall the Querent or his Wife die firſt?*

And each of theſe ſhall be treated of particularly in a ſeparate and diſtinct ſection.

Of

Of the Time of the Death of the Querent?

To anſwer this queſtion, let the lord of the aſcendant, the aſcendant itſelf, and the Moon, ſignify the querent; the eighth houſe, lord thereof, and the part of death, together with the planet or planets in the eighth, ſignify the death of the querent. If the lord of the aſcendant and the Moon be free from the beams of the infortunes; or if no infortune, nor the Dragon's tail, be poſited in the aſcendant; they argue no danger to the querent, but ſhew him to be of a long life. If the ſaid ſignificators, or either of them, be in conjunction or good aſpect of the fortunes, or the fortunes poſited in the aſcendant, and the part of life free; they preſage the querent, according to nature, may live to a conſiderable age. Thus, finding all the ſignificators free, the querent will live as many years as there are degrees between the conjunction, quartile, or oppoſition, of the lord of the eighth houſe and the lord of the aſcendant. Or if, before the lord of the aſcendant receives this affliction from the lord of the eighth, he happens to be combuſt of the Sun in the fourth, eighth, twelfth, or ſixth, houſes, the degrees of diſtance between the Sun and the ſignificator will ſhew the years the querent may live, before he ſhall conclude this life. But, if the ſignificators be afflicted, either by the infortunes, or by the lords of the fourth, ſixth, eighth, or twelfth, houſes, the querent's life will be of no very long continuance. In the meaſure of time, allow for degrees of diſtance, &c. in moveable ſigns, weeks; in common ſigns, months; and in fixed ſigns, years; which will ſhew the length, according to natural cauſes, of the querent's life. When queſtions of this nature are propounded, draw the figure into a ſpeculum, and direct the ſignificators as in a nativity; and when the aſcendant or Hyleg ſhall come to any malicious direction, according to the ſolar meaſure of time, adjudge the perſon enquiring may be cut off from the land of the living. But this is only to be done when the nativity of a perſon is not to be had; for no abſolute confidence can be placed in predictions that relate to death, but ſuch as are grounded upon the genethliacal figure of birth, for reaſons that will hereafter be given.

What Manner of Death ſhall the Querent die?

Either the lord of the eighth or planets poſited in the eighth ſhew the kind of death the querent ſhall be ſubject to, reference being had to the planets beholding him or them. If the ſignificator be Jupiter or Venus, in their eſſential dignities, they portend a gentle death to the querent, except violent fixed ſtars be near them. If Saturn be ſignificator, he denotes death by ſome ſevere ague, dropſy, or conſumption; Mars, by fevers or wounds; the Sun, by pleuriſies, or by ſome obſtruction of the vitals;

vitals; Mercury, by the phthyſic, frenzy, madneſs, lethargy, &c. and the Moon by drowning, or by diſeaſes proceeding from cold and moiſture.

Shall the Querent obtain his Wife's Portion?

Every querent is ſignified by the aſcendant, and the ſecond houſe ſignifies his ſubſtance; the queſited is ſignified by the ſeventh houſe, and the eighth houſe hath ſignification of his ſubſtance in this queſtion.—The lord of the eighth in the eighth, no way impeded or afflicted by the unfortunate planets, declares the querent will have a good eſtate with his wife, and take poſſeſſion of it without trouble. Jupiter, or Venus, or the Dragon's head, poſited in the eighth houſe, or on the cuſp of the eighth, in the terms of the fortunes, the lord of the eighth being no way impeded, argues the querent ſhall have his wife's portion without any manner of trouble. The part of fortune in the eighth houſe, in the dignities of Jupiter or Venus, and they caſting their ſextile or trine aſpects thither, argues not only that the querent ſhall have the dowry of his wife, but alſo ſhews it to be conſiderable. If there happen a friendly aſpect between the lord of the ſecond and eighth, with reception; or, if the lord of the eighth be in the ſecond, or the lord of the ſecond in the eighth; they denote the querent will obtain his wife's dowry without difficulty. But, if there be a quartile or oppoſition between the ſignificators, and no reception or tranſlation of light; or if the lord of the eighth be combuſt or retrograde; the querent will not obtain the portion of his wife without great trouble and difficulty. If Saturn or Mars be in the eighth, and peregrine, very little of the wife's portion will be obtained; and, if any, there will be great and violent contention about it. The Dragon's tail in the eighth portends the ſame. If a woman enquires concerning the eſtate of a man ſhe expects to marry, theſe rules will ſerve ſufficiently; for, the aſcendant repreſents the woman, if a woman enquires; and the ſeventh houſe muſt then be for the man, and the eighth for his eſtate.

Shall the Man or his Wife die firſt?

In this queſtion particularly note the lord of the aſcendant, and the lord of the ſeventh, and obſerve which of them goes to conjunction, quartile, or oppoſition, of the lord of the eighth houſe, or to combuſtion of the Sun, or to aſpects of the unfortunate planets, and thence judge. If it be the lord of the aſcendant that firſt ſuffers that affliction, the man, if a man be querent, ſhall die firſt; if the lord of the ſeventh goes firſt to thoſe afflictions, the woman will die firſt. But it is always to be obſerved, that the ſignificator which is ſtrongeſt and moſt powerful in the figure denotes the party repreſented by him ſhall live the longeſt. This queſtion, however, ſhould never be decided but by inſpection of the nativity of each of the parties, properly rectified and duly conſidered.

JUDGMENTS proper to the NINTH HOUSE.

We judge of voyages at ſea, their proſperity or infelicity; of ſcience, &c. and of perſons and things religious; by the ninth houſe: and theſe queſtions are the moſt common unto it.

1. *Shall the Voyage be proſperous or not?*
2. *Will it be long or ſhort?*
3. *May the Querent profit by the Science intended?*
4. *Shall a Clergyman obtain the Benefice he enquires after?*

Theſe queſtions properly explained and reſolved will give ſufficient light to enable the reader to reſolve any others, of the like nature and import, proper to this houſe.

Shall the Voyage be proſperous or not?

When the ninth houſe or its lord ſhall be unfortunately aſpected, it denotes many hazards and dangers to attend the voyage. If Saturn be the afflicting planet, the perſon enquiring will be ſubject to ſickneſs, and loſs of goods; but, if Mars or the Dragon's tail afflict either the ninth houſe or its lord, they declare danger by enemies or pirates. If the ninth houſe or its lord be fortunate and ſtrong, much good and great ſucceſs are promiſed to the querent in the voyage, and that he ſhall make a happy and ſafe return. The lord of the aſcendant and lord of the ninth in conjunction, ſextile, or trine, with each other, particularly if there be any reception between them, or poſition in each others houſes, argues an admirable voyage, and a propitious and ſafe return; but, if they be in quartile or oppoſition, void of all reception, or if there happen no good tranſlation between them, the querent will have an unauſpicious voyage, and, before he returns home again, will have reaſon to wiſh he had let it alone. If the lord of the aſcendant or the Moon be in conjunction with a fortunate planet in the tenth houſe, that being the ſecond from the ninth, the querent ſhall gain great ſtore of wealth by the voyage he undertakes, and enjoy remarkable health of body. But, if the lord of the aſcendant or the Moon be in abject places of the figure, or with the lords of abject houſes, or in quartile or oppoſition to them, either peregrine or combuſt of the Sun, the perſon will fall ſick in the journey, and the voyage will be unfortunate to him; and, if they be with violent fixed ſtars of the firſt magnitude, it will be worſe.

Will

Will the Voyage be long or ſhort?

The ſignificators of the perſon enquiring, and of the voyage, ſwift in motion, oriental, and in moveable ſigns, denote the voyage to be ſhort and quick; but, if occidental, they ſhew ſome obſtructions. When the lord of the aſcendant applies to the lord of the ninth, or the lord of the ninth to the lord of the aſcendant; or if a fortunate planet transfers the light of the one to that of the other; they are good arguments of a ſafe return, and a ſhort and ſpeedy voyage. The lord of the ninth in a fixed ſign, and the lord of the aſcendant and Moon in fixed ſigns, denote a very long voyage to the querent; if in common ſigns, the voyage will be indifferently good; if in moveable ſigns, he returns ſpeedily. If the lord of the aſcendant be retrograde, or if either he or the Moon apply to a planet that is retrograde, it ſignifies the perſon that goes the voyage will return home in a ſhort time, or perhaps before he goes to the place intended.

May the Querent profit by the Science intended?

Give the aſcendant, its lord, and the Moon, to ſignify the querent; the ninth houſe, the lord thereof, and the planet poſited therein, to ſignify the ſcience enquired after; and, according to their poſitions and configurations, judge of the queſtion. The lord of the aſcendant and lord of the ninth in conjunction, or in ſextile or trine unto each other, either in or from angles or ſuccedent houſes, give great hopes to the querent that he ſhall gain or profit by the art or ſcience he intends to follow. If fortunate planets poſſeſs the aſcendant or ninth houſe, and thence ſhall friendly behold either the cuſps of each houſe or the lords of them, it is an argument that the querent will profit by the art or ſcience intended. If the Moon be poſited in the ninth, in ſextile to the lord of the aſcendant or ninth houſe in the eleventh, particularly if a reception happen, there is no doubt but the querent will gain by the ſcience intended, and prove a good artiſt therein; but, if none of theſe things appear in the figure, but on the contrary there happens a quartile or oppoſition between the ſignificators, the party enquiring will not profit by the art or ſcience intended. When the unfortunate planets or Dragon's tail are poſited in the aſcendant or ninth houſe, or afflict their lords, or the Moon; or if an unfortunate planet happens to be lord of the ninth, and poſited in an evil place of the figure; the perſon enquiring will not gain much by the ſcience.

Shall

Shall a Clergyman obtain the Benefice he enquires after?

Give the aſcendant and its lord, and the Moon, to ſignify the clergyman; and let the ninth houſe ſignify the living, or other eccleſiaſtical preferment, ſought after. The lord of the aſcendant or Moon, joined to the lord of the ninth by body or good aſpect, gives great hopes that the miniſter or querent may obtain the benefice deſired. If the Moon or lord of the aſcendant be in the ninth, or lord of the ninth in the aſcendant, or in reception with each other, they are very good arguments that the querent or miniſter ſhall obtain the parſonage or church-preferment deſired. When the lord of the aſcendant, or Moon, are joined to the Sun or Jupiter; or in ſextile or trine of either of them, in the aſcendant or ninth houſe; it denotes that the querent will obtain the benefice enquired after. If the principal ſignificators be in ſextile or trine, with reception, the preferment or benefice comes with little trouble; if they be in quartile, and at the ſame time in reception, the benefice may be obtained, but it will be with great trouble and delay. The buſineſs may alſo be brought to paſs by tranſlation of light; for, if a planet ſeparates immediately from the good aſpect of the lord of the ninth, and applies to the lord of the aſcendant; or if he ſeparates from the lord of the aſcendant, and applies to the lord of the ninth; the benefice or preferment will be obtained, and by the means of a perſon ſignified by the planet that thus transfers the light of the ſignificators to each other.—But, if none of theſe teſtimonies happen, it will be a very difficult matter to obtain the benefice deſired. The lord of the aſcendant retrograde, combuſt, or cadent, and he or the Moon in quartile or oppoſition of the infortunes, or of the lord of the ninth houſe, without reception, declares the deſtruction of the matter enquired after, and ſhews that it ſhall come to nothing. Infortunes in the ninth houſe, or in the aſcendant, or afflicting the lord of the aſcendant or ninth houſe, or the Moon, ſhew much trouble and vexation to the perſon enquiring after the benefice, and an impoſſibility of obtaining the buſineſs at laſt. Obſerve that planet which caſts a quartile or oppoſition either to the lord of the aſcendant or Moon, and take notice of the houſe he is lord of; for by that means may be diſcovered what or who will be the occaſion of preventing the buſineſs from taking place. The afflicting planet, being lord of the third, denotes a neighbour to be the impeditor of the thing; if of the eleventh, ſome pretended friend; if of the tenth, the patron hath no good opinion of him; if of the ſeventh or fifth, he is conſidered a contentious and improper perſon. Fortunate planets in fortunate places of the figure, befriending the ſignificators, give hopes of the buſineſs enquired after; but, if malefic planets, in unfortunate places of the figure, afflict the ſignificators of the buſineſs, it will never come to any thing.

JUDGMENTS proper to the TENTH HOUSE.

The honour, office, dignity, and profeſſion, of each querent, are known from the tenth houſe; and theſe interrogations are common to it.

1. *Shall the Querent obtain the office or dignity deſired?*
2. *Shall he remain in the employment he poſſeſſes?*
3. *What profeſſion will be beſt for any one to follow?*

Theſe queſtions properly anſwered will inſtruct the ingenious reader how to judge of any other of the like nature.

Shall the Querent obtain the Office or Dignity deſired?

Still remember to give the aſcendant, its lord, and the Moon, to ſignify the querent, let him be a perſon either of high or low condition; and the tenth houſe and the lord thereof, and the Sun, becauſe he is the natural ſignificator of honour and dignity, to repreſent the office, honour, or dignity, enquired after. If the lord of the aſcendant or Moon be joined to the Sun, or to the lord of the tenth, or if they behold the tenth by a ſextile or trine, the querent ſhall obtain the dignity ſought after, by his induſtry, and by the means he intends to uſe. If the lord of the aſcendant or the Moon be in the tenth, or the lord of the tenth or the Sun be poſited in the aſcendant, and neither of them impeded, the querent ſhall obtain the honour or office he ſeeks after. The ſignificators in ſextile or trine to each other, or a fortunate planet tranſlating the friendly beams of one to the other, give aſſured hopes of ſucceſs to the querent. Fortunate planets in the tenth, or in conjunction, ſextile, or trine, of the lord of the tenth, having dignities in the aſcendant, declare the querent will obtain the office or dignity deſired. If Saturn or Mars be ſtrong in the aſcendant, and joined to the lord of the tenth, either by body or good aſpect, it preſages hopes of the preferment ſought after, and that it will be gained, although with much trouble. A fortunate planet tranſferring the light of the lord of the tenth to the lord of the aſcendant, denotes the querent will obtain the dignity or honour ſought after, by the means of the perſon repreſented by that planet who thus transfers the light of the lord of the tenth. If the Sun's light be ſo tranſferred, it portends the ſame. But, if none of the aforeſaid configurations receptions, or tranſlations, happen among the ſignificators, the honour and preferment ſought after by the querent will not be obtained; although he may have the greateſt promiſes, and moſt probable hopes that can poſſibly be conceived.

Shall a Perſon remain in the Employment he poſſeſſes?

When a perſon is in an employment, truſt, or office, and is jealous of being turned out of the ſame; obſerve whether the lord of the aſcendant or Moon, and the lord of the tenth, are going to conjunction, or to any friendly aſpect, as a ſextile or trine; or if there be any reception between the two chief ſignificators: for, if ſo, the querent ſhall hold and keep the employment he poſſeſſes. If the lord of the aſcendant be in ſextile or trine to either of the two fortunes in the tenth houſe, and no affliction happen from the infortunes, the querent will long enjoy the place he poſſeſſes. The lord of the aſcendant in the tenth, or lord of the tenth in the aſcendant, denotes the ſame. But, if the lord of the aſcendant or the Moon be in quartile or oppoſition with any planets, and the ſame planets in conjunction, ſextile, or trine, with the lord of the tenth, or the Sun, the querent will loſe the employment he poſſeſſes; and ſuch perſons as are ſignified by the planets in conjunction, ſextile, or trine, with the lord of the tenth, or the Sun, are endeavouring to prejudice him in the buſineſs. The lord of the aſcendant retrograde, and combuſt of the Sun, ſhews the querent to have incurred the diſpleaſure of thoſe that have power over him, and that they will therefore take away the office or employment he holds. If the Moon or lord of the aſcendant be in quartile or oppoſition with the lord of the tenth or the Sun without reception, it portends the querent to be in danger of loſing the office or employment he holds or poſſeſſes. The lord of the aſcendant or the Moon ſeparating from the lord of the tenth or the Sun, declares the querent in danger of loſing the office or employment he holds; particularly if from their ſeparation they apply to the malicious aſpects of the infortunes.

What Profeſſion will be beſt for the Querent to follow?

This queſtion is only fit to be propounded by mechanics, and not by thoſe who live and move in a higher ſphere; and, when a proper perſon propounds the queſtion, he may be anſwered according to the following rules: Conſider the lord of the aſcendant, and the Moon, for the perſon enquiring; and the lord of the tenth houſe, and the planets Mars and Venus, for the trade and profeſſion of the querent, and obſerve the aſpects between the ſignificators according to the ſigns they are poſited in, and ſo judge of the profeſſion of the querent. If the ſignificators, or the greater part of them, happen to be in fiery ſigns, the querent will do well in any profeſſion that relates thereunto, according to his capacity of birth; as a phyſician, chemiſt, ſurgeon, goldſmith, ſilverſmith, jeweller, apothecary; or, if of a meaner condition, he may make a good cutler, ſmith, baker, glaſs-maker, or the like. The ſignificators in aereal ſigns, according

cording to the birth of the querent, denote he will make a good lawyer, arithmetician, accomptant, ſurveyor, ſcrivener, clerk, aſtronomer, &c. otherwiſe a good haberdaſher, milliner, painter, draper, or one that may deal in retail commodities. But, if the ſignificators be in earthy ſigns, the querent may make a good farmer or huſbandman, gardener, graſier, coach-maker, joiner, carpenter, &c. The ſignificators of trade or profeſſion, in watery ſigns, denote the querent to do well in brewing, malting, or in ſelling wines and ſpirituous liquors. When the lord of the aſcendant is in ſextile or trine to either of the ſignificators of trade, and they are poſited in angles or other good houſes of the figure, the querent may do very well in the trade or profeſſion he follows. If the Moon be in the like good configuration with any of them, it portends the ſame. But, if the ſignificators of trade be afflicted in cadent places of the figure, and the lord of the aſcendant or the Moon in quartile or oppoſition to them, the querent will not thrive by the trade or profeſſion he is about to follow.

JUDGMENTS proper to the ELEVENTH HOUSE.

This houſe gives judgment relative to the friends of each querent, their baſeneſs or fidelity, and of his hopes, &c. The queſtions that are moſt common to it are theſe:

1. *Shall the Friends of the Querent prove faithful to him?*
2. *Shall the Querent obtain what he anxiouſly deſires?*

All other things particularly relating to this houſe are comprehended under theſe two.

Shall the Friends of the Querent prove faithful to him?

The aſcendant and its lord repreſent the querent, and the eleventh houſe and its lord the friends of the querent. Now if any benevolent aſpect is found between the lords of the aſcendant and the eleventh houſe, or any friendly reception or tranſlation of light between them, the friend of the querent is not to be ſuſpected, but he will prove faithful. If the Moon be in friendly aſpect to the lord of the eleventh, or there happens any good tranſlation of light or reception between them, in good places of the figure, the friend proves juſt and faithful. The diſpoſitor of the part of friends, in conjunction, ſextile, or trine, or in good reception with the lord of the aſcendant in good houſes, and configurated with ſtars of a benevolent nature, argues the querent's friend to be juſt and faithful to him. The lord of the aſcendant or the Moon in the eleventh houſe, and the lord of the eleventh in the aſcendant, ſhews a reciprocal

reciprocal affection between the querent and his friends. If either of the fortunes caſt their friendly beams to them both at the ſame time, it argues the ſame. On the contrary, if the lord of the aſcendant or the Moon be in quartile or oppoſition of the infortunes in the eleventh, or of the lord of the eleventh, the friends of the querent are not faithful to him. If there be no reception between them, this judgment is the more certain. The Dragon's tail afflicting the eleventh houſe, or the lord thereof, ſhews the friends of the querent to be very deceitful, let them pretend ever ſo fair. The ſame if the lord of the eleventh be near violent fixed ſtars, as Caput Algol, Oculus Taurus, Serpentarius, the Chæle, &c. If the ſignificators of the querent and his friends be in quartile or oppoſition from fixed ſigns, and in angles, it declares the friends, or at leaſt ſuch as pretend to be ſo, faithleſs; and that perpetually. If the natural ſignificators of friendſhip, which are Jupiter and Venus, be poſited in the aſcendant, or caſt a friendly aſpect thereto, or to the lord thereof, or the Moon, the friends of the querent will prove faithful. But, if they caſt a quartile or oppoſition to the Moon, or lord of the aſcendant, or to the aſcendant itſelf, it admoniſhes the querent to beware of pretended friends.

Shall the Querent obtain what he hopes for or deſires?

When a perſon hath hopes of a thing, and is unwilling to declare what it is, yet would wiſh to be reſolved what the effect may be, and accordingly propounds the above queſtion, the aſcendant and its lord are to ſignify him, and the eleventh houſe and its lord, with the fortunate planets therein, are to ſignify the matter or thing deſired. If the ſignificators are in reception, or in good aſpect with each other, the buſineſs or matter hoped for is poſſible to be obtained; or, if there be any good tranſlation of light or reception in houſes, it argues the ſame thing. If the lord of the aſcendant and lord of the eleventh receive each other in angles, or ſhall be received of the fortunate planets in angles or in ſuccedent houſes, the thing that the querent hopes for ſhall be accompliſhed. Either the lord of the aſcendant or the Moon received in fixed ſigns, ſhews the querent ſhall obtain the buſineſs that he hopes for, and that completely; if in moveable ſigns, he will obtain very little or nothing of what he hopes for; and, if in bicorporal ſigns, he will have only a part of what he deſires to obtain. But if on the contrary the ſignificators are in quartile or oppoſition, and void of all manner of reception, having no good tranſlation of light, or if they be combuſt, cadent, peregrine, or retrograde, or with fixed ſtars of an evil influence, the matter deſired will not be brought to perfection. But, if the querent in propounding the queſtion tells the particular thing he hopes to attain, then the ſignificators thereof muſt be taken from their proper place, and the rules varied as the ſubject may require.

JUDG-

JUDGMENTS proper to the TWELFTH HOUSE.

By this houſe we judge of private enemies, captivity, and impriſonment; and the queſtions belonging to it are,

1. *Hath the Querent private Enemies?*
2. *Who are they, or how may he know them?*
3. *Of a Priſoner or Captive, when may he be freed?*

Theſe queſtions being reſolved, will enable the reader to anſwer any others of a ſimilar ſhape and tendency.

Hath the Querent private Enemies?

If this queſtion, is indifferently propoſed, obſerve what aſpect there be between the lord of the aſcendant and twelfth houſe, and from what houſe of heaven it happens; and ſo judge of the querent's private enemies. If the aſpect be by quartile or oppoſition, and out of malignant houſes of the figure, the querent hath private enemies; and if the lord of the twelfth be a ſuperior planet, as Saturn, Jupiter, or Mars, and any way dignified, the enemies are the more to be feared; but, if they are inferiors, they are not ſo dangerous; the more powerful the ſignificators of the enemies are, the more injury will the querent ſuſtain by them; the leſs powerful, the leſs evil and miſchief will they be able to do him. If the lord of any other houſe beſides the twelfth be in quartile or oppoſition to the lord of the aſcendant or the Moon, or to the aſcendant itſelf, from obſcure places of the figure, the querent hath private enemies. But if the aſcendant, and the lord thereof, and the Moon, be void of the evil aſpects of any planet or planets, and are befriended by the good rays of the fortunes, and the lord of the aſcendant and the Moon in fortunate places of the figure, they denote the querent hath no private enemies.

Who are his private Enemies, and how may he know them?

To reſolve this queſtion truly, obſerve the poſitions of the lords of the aſcendant and twelfth houſe; for, if the lord of the twelfth afflict the lord of the aſcendant, or the aſcendant from the third houſe, the lord of the third aſſiſting, the querent's greateſt private enemies are thoſe that live near him, or are nearly related to him; that is to ſay; either a brother, kinſman, or neighbour. The perſon is to be deſcribed by the planet afflicting, and the ſign in which he is poſited. If the lord of the twelfth afflict the aſcendant or his lord from the fourth houſe, the father of the querent is his enemy; if in the fifth, his children or ſome occaſional

viſitor will prove his private enemy. If in the ſixth houſe, his ſervants, or an uncle. If in the ſeventh houſe, his wife or partner ſhall prove ſecretly miſchievous to him. The perſon or perſons ſignified by that houſe where the Dragon's tail is poſited will be malicious and prejudicial to the querent; particularly if the lord thereof afflict the lord of the aſcendant, the aſcendant itſelf, or the Moon, at the ſame time.

Of a Priſoner or Captive, when ſhall he be ſet at Liberty?

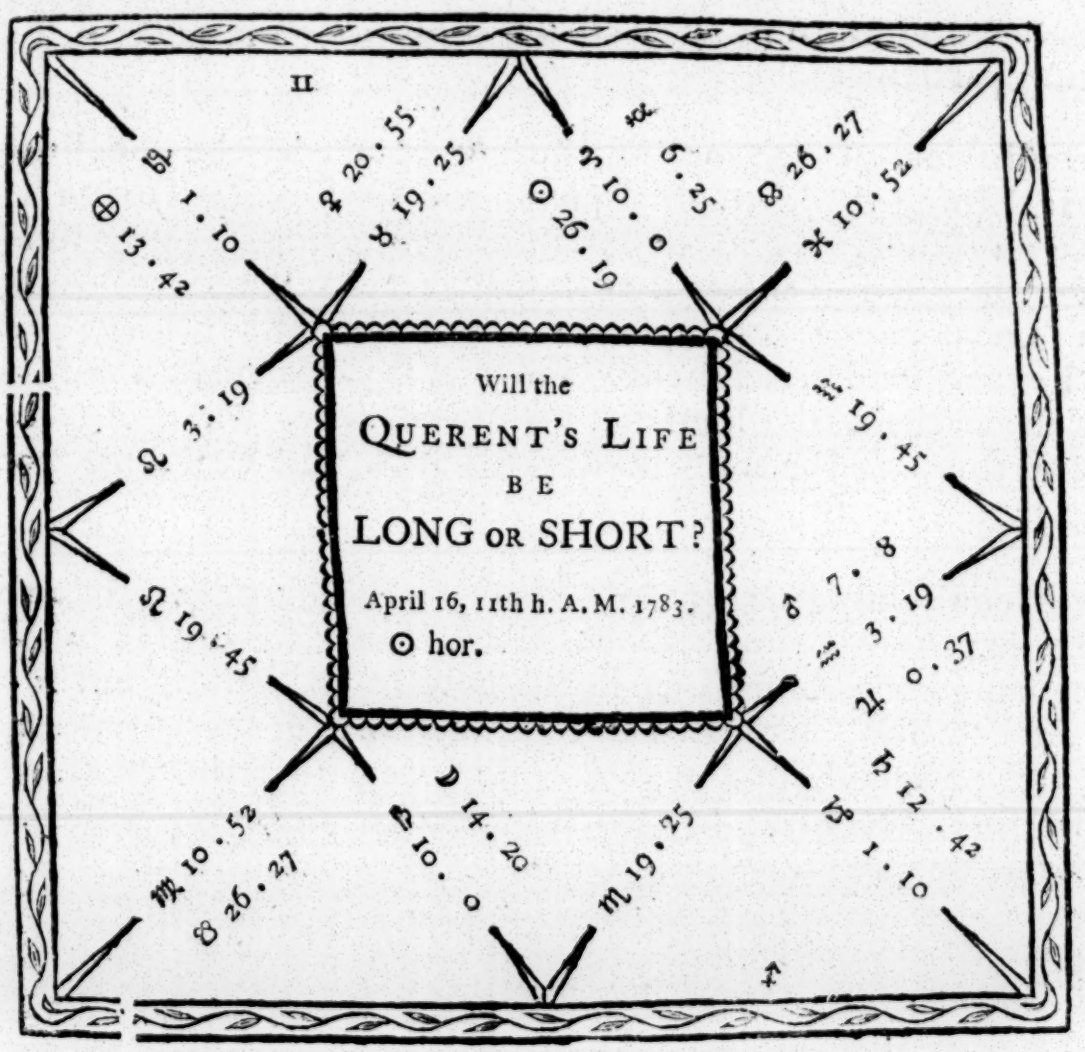
The lord of the aſcendant or Moon, ſwift in motion, denotes freedom from impriſonment in a ſhort time; if either of them commit their virtues or diſpoſitions to any planet or planets in the third or ninth houſe, or to the lords of them, not being poſited in angles, it argues a releaſe from impriſonment in a ſhort time. If the lord of the aſcendant or the Moon be more potent in the figure than the lord of the twelfth, or be ſeparating from the ill aſpects of the lord of the twelfth, or the diſpoſitor of the part of impriſonment, particularly in moveable ſigns, and thence immediately applying to the friendly beams of the fortunate planets Jupiter or Venus; the priſoner or captive cannot remain long in the priſon where he is, but will be releaſed. The lord of the aſcendant or the Moon in the fourth, ſixth, eighth, or twelfth, houſes, or under the Sun-beams, or retrograde, or unhappily afflicted of Saturn or Mars, ſhews the perſon under reſtraint will not be releaſed from confinement for a long time. And, if the infortune happens to be lord of the eighth, he will die in priſon. If the lord of the aſcendant or the Moon ſeparate from the lord of the fourth, and immediately apply to Jupiter or Venus; or if the lord of the fourth ſeparate from the lord of the aſcendant; they argue good hopes that the captive or priſoner ſhall not continue long in priſon. A fixed ſign aſcending at the time of the queſtion, and the lord thereof a ponderous planet, and in an angle, portends a tedious time of impriſonment. If common ſigns, the affliction will not be ſo long; if moveable, it will be very ſhort; if the lord of the aſcendant be cadent from his houſe or exaltation, and the Moon happen to be in Scorpio or Aquaries, it preſages long impriſonment. If the lord of the hour in which the priſoner was taken by an unfortunate planet, and unfortunately placed in the heavens, it declares a tedious impriſonment, and very long captivity; but, if he be a fortune, the impriſonment cannot be long. The only way to diſcover the length of time in which a priſoner or captive ſhall be releaſed, is, by obſerving the degrees of diſtance between the ſignificators and the fortunate planets, or the Sun; and according to the ſigns they ſhall be found in, whether fixed, common, or moveable, meaſure the days, weeks, months, or years, of the priſoner's captivity, as heretofore directed.

Having

Having thus given rules and directions how to ſolve any kind of queſtion proper to each of the twelve houſes, I ſhall next proceed to illuſtrate theſe rules further, by giving examples of a variety of true and recent queſtions which I have reſolved for different perſons, moſt of whom are now living, and ready to confirm any fact that may be diſputed by the incredulous reader. I ſhall begin with ſuch as properly belong to the firſt houſe, and ſo paſs on regularly to the others, and give an example or two from each of them.

QUESTION I. On the LENGTH of LIFE.

A gentleman of eminence and fortune in his Majeſty's navy, having an inclination to lay out a ſum of money on life-annuities, applied to me with a very preſſing ſolicitation to inform him whether his life would be long or ſhort, that he might thereby determine whether ſuch a purchaſe would be to his advantage. Not being able to procure his nativity, I took down the time of the day when the queſtion was propoſed, and, having rectified it by a correct regulator, I immediately projected the following ſcheme.



My

My firſt buſineſs was to examine the figure, to find whether it were radical, and fit to be adjudged, which I found to be the caſe, becauſe the lord of the aſcendant and the lord of the hour are of one nature and triplicity; and the ſignificator of the querent exactly deſcribed his perſon, which is of a middle ſtature, ſanguine complexion, and of an acute underſtanding, denoted by Mercury's poſition in the ſign Aries, the houſe of Mars. The Moon being in oppoſition to the ſun, ſhews him to have a mark or ſcar near the left eye; which was alſo true; and therefore, as I found all circumſtances to concur in proving the queſtion to be well and ſeriouſly grounded, and free from all impoſition, I gave him my judgment upon the figure as follows.

The princely ſign Leo, the querent's ſignificator, occupies the aſcendant; and the Sun, the lord thereof, and giver of life, is poſited near his meridian altitude in the medium cœli, and in the ſign Aries, his houſe of exaltation, ſtrong, powerful, and in full dignity, free from the evil rays of the lords of the ſixth, eighth, fourth, or ſecond, houſes, which neither impedite the Sun nor the aſcendant with any evil aſpect. But the Moon, lady of the twelfth, is in oppoſition to the Sun, making at the ſame time a quartile mundane aſpect with the aſcendant, and a ſextile aſpect with Saturn in the zodiac; from which poſitions I inferred the following particulars.

The affliction of the lord of the aſcendant, by the oppoſition of the Moon in Libra, the houſe of Venus, and Venus diſpoſitor of the Moon in her own houſe, and in the feminine ſign Taurus, going to a ſemiſextile with the Sun, denotes that he will receive ſome conſiderable injury from a female connection, now exiſting under the ſpecious pretence of friendſhip and fond attachment; and this is declared by the Moon being lady of the twelfth, the houſe of private enemies, which diſpoſes of the part of fortune, and thereby indicates that he will loſe ſome part of his fortune by her means.

The Moon's mundane quartile aſpect to the aſcendant, in an airy ſign, declares that he will be attacked with a ſevere fit of the wind cholic, or ſome dangerous complaint in the bowels and reins; but it will not prove fatal to him, becauſe the Sun, the lord of his aſcendant, is more ſtrong and powerful, and in greater dignities, than the afflicting planets; and therefore, according to natural efficient cauſes, they will prevail over all ſubordinate effects.

From

From a conſideration of thoſe parts of the figure which relate to the circumſtances of his paſt life, I informed him he had improved his fortune, and been ſucceſsful in ſome important voyage, becauſe the Dragon's head is ſituated in his ninth houſe; but that he had lately ſuffered greatly by a violent hurricane, that threatened deſtruction or ſhipwreck; which is denoted by the oppoſition of Saturn to the part of fortune, and the Moon having lately ſeparated from an oppoſition with Mercury, lord of the third houſe, where the Dragon's tail is poſited. This circumſtance I had the pleaſure of hearing him acknowledge to be true; and that the ſtorm aroſe only eight days before the ſhip came into port.

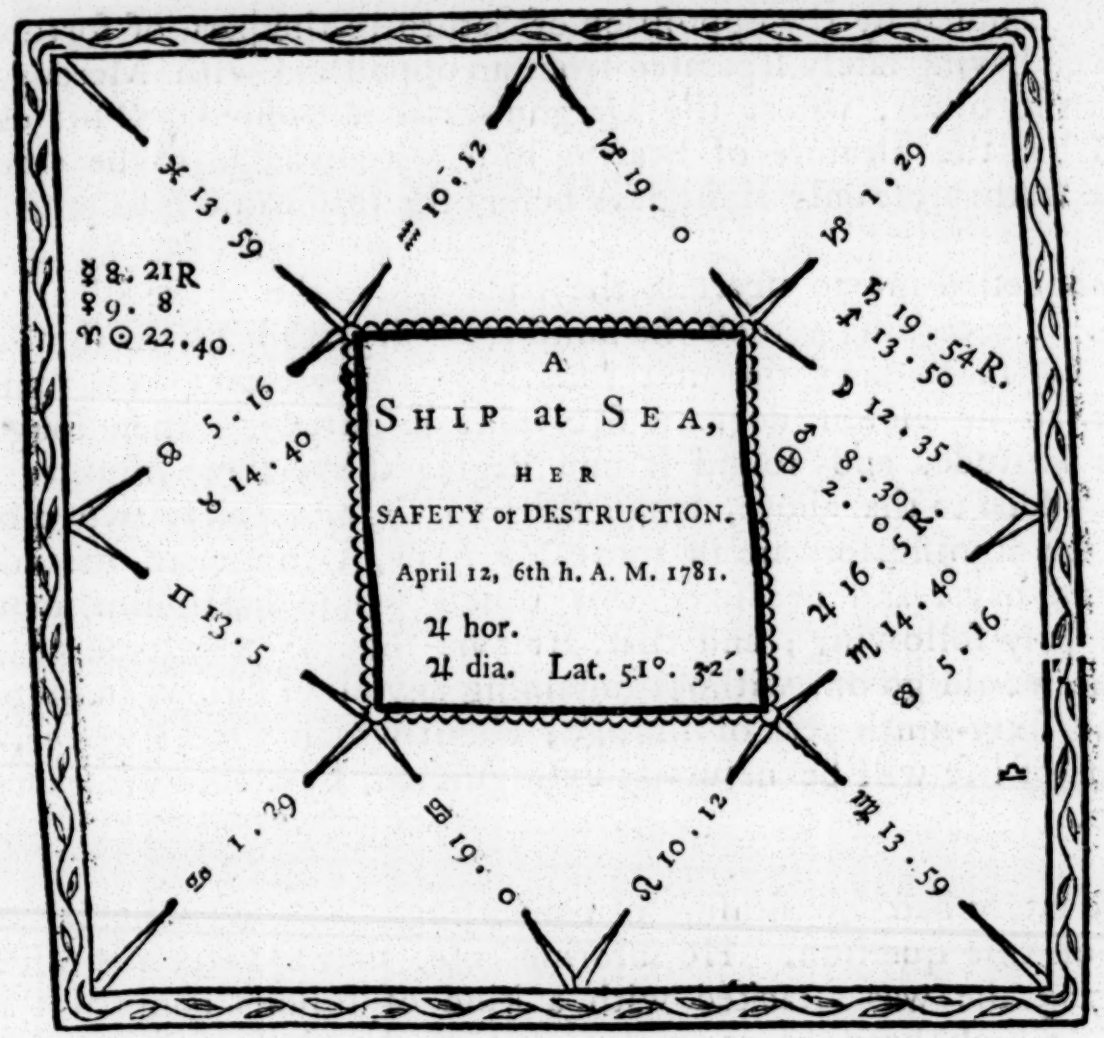
He requeſted me to aſcertain the time when the above illneſs would happen. I accordingly took the number of degrees between the Sun and Moon, by ſubtracting the leſs ſum from the greater; and found the diſtance to be eleven degrees fifty-nine minutes. I then ſought the Moon's latitude, and found it one degree thirty-three minutes ſouth, which, added to the above, make thirteen degrees thirty-two minutes; and, as the ſignificators are in moveable ſigns, I computed the time by weeks and days, and predicted this illneſs would befal him about the 20th of July following; and that, after he ſhould be reſtored to health again, he would go on, without ſuſtaining any other ſerious indiſpoſition, until the ſixty-ninth year of his age; about which time I conceive the functions of life will be naturally extinguiſhed, by a complication of infirmities.

I have lately had the pleaſure of converſing with the gentleman on the ſubject of this queſtion. He informed me, that towards the middle of July, 1783, he was attacked with a kind of bilious complaint in his ſtomach, which brought on violent fits of the cholic. That, towards the latter end of the ſame month, he found an obſtruction in his bowels, and his phyſician declared it next to a miracle that his life was ſaved. He now appears to be in perfect health, and has ſunk a conſiderable ſum of money in life annuities, which he declares was done in conſequence of the verity he found in theſe predictions.

QUESTION II. On the FATE of a SHIP at SEA.

In the year 1781, a gentleman called upon me who had a conſiderable ſhare in a privateer, which had been completely fitted out and ſent to ſea a long time before, and the proprietors could not obtain the leaſt information of her. He therefore requeſted me, if in my power, to give him ſome probable account of what had befallen her. After convincing myſelf the queſtion was radical, and no trick or impoſition intended,

which is always neceſſary to be carefully enquired into by the rules already laid down for that purpoſe, I proceeded to give my judgment on the following figure, rectified to the preciſe time the queſtion was propounded.



Here the aſcendant and the Moon are ſignificators of the ſhip; and Venus, becauſe the ſign Taurus, the houſe of Venus, is on the aſcendant, is ſignificatrix of the crew; and Mercury, with the Part of Fortune, denote her ſtores and all the other materials on-board her. The ſhip itſelf appears well found and ſubſtantial, but not a ſwift ſailer, as is demonſtrated by an earthy ſign poſſeſſing the cuſp of the aſcendant, and the ſituation of the Dragon's head in five degrees of the ſame ſign. The planet Mars is ſignificator of the enemy.

Now the Moon, which repreſents the ſhip, being ſituated in the eighth houſe, the houſe of death and diſappointment, and at the ſame time beſieged by the two malefic planets Saturn and Mars, denotes her to be overpowered by the enemy. Mars, lord of the ſeventh, the houſe of open

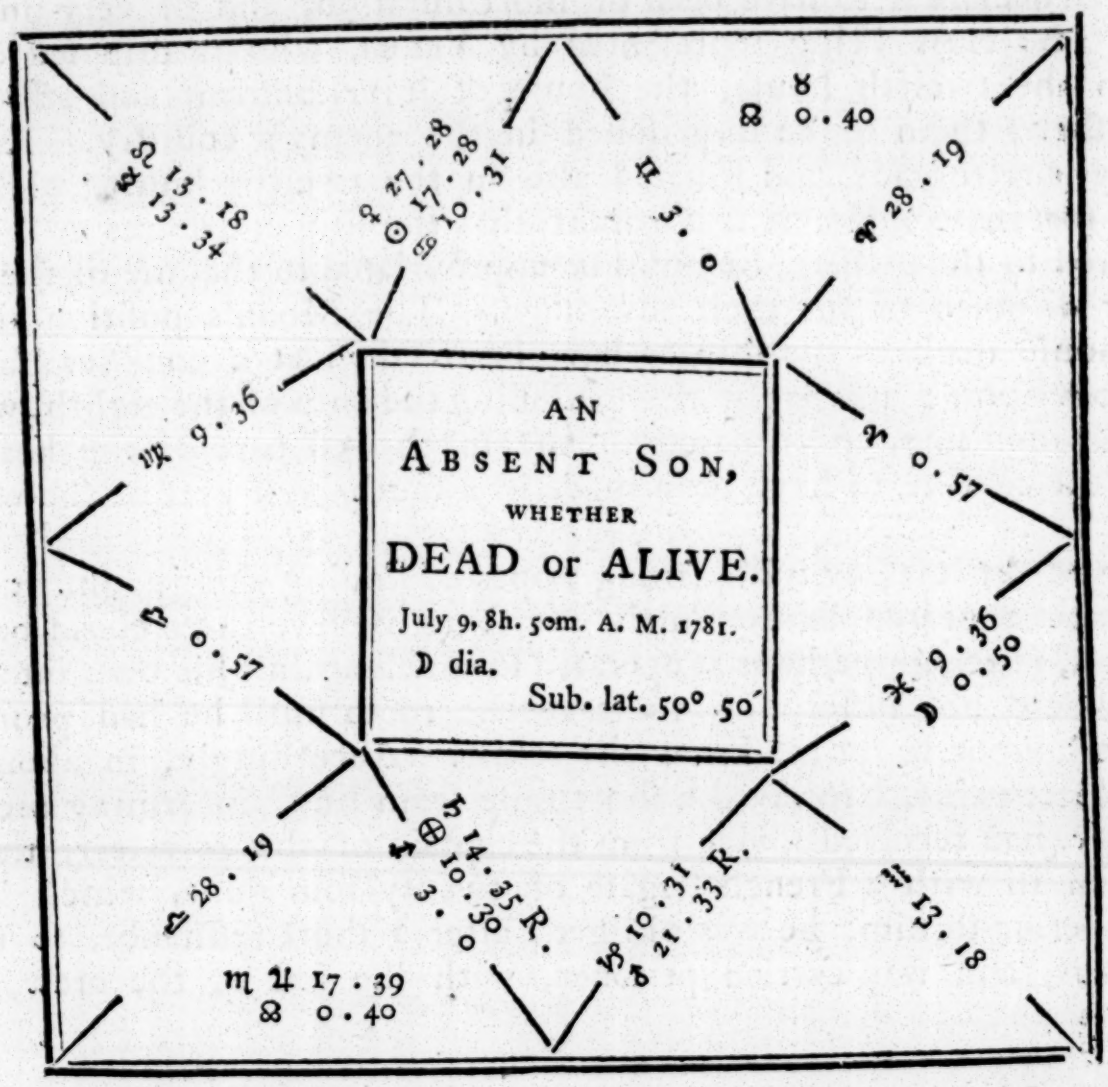
open enemies, being poſited with all his dignities therein; and in reception of Jupiter, lord of the enemy's houſe of ſubſtance; and being alſo diſpoſitor of the Moon, Mercury, and Venus, which repreſent the ſhip and crew, obviouſly declares them to be in the hands of the enemy. The ſignificators, being poſited in fiery ſigns, indicate an engagement to have taken place; but the ſuperior ſtrength of the malefic rays of the infortunes declare it to have been of ſhort duration, and of very unequal force. The crew being repreſented by Venus, who is diſpoſed of by Mars in the twelfth houſe, the houſe of impriſonment and affliction, plainly ſhews them to be impriſoned in the enemy's country. And as Mercury is retrograde, and ſituated alſo in the twelfth houſe, with the Moon's fortunate node, it is apparent that the ſhip and ſtores will never be reſtored to the owners, but will be appropriated to the uſe of the captors, or diſpoſed of for their advantage. The Moon's poſition in the eighth houſe declares the ſhip to have been taken at a conſiderable diſtance from home: and Sagittarius poſſeſſing the cuſp of the eighth, which is a ſouth-weſt ſign, and ſituated in the ſouth-weſt part of the heavens, denotes the capture to have been made in a ſouth-weſt part of the world.

The querent left me with ſtrong hopes of finding this judgment erroneous; and appeared ſo extremely averſe to believe there could be any truth in it, (becauſe perhaps it operated ſo much againſt his own intereſt,) that I would not ſuffer him to leave the room until he had promiſed upon his honour to let me know the reſult. Accordingly, in about ſix months afterwards, I received a ſhort note from him, informing me that the owners had received advice from the captain of the privateer, that he had fallen in with a French frigate of twenty-four guns, which being vaſtly ſuperior to him, he was obliged, after a ſhort reſiſtance, to ſtrike his colours, and was carried priſoner, with the reſt of the crew, into France.

QUESTION III. Of an ABSENT SON, whether DEAD or ALIVE.

A poor woman applied to me in the greateſt diſtreſs of mind, on account of her ſon, who had turned out wild, and went to ſea without the conſent of his friends. He had been abſent a conſiderable time, without ever once ſo far reflecting on the diſconſolate ſituation of his parent, as to be induced to addreſs a line to her, to remove her anxiety, or to ſtate his own proſpects and purſuits. It was the woman's conſtant practice to make enquiry after him among the ſeafaring people, till at length ſhe heard an imperfect ſtory of ſome engagement abroad, in which her ſon

was reported to be killed. Upon this unpleaſant news, ſhe requeſted me to inform her, by the rules of Aſtrology, whether her ſon was dead or alive; or whether the account ſhe had heard was true or falſe. Her uneaſineſs of mind was too apparent for me to doubt her ſincerity, or to ſuppoſe the queſtion not fit to be adjudged, and therefore I erected this figure, and gave my opinion thereon as follows:



In this figure Virgo riſes upon the aſcendant, and Mercury, lord thereof, and ſignificator of the querent, is poſited in the twelfth houſe, the houſe of affliction and ſorrow. The fifth houſe of the figure is here conſidered as her ſon's firſt or aſcendant, and Saturn, lord thereof, is his ſignificator, and is poſited in the fourth angle, or imum cœli, which repreſents the grave and termination of all things. Saturn is alſo in conjunction with the part of fortune in the fourth, both of which are diſpoſed of by Jupiter, and Jupiter by Mars; which malefic planet poſſeſſes the ſon's firſt houſe or aſcendant in his exaltation, and in oppoſition to the Sun and Venus in the ſeventh, which is the houſe of open enemies and war.

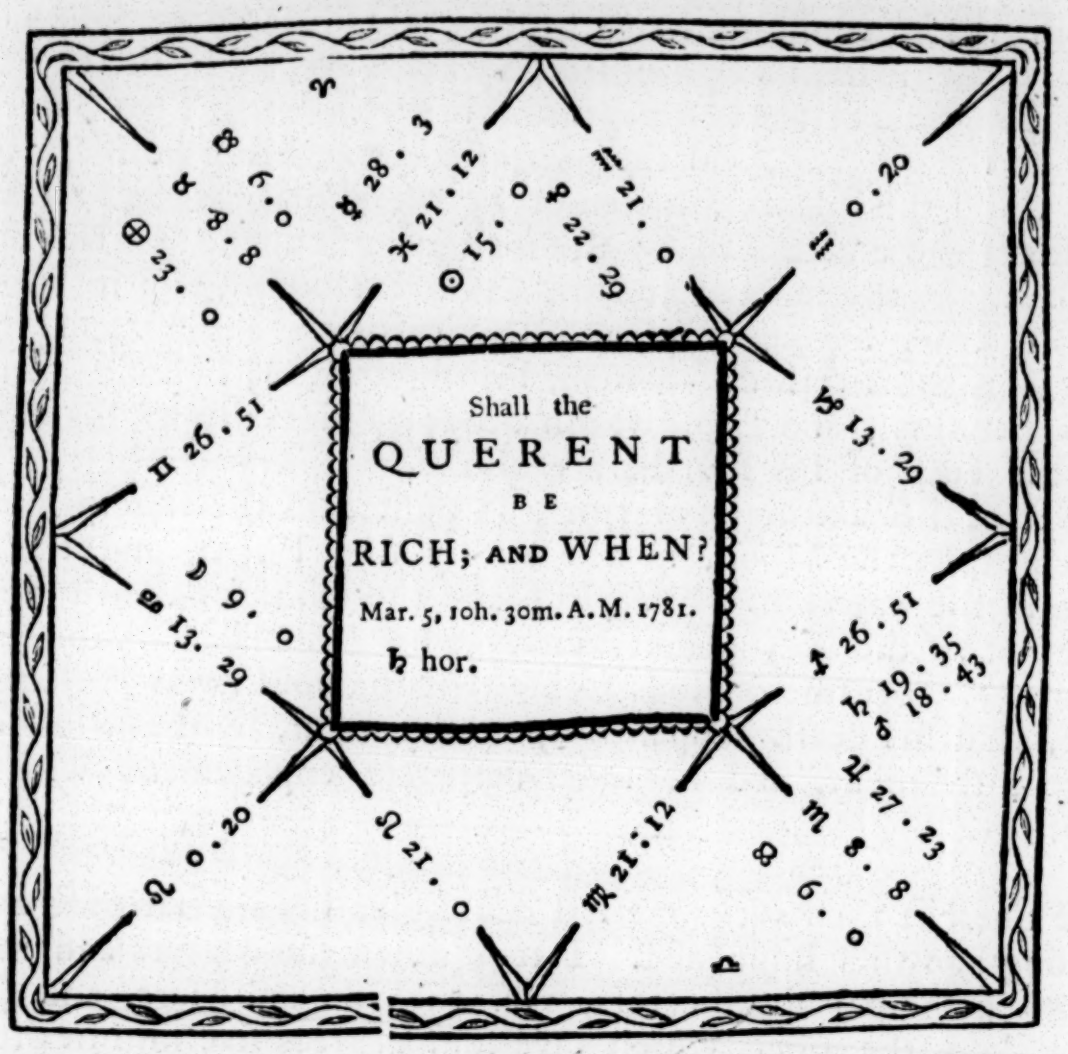
From

From theſe confignrations I drew the inferences following; that Mercury, the querent's ſignificator, by being poſited in the twelfth houſe, plainly ſhewed her fears were too well grounded. That Saturn, ſignificator of the queſited, and the part of fortune, being both diſpoſed of by Jupiter, and this planet diſpoſed of by Mars, indicates all their benevolent effects to be deſtroyed by the malignant influence of this infortune. Mars being in the ſon's aſcendant, in his exaltation, and in oppoſition to Sol, is a ſtrong argument of a violent death; the kind and manner of which is thus deſcribed. Saturn, his ſignificator, is poſited in the fiery ſign Sagittarius; and Leo, which occupies the cuſp of his eighth, and Aries the cuſp of his fourth, are alſo of the fiery triplicity; the Sun, the giver of life and light of time, is poſited in the watery ſign Cancer, diſpoſed of by the Moon, in the watery ſign Piſces, and the Moon by Jupiter in the watery ſign Scorpio; and the whole of their influences are transferred to the fiery planet Mars, in his aſcendant. From theſe circumſtances it became obvious to me that the youth was no longer in exiſtence, that his death happened upon the water, by means of ſome fatal warlike inſtrument, and in ſome deſperate engagement with an open enemy.

The querent then aſked me if I could give her any ſatisfactory account how long ago this happened. I took down the degrees and minutes of the two principal ſignificators, viz. the Sun and Mars, and ſubtracted the one from the other, which gave four degrees five minutes for the remainder; and this being converted into time by the rules before laid down for moveable ſigns, in which the above ſignificators were poſited, I informed her the accident had befallen her ſon ſomewhat more than a month before ſhe heard the news of it. Some time afterwards a ſhip arrived with an account of this engagement, which happened on the coaſt of France, and confirmed the whole of this judgment, by proving every fact I had mentioned to have literally come to paſs.

QUESTION IV. On the Proſpect of RICHES.

A gentleman called upon me to enquire, whether any remarkable change of circumſtances would ever happen to him in reſpect of riches, and the time when. Conceiving his deſire to ariſe from a ſtrong impulſe of the mind, I took the exact time of the day, and erected the following figure to reſolve this queſtion.



The lord of the aſcendant, and lord of the hour, being of one nature and triplicity, ſhews the figure to be radical. And, as Gemini occupies the cuſp of the aſcendant, Mercury is its lord, and the querent's ſignificator; and being poſited in the eleventh houſe, in a watery ſign, and in trine to Jupiter, lord of the ſeventh, who is here poſited in the ſixth, is a ſtrong argument of riches by means of ſervants, or of perſons in a ſubordinate capacity. The Moon, who is lady of the ſecond, being in her exaltation, in trine aſpect to the Sun, and applying to a trine with Jupiter, and a dexter trine aſpect with Mercury, declares a great and ſudden flow of riches to the querent, and that unexpectedly.

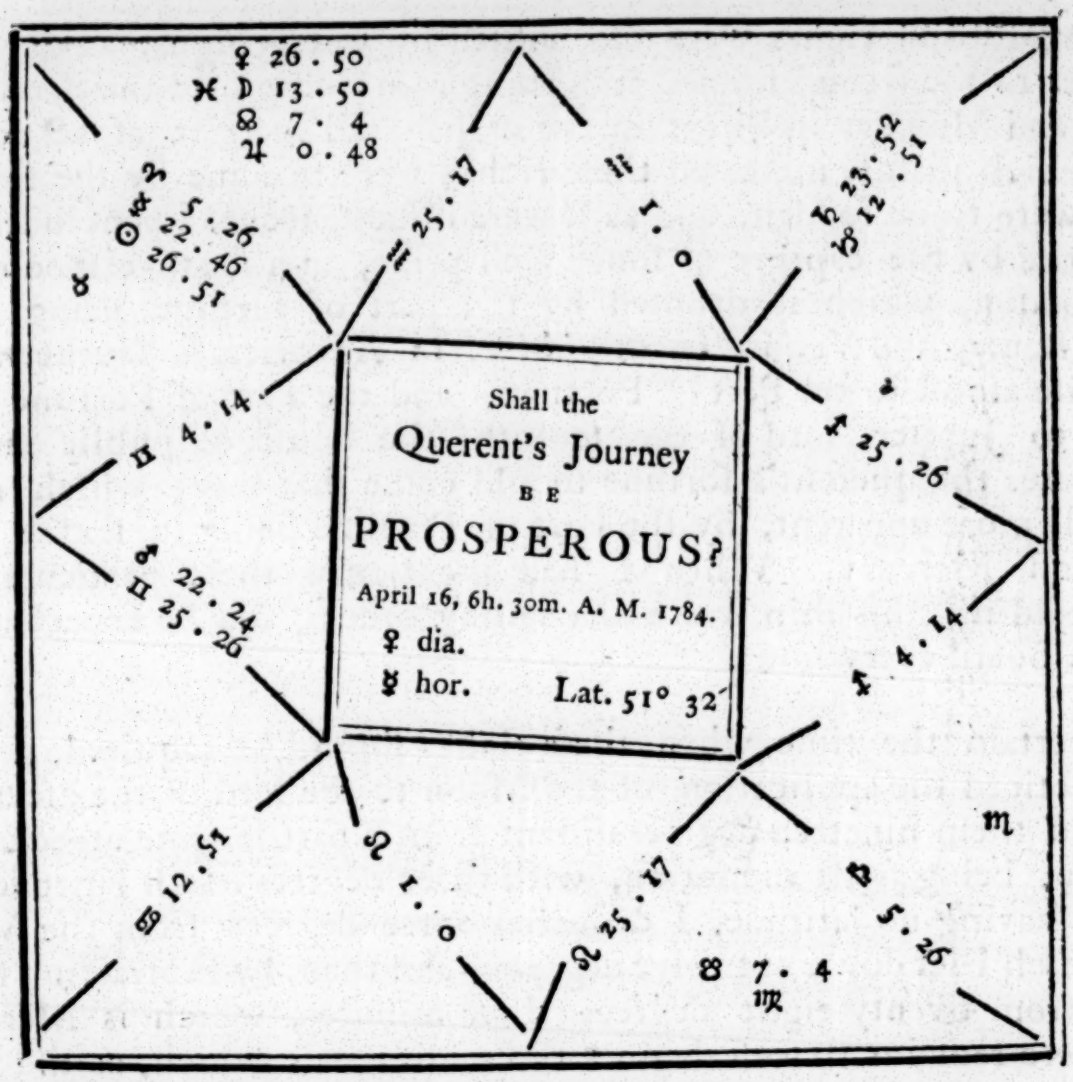
Being much preſſed to ſpeak to the particular point of time when this good fortune ſhould come up, I conſidered what might be the gentleman's occupation; and obſerving Mercury to be his ſignificator, and poſited in a watery ſign, I told him that I judged he belonged to the ſea, and had ſome employment on ſhip-board, in a capacity where writing or accounts were principally concerned. This he acknowledged, by ſaying he was captain's ſecretary. I then obſerved that his principal ſignifica-

tors of wealth and riches were alſo poſited in watery ſigns, as the Moon in Cancer in the ſecond houſe, and Jupiter in Scorpio in the ſixth, and the Sun and Mercury in Piſces in the eighth, all in trine aſpect of each other, which plainly indicated theſe riches were to come by the ſea; and as they were to be ſudden, and as it were inſtantaneous, I concluded they would ariſe by the capture of ſome rich prize, in a ſouth-eaſt direction from London, which is denoted by the part of fortune being in the twelfth houſe, and Venus, its diſpoſitor, in Aquaries, a ſouthern ſign, in quartile aſpect to the Part of Fortune; and the Part of Fortune being oppoſite to Jupiter, lord of the ſeventh, the houſe of public enemies, alſo declares the querent's fortune ſhould come that way; which is rendered ſtill more apparent, by the Part of Fortune being in ſextile to the Moon and Mercury. When I had mentioned theſe particulars, he frankly told me, his ſhip was under ſailing orders, and he expected to be called on board every hour.

To aſcertain the time when theſe riches ſhould be acquired, I particularly noticed the application of the Moon to the lord of the aſcendant, and found them nineteen degrees diſtant from a partile trine aſpect. But the Moon, being ſwift in motion, with three degrees north latitude, and Mercury having no latitude, I deducted three degrees from the Moon's place, which I ſet down at twelve degrees; and then, by ſubtracting twelve degrees from twenty-eight degrees three minutes, which is Mercury's place, there remains ſixteen degrees three minutes; which, as the Moon is in a moveable ſign, and Mercury in a common ſign, is equal to ſixteen weeks, or thereabout; and therefore I concluded this good fortune would happen to him in nearly that diſtance of time. And I have ſince had the ſatisfaction of hearing, from the gentleman's own mouth, that this prediction was literally verified, by the capture of a rich prize, within the time ſpecified.

QUESTION V. On the Succeſs of a JOURNEY.

Being applied to by a tradeſman, who was going a journey on ſome particular buſineſs, to inform him whether it would be proſperous and ſucceſsful; I took the time of the day, and projected the following ſcheme to correſpond with it.



Here I find four degrees fourteen minutes of Gemini upon the cuſp of the horoſcope, and conſequently Mercury is the querent's ſignificator, which being poſited in the twelfth houſe, the houſe of anxiety and diſappointment, combuſt of the Sun, and diſpoſed of by Mars, the implicator of private enemies, in the querent's houſe of ſubſtance; theſe poſitions plainly ſhewed the object of the journey to be concerning the adjuſtment of ſome accounts, or other money matters. The Moon, lady of the third, ſignifies the journey; and the ſeventh houſe and its lord, i. e. Jupiter, repreſents the place and perſon the querent is going to.

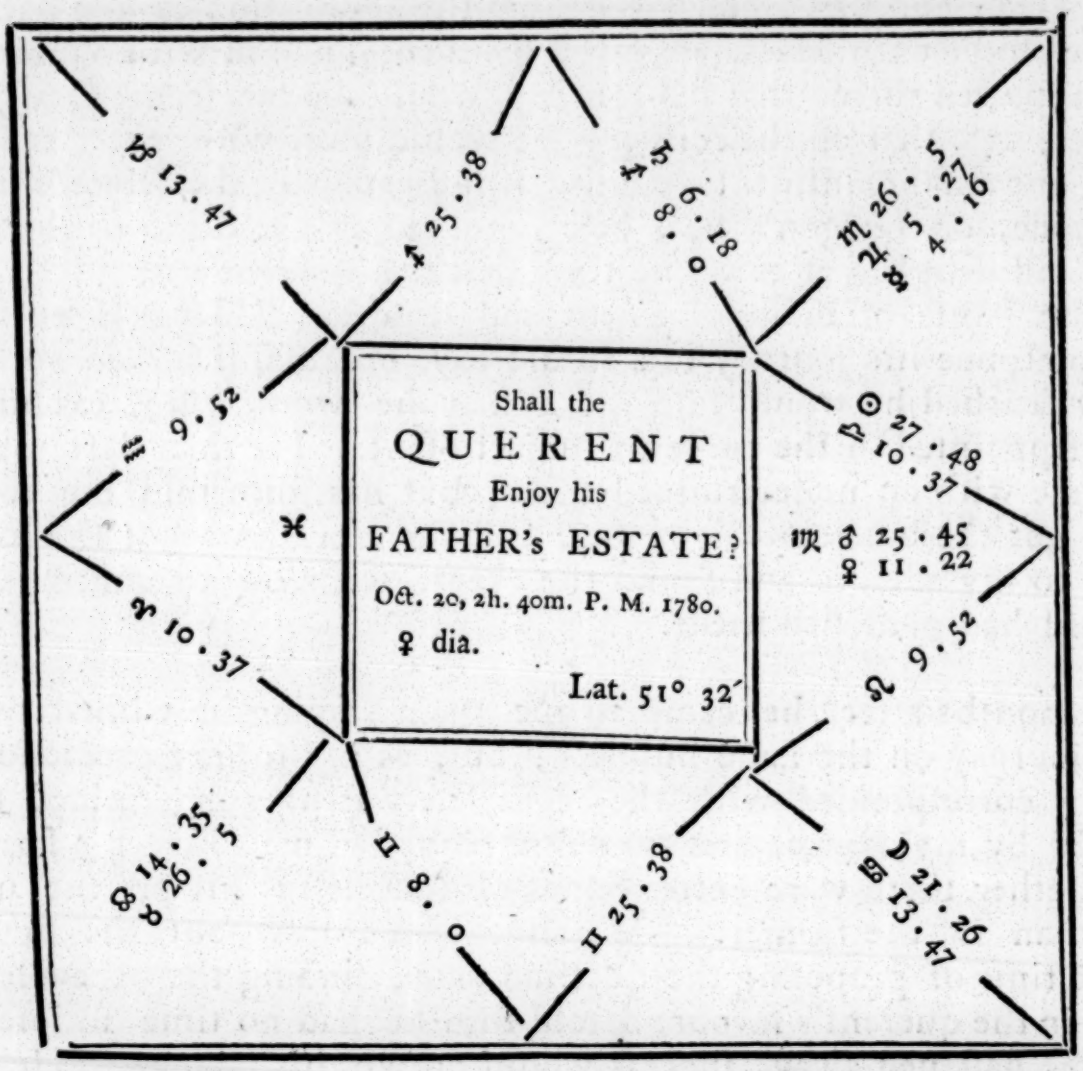
Now the Moon having lately ſeparated from a partile conjunction of her fortunate node and Jupiter, and applying to a quartile of Mars, and then to a conjunction of Venus, tend to prove that his journey ſhould be ſafe and unimpeded; but at the ſame time denotes that the object of it ſhould not be accompliſhed, which is further confirmed by the poſition of Mars in the ſecond houſe. I informed him that he would moſt probably meet with unpleaſant treatment from ſome lady, reſpecting money concerns, and that they ſhould part in anger, which would terminate to his

his prejudice; and this I conceived from the application of the Moon to a quartile aſpect with Mars, followed by a conjunction with Venus. It further appeared to me that his journey would be far from pleaſant or agreeable; but that on the contrary he would meet with great vexation, trouble, and diſappointment. This is indicated by the Moon's unfortunate node, or Dragon's tail, being poſited in the fifth, or houſe of pleaſure and delight, at the ſame time that the querent's ſignificator occupies the houſe of diſappointment and trouble. Hence I perſuaded him to poſtpone his journey to a future day, becauſe, if he did go, I was perfectly ſatisfied he would loſe more than he would gain, excluſive of being diſappointed in the principal object of it. He then left me, and went home with an undetermined mind; but has ſince told me that his neceſſity got the better of his reaſon, and therefore he went the journey contrary to my advice, and found the event, with all its contingencies, exactly as I had predicted them.

Some months after, he came to me again, ſaying he wiſhed to take another journey on the ſame buſineſs; but, as my former prediction had ſo exactly correſponded with the event, he was now determined to act implicitly by my advice, and therefore requeſted me to erect a figure to know whether there were better hopes of ſucceſs in his preſent undertaking than in the former. To oblige him I drew out the figure to the exact time of propoſing the queſtion, and, finding the benevolent aſpects all in the querent's favour, I told him he had no time to loſe; for that, if he haſtened away, ſucceſs would crown his labours. He went, met the parties at home, ſettled his accounts, and returned with his pockets full of money, and his heart full of content; and a few days afterwards he thanked me for my ſervices.

QUESTION VI. On Paternal INHERITANCE.

A young gentleman in the navy, who had been rather wild, and was in conſequence under the diſpleaſure of his parents, having been threatened to be diſinherited, came the inſtant he received this unfavourable news, and enquired of me whether he ſhould, or ſhould not, enjoy his father's eſtate. To reſolve his doubts, I projected the figure following.



The aſcendant and its lord repreſent the querent, and, as Aquaries occupies the cuſp thereof, Saturn is his ſignificator. The father is repreſented by the fourth houſe, and Mercury, the lord thereof, is his ſignificator. The ſecond houſe and its lord ſignifies the querent's ſubſtance; and the fifth houſe and its lord the ſubſtance of his father. Here we find Mercury in conjunction with Jupiter in the eighth houſe, which is the father's fourth, and implies a ſubſtantial fortune, particularly as the ſun is poſited in the ſame houſe, with mutual reception between the two ſignificators of ſubſtance; whereby it is evident that the ſon will inherit the father's eſtate and fortune.

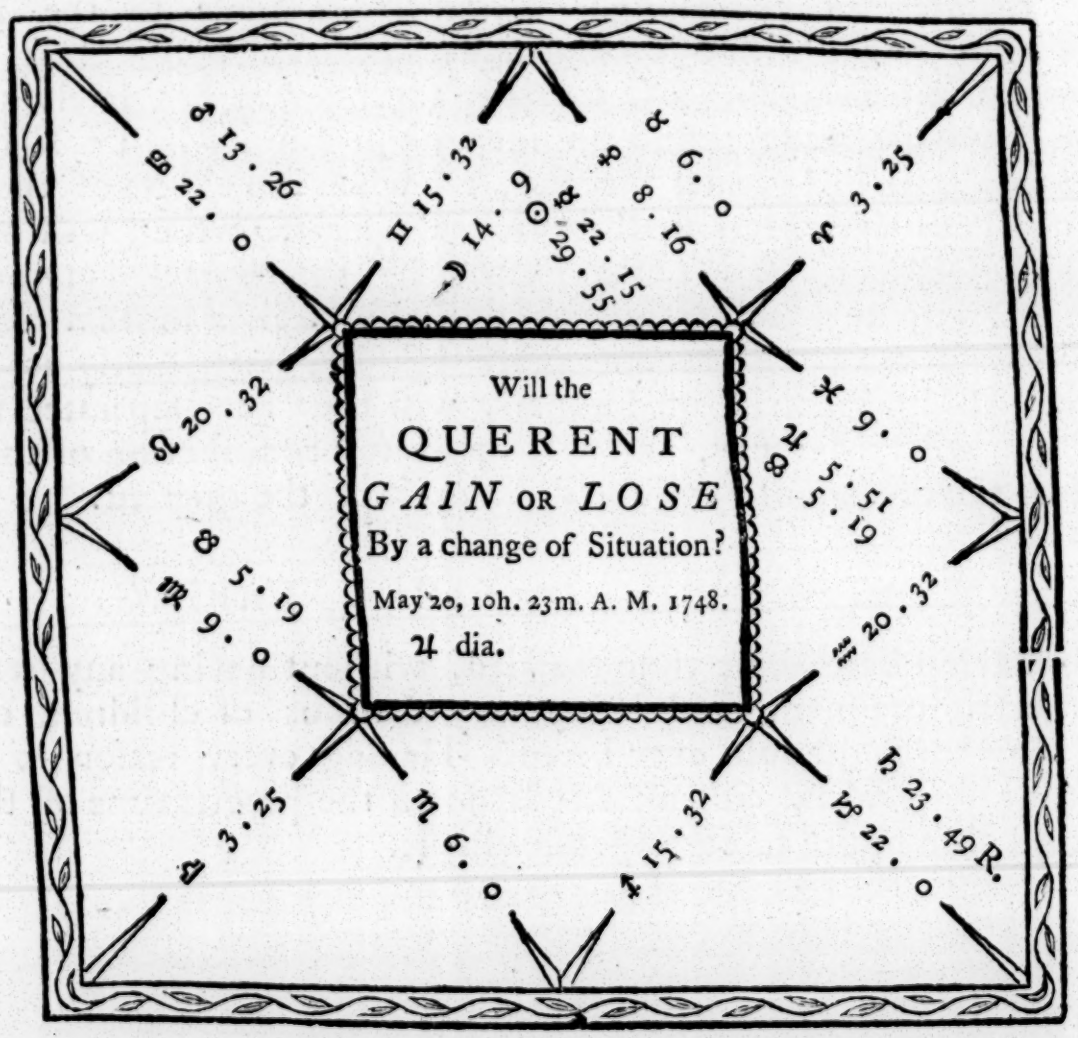
The conjunction of Jupiter with Mercury, the father's ſignificator, is alſo a ſtrong argument of paternal regard on the ſide of the father; and therefore I informed him that there appeared to me no doubt but he would ſucceed to the eſtate of his anceſtors, provided he acted at all conſiſtent with the duty and obedience of a ſon, and would uſe proper endeavours to regain his father's good will and forgiveneſs, and aim to be more prudent and careful in ſpending his income; for the poſition of

Jupiter

Jupiter declares him to be regardleſs of money among his companions and acquaintance, and extravagantly generous and good-natured. The conjunction of Mars with Venus likewiſe ſhews his deſire after women, and denotes that they will be a continual ſource of misfortune and expence to him, and will help off pretty faſt with his money; but the poſition of the fortunate node of the Moon in his ſecond houſe ſufficiently indicates that he will have a competent proviſion during life.

QUESTION VII. On a CHANGE of SITUATION.

A perſon had ſome time been ſettled in buſineſs, without meeting with ſo much encouragement as he expected; and, an opportunity offering of ſettling in the ſame lineof buſineſs in another place, he came and requeſted my advice upon the matter, whether it would be moſt to his advantage to embrace the preſent offer, or to continue in his former ſituation. To ſatisfy him in this particular, I erected the following figure.



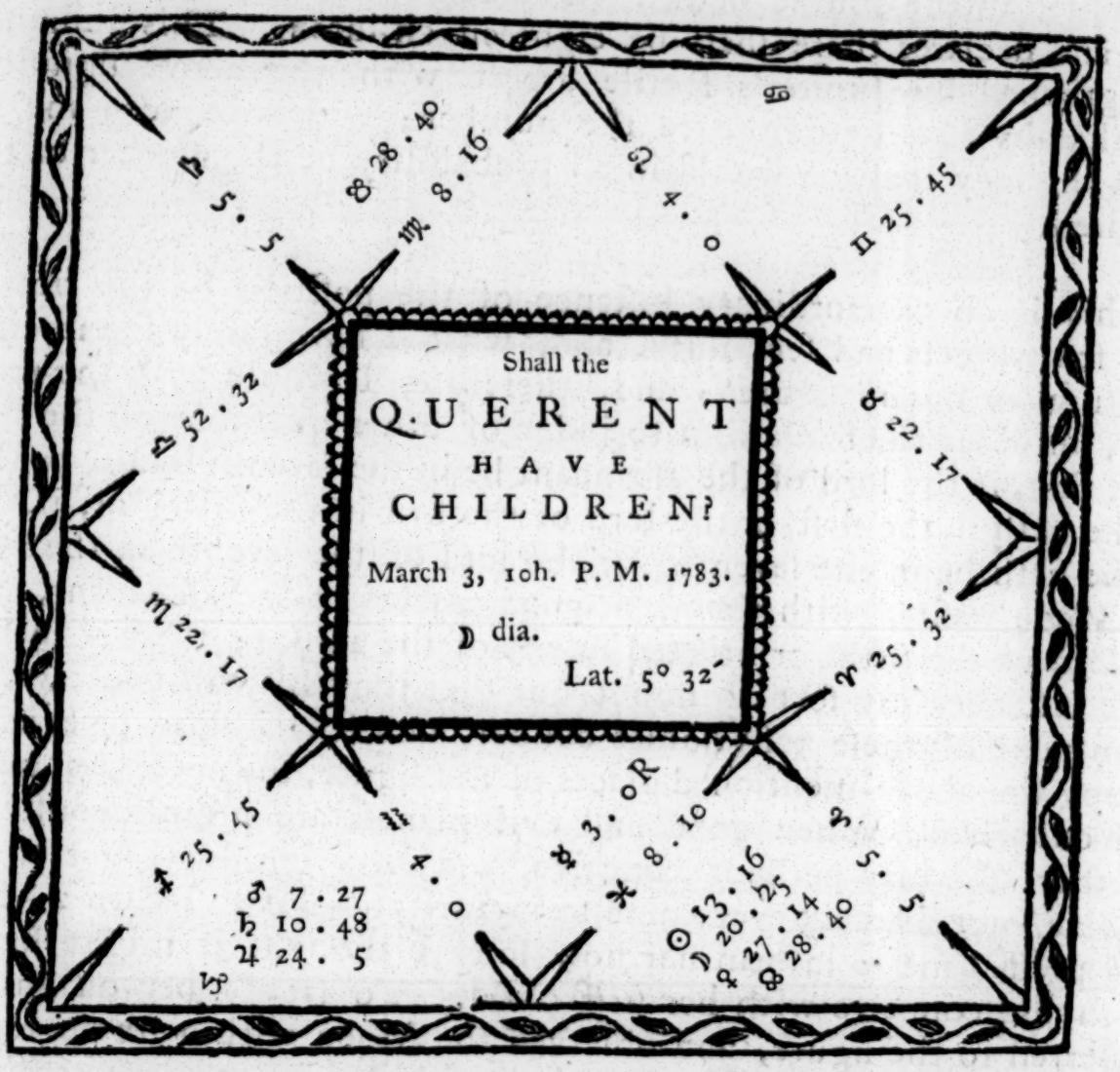
Leo

Leo, being upon the cuſp of the aſcendant, gives the Sun for the querent's ſignificator; the fourth houſe and its lord repreſent his preſent ſituation; and the ſeventh houſe and its lord the place to which he has thoughts of removing. Now the Sun, the querent's ſignificator, being on the point of leaving a fixed ſign, and entering upon a common ſign, clearly implies a ſtrong inclination in the querent to travel, or to remove from one place to another; or rather, that he had almoſt determined in his own mind to change his preſent abode for the one under contemplation; and, on putting the queſtion to him, he frankly confeſſed it.

The ſeventh houſe having no benevolent aſpect, and Saturn, its lord, being poſited in the ſixth, indicates affliction and prejudice by open enemies, if he removed to the place intended; and that he would ſuffer great loſs and injury thereby, if he removed. But finding Mars, lord of the fourth, in trine aſpect to the fourth, which repreſents his preſent place of abode; and Venus, lady of the tenth, the houſe of trade and profeſſion, ſtrongly dignified therein, and applying to a ſextile aſpect of Mars, denotes an encreaſing and proſperous trade to the querent, provided he remained in his preſent ſituation; which for theſe reaſons I greatly preſſed him to do. He took my advice, and has lately thanked me for it, having already found an increaſe of buſineſs. I told him he need not doubt of ſtill greater ſucceſs; for when the effects of the ſextile aſpect of Venus and Mars ſhall begin to operate, which will be about the end of October, as is demonſtrated by the degrees between theſe two ſignificators, at which time they will alſo be in a mutual reception, his encreaſe of trade will become more viſible; particularly as Venus, the principal ſignificatrix of buſineſs, will then have ſeparated from a conjunction with Mercury, and will apply to a conjunction of the Sun, the lord of the aſcendant, and the ſignificator of the querent.

QUESTION VIII. On CHILD-BEARING.

A lady having been ſome time married, without having any reaſon to ſuppoſe herſelf pregnant, and being very deſirous of children, came to enquire whether ſhe ſhould ever breed. Having every reaſon to believe the queſtion ſincere and radical, I took down the preciſe time of the day, and erected this figure to correſpond with it.



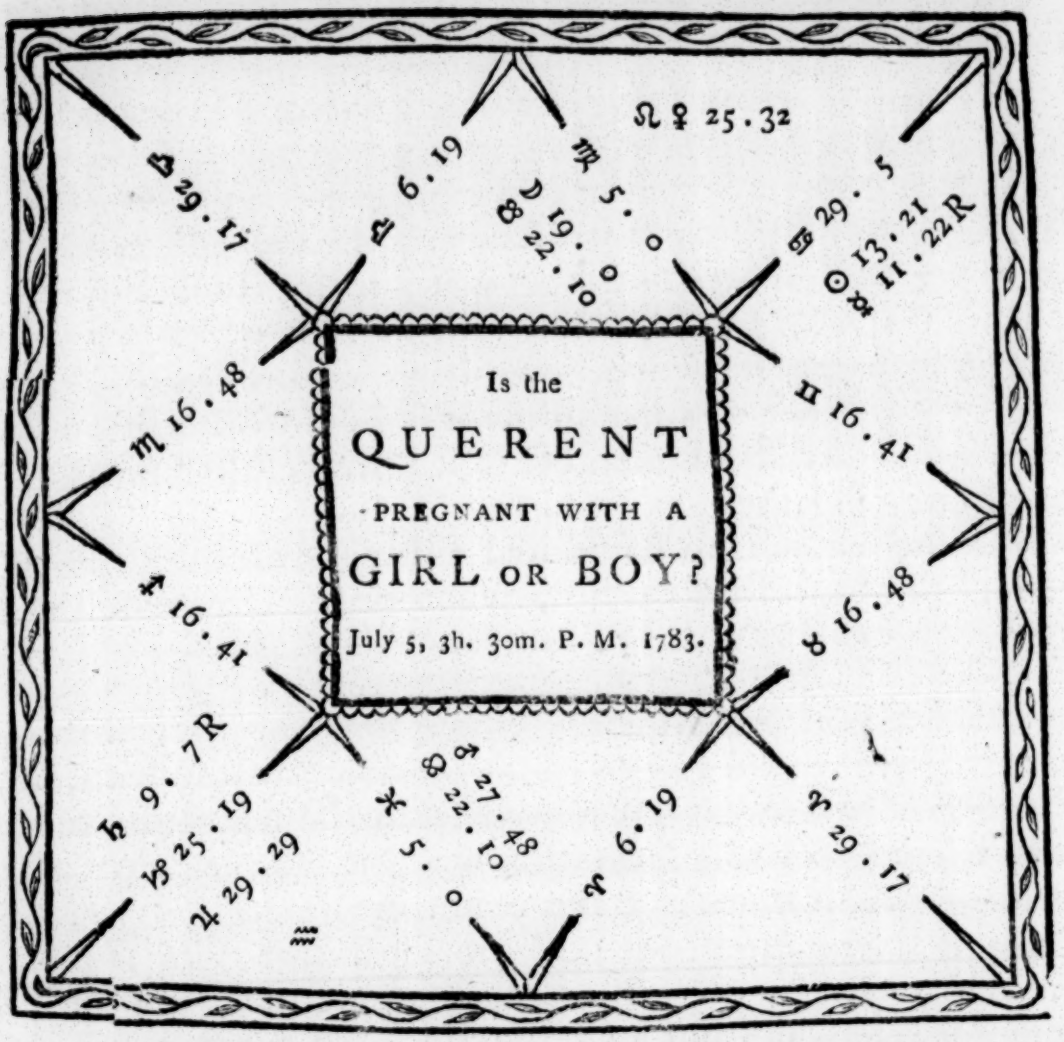
No position of the planets, perhaps, could be more favourable to the desires of the querent, than those in the above scheme. As Libra rises upon the ascendant, Venus is lady thereof, and significatrix of the querent; and, being posited in the fifth house, in her exaltation, having the fruitful sign Pisces upon the cusp thereof, is one infallible proof that the querent will have children. The Moon, which is the author of all radical moisture, is separating from the conjunction of the Sun, the author of all vital spirit, and applies to a sextile aspect of Jupiter, a benevolent and prolific planet, and from thence forms a conjunction with Venus, the querent's significator; and then applies to her fortunate node. From these considerations I hesitated not a moment to inform the querent that she would be the mother of a large and numerous offspring. This is declared by the position of Venus in the fifth house, which gives three children; and, being lady of the ascendant, in conjunction with the Dragon's head, or fortunate node of the Moon, gives three more. The Moon, being likewise in conjunction with them, adds three more, and makes the number nine. And, as these configurations are

all poſited in the double-bodied fruitful ſign Piſces, it doubles the number, and declares there ſhall be eighteen children. This judgment is ſtrengthened by Jupiter's ſextile aſpect with the above ſignificators, and thereby adds two more to the number; which induced me to inform the lady that ſhe would in all probability be the mother of twenty children.

This is an extraordinary inſtance of the poſition of the heavens to give fruitfulneſs and fecundity, and, what I have rarely found either in genitures or horary figures; and, therefore, I would wiſh the reader to note, in order to enable him to judge of other queſtions of the like nature, that, if the lord of the aſcendant be in the ſeventh houſe, or the lord of the fifth in the firſt, or the lord of the firſt in the fifth; or, if the lord of the fifth be in the ſeventh, or the lord of the ſeventh in the fifth, or the Moon poſited with them, or good planets in the aſcendant, or with the lord of the fifth, or ſituated in any of the angles; there is in none of theſe inſtances any ſort of doubt but that the lady will conceive. But, when none of theſe teſtimonies concur, and barren ſigns or evil planets occupy the above-mentioned places of the figure, ſhe never has, nor never will conceive. When good and evil planets are promiſcuouſly joined together, ſhe may perhaps conceive, and have children, but they will not live, nor ſcarcely ever come to maturity.—But to return:—the lady then preſſed me to inform her how long I thought it might be before ſhe ſhould conceive with her firſt child. To ſatisfy her on this head, I referred to the figure, and obſerved the Moon within ſix degrees fifty-one minutes of a partile conjunction with Venus, the querent's ſignificatrix; and, the Moon being in a common ſign, I computed the time to be at ſix weeks and two days, and, deſiring her to take notice of the time, had no doubt but ſhe would ſoon after have reaſon to believe herſelf pregnant.

It is not leſs remarkable than true, that exactly as I had predicted the event turned out; for the lady, ſome months after, very politely called to thank me for the information I had given her, and declared her conception to have taken place as near as poſſible from the time I had mentioned. During this converſation, ſhe deſired me to inform her whether ſhe was breeding with a boy or a girl; and, finding her ſerious in the demand, I ſolved it by the following figure.

Here



Here the firſt thing to be conſidered is the lord of the aſcendant, which ſignifies the mother; and the lord of the fifth, which repreſents the child; together with the aſpects of the planets to the above ſignificators, and the angles of the figure; and, whether maſculine or feminine; and ſo judge by the greater teſtimonies. In the above figure the angles are feminine; and the Moon, which is a feminine planet, is poſited in a feminine ſign, ſeparating from a ſextile aſpect with the Sun in a ſign of the ſame nature, and applying to an oppoſition with Mars, lord of the aſcendant and fifth, in a feminine ſign alſo, at the ſame time that ſhe is forming a platic trine with Jupiter, who is alſo poſited in a feminine ſign; ſo that we have five teſtimonies that the lady was pregnant with a girl. And therefore, as there are but three teſtimonies in favour of a boy, viz. the ſextile of Jupiter to Mars, which is maſculine, the ſign upon the cuſp of the fifth houſe, which is alſo maſculine, and the lord of the fifth houſe, which is the ſame, I informed the lady ſhe might reſt perfectly aſſured of having a girl; and ſo the event proved; for indeed,

theſe rules have never been known to fail in determining queſtions of this nature.

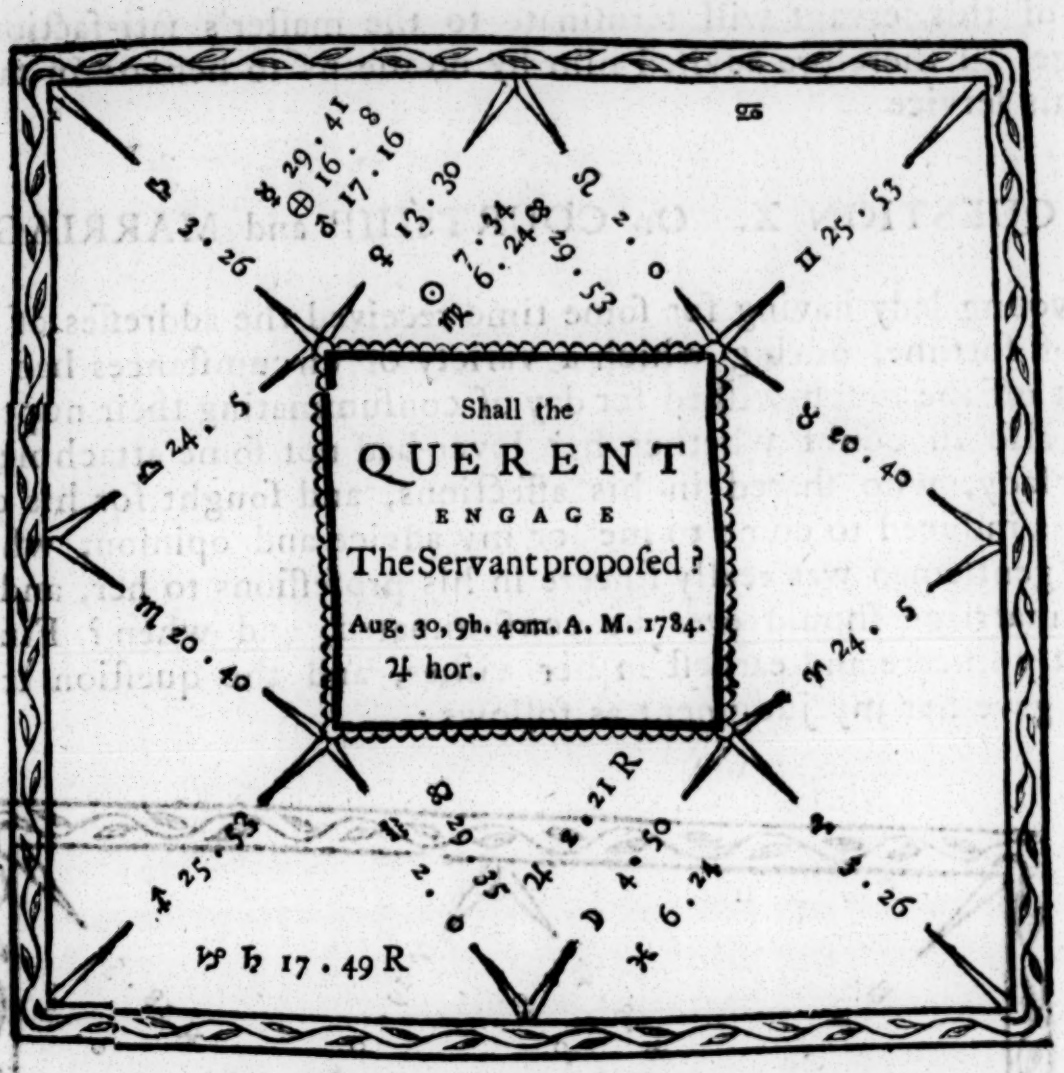
But, for a more general mode of aſcertaining whether a lady be pregnant with a boy or girl, take particular notice of the aſcendant and its lord, and of the fifth houſe and its lord; and note whether the ſigns upon their cuſps be either Aries, Gemini, Leo, Libra, Sagittarius, or Aquaries, for theſe ſigns always import a male; but, the other ſix give a female. If the lord of the aſcendant be in a maſculine ſign, and the lord of the fifth in a feminine, then have recourſe to the Moon, and, if ſhe applies to a planet in a maſculine ſign, ſhe gives a boy; but, if a feminine, a girl. Always remember that the maſculine planets are Saturn, Jupiter, Mars, and the Sun; and the feminine, Venus and the Moon. Mercury, as he happens to be poſited either with a maſculine or feminine planet, inclines accordingly; but, when he is oriental of the Sun, he is reputed maſculine; and, when occidental, feminine.

The querent will ſometimes aſk how long ſhe hath conceived. To reſolve this, have regard to the Moon, the lord of the fifth, and the lord of the hour, and note which is neareſt from the ſeparation of any planet, and from what aſpect this ſeparation was; if from a trine aſpect, ſhe is in the third or fifth month of her conception; if from a ſextile, ſhe is either two or ſix months gone; if the ſeparation was from a quartile, ſhe is in her fourth month; if from an oppoſition, ſhe hath conceived ſeven months; but, if from a conjunction, her conception has been only one month.

QUESTION IX. On taking SERVANTS.

A merchant of my acquaintance having lately an occaſion for an upper clerk, to ſuperintend a buſineſs of conſiderable truſt and importance; and, being recommended to a perſon for this undertaking, of whoſe ability and induſtry he was ſomewhat in doubt, called to aſk my advice and opinion on the matter, whether he was likely to anſwer his purpoſe or not.

The

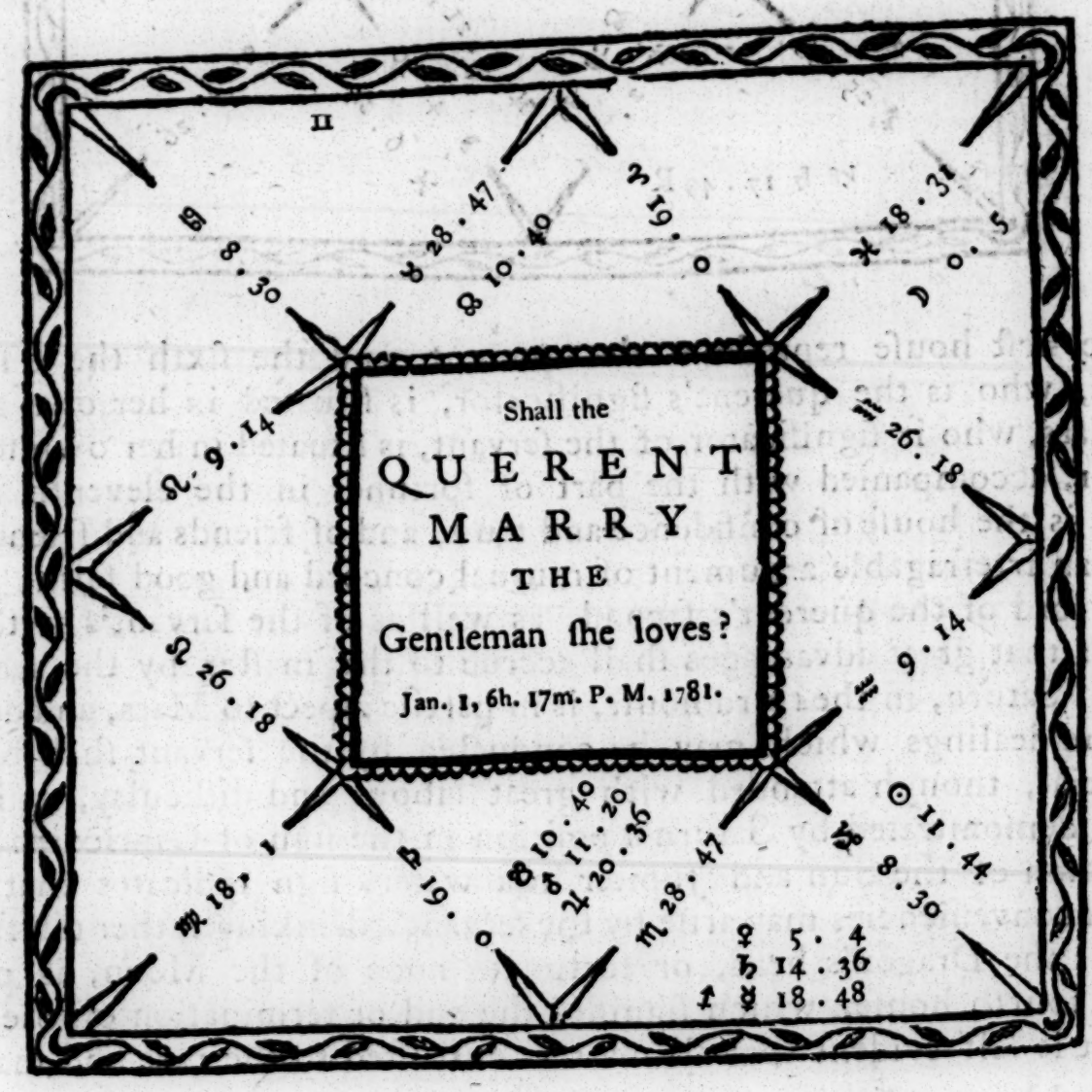


The firſt houſe repreſents the querent, and the ſixth the queſited. Venus, who is the querent's ſignificator, is ſituated in her own terms; and Mars, who is ſignificator of the ſervant, is ſituated in her own term of Jupiter, accompanied with the part of fortune, in the eleventh houſe, which is the houſe of confidence and truſt, and of friends and friendſhip; and is an irrefragable argument of mutual concord and good faith. Mars is alſo lord of the querent's ſecond, as well as of the ſervant's ſixth, and denotes that great advantages ſhall accrue to the maſter by the ſervant's means; Saturn, in the third houſe, is in partile aſpect to Mars, and denotes that the dealings which may be conducted by the ſervant ſhall be very beneficial, though attended with great labour and difficulty, as is evidently demonſtrated by Saturn's poſition in the ſign of Capricorn. The oppoſition of the Sun and Jupiter in a watery ſign indicates that ſome little inconveniencies may ariſe by the ſervant's drinking rather too freely; but, as the Dragon's head, or fortunate node of the Moon, is poſited in the fourth houſe, which ſignifies the end or termination of the buſineſs, it is ſelf-evident that all matters entruſted to the care and manage-

ment of this ſervant will terminate to the maſter's ſatisfaction and advantage. I therefore adviſed him by no means to heſitate in taking him into his ſervice.

QUESTION X. On COURTSHIP and MARRIAGE.

A young lady having for ſome time received the addreſſes of a gentleman of fortune, during which a variety of circumſtances had occurred to put off the much-wiſhed-for day of conſummating their nuptials; and being alſo in doubt whether her lover had not ſome attachment to another lady, who ſhared in his affections, and ſought for his company, ſhe was induced to come to me for my advice and opinion, whether the above gentleman was really ſincere in his profeſſions to her, and whether their marriage ſhould ever be conſummated, and when? Finding her perfectly ſincere and earneſt in her wiſhes, and the queſtion truly radical, I gave her my judgment as follows:



In

In this figure the Sun is ſignificator of the lady; and Saturn, lord of the ſeventh houſe, is ſignificator of the gentleman. It muſt alſo be obſerved that in this, and in all queſtions relative to matrimony, Mars and the Sun are the natural ſignificators of a woman's marriage; and Venus and the Moon are thoſe of a man's. Now Saturn, the gentleman's ſignificator, is remarkably well poſited in the fifth houſe, and has Venus within his orb, applying to him by conjunction; which is a very powerful indication that his affections are ſincere and honourable, and that his mind is fully bent to the marriage-ſtate. The Sun likewiſe, being in a ſextile aſpect with Mars, the lady's ſignificator of marriage, plainly ſhews her inclination to matrimony to be ſtrongly fixed, and her affections perfectly ſincere.

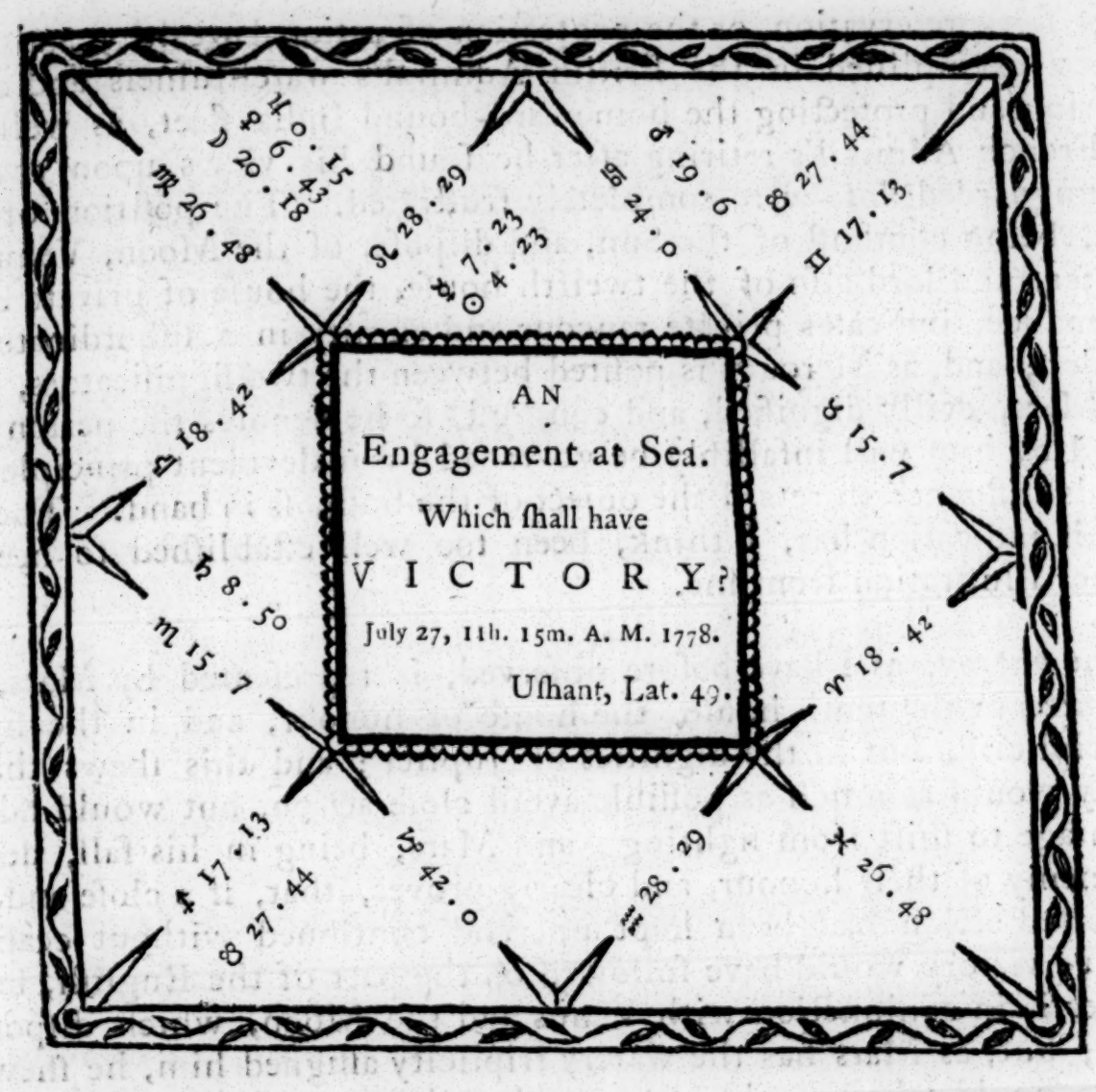
The next thing to be conſidered, is, whether there be any fruſtration, or impediting aſpect between theſe ſignificators; and, I find the Moon and Venus, the gentleman's ſignificators of marriage, are applying to a quartile aſpect with each other. This is an evident proof that the marriage is prolonged by the interference of ſome other woman of this gentleman's intimate acquaintance, becauſe the aſpect is made in a feminine ſign; but as the Moon, in ſeparating from Venus, applies to a perfect trine with Mars, the querent's principal ſignificator of marriage, and alſo to a ſextile of the Sun, her natural ſignificator in the figure, it totally removes the evil effects of the malefic aſpect, and leaves the path free and unobſtructed to the gates of Hymen. This opinion is greatly ſtrengthened by conſidering the mode in which their ſignificators are ſeverally diſpoſed. Saturn diſpoſes of the Sun, who is poſited in the term of Venus; and Venus, Saturn, and the Moon, are all diſpoſed of by the benevolent planet Jupiter, who is himſelf diſpoſed of by Mars, the principal ſignificator of this lady's marriage, and who thus triumphs over every obſtacle to the celebration of their nuptials. I therefore could not heſitate in declaring to the lady, in the fulleſt and moſt ſatisfactory terms, that the gentleman who courted her had a ſincere and tender regard for her; and that, though ſome circumſtances might have happened rather unfavourable to her wiſhes, yet ſhe might reſt perfectly aſſured that he was the man allotted to be her huſband.

Apparently well ſatisfied with theſe declarations, ſhe proceeded to enquire in what length of time this deſirable circumſtance might come to paſs. To gratify her wiſhes in this particular, I referred again to the figure where the Moon, the gentleman's principal ſignificator of marriage, wants upwards of eleven degrees of forming a perfect ſextile aſpect

with the Sun, the lord of the aſcendant, and the ſame to Mars, her ſignificator of marriage; and therefore, by converting the degrees into time by the rule heretofore given, I fixed her marriage at about the end of three months, aſſuring her it would not exceed that time. The event has fully proved the truth of the prediction; the lady and gentleman have both done me the honour of a call ſince the celebration of their nuptials, and I found they were married preciſely at the time I had predicted; I have likewiſe the additional pleaſure to find, that my aſſurances to the lady were productive of freſh eſteem and cloſer attachment to the man of her heart, and that they now live a pattern of conjugal felicity.

QUESTION XI. On WAR and BATTLE.

During the trial of a certain noble Commander in Chief, at the Governor's houſe in Portſmouth, a company of gentlemen one day called upon me, and requeſted I would take down the poſitions of the planets at the time that much-talked-of action commenced, and give them my judgment upon it, according to the rules of planetary influence. Willing to oblige them in a matter which I conceived could be of no prejudice to any party, ſince no advantage could be taken from it; and alſo deeming it a fit ſubject whereby to manifeſt the ſublimity and excellence of this art, I heſitated not to promiſe them every information in my power. For this purpoſe I erected my figure, not to the time this queſtion was propounded, for, it related to an event that had long been paſſed by, and not to any matter that was hereafter expected to happen; and therefore I projected the ſcheme to correſpond with the exact time when this extraordinary action commenced, and at which moment the heavenly bodies were under the remarkable configurations delineated in the following ſcheme:



The aſcendant, the Moon, and Venus, repreſent the Britiſh fleet; Mars and Aries denote that of the enemy. The firſt thing to be conſidered is the aſpect theſe two ſignificators bear to one another, which is a partile ſextile, a well-known indication of imperfect love; and, as it ſhews that Mars and Venus have not in themſelves an inveterate hatred, ſo it imports that the two commanders in chief did not behold each other in an aſpect of perfect and direful malignancy and wrath. Venus, lady of the aſcendant, is poſited with Jupiter in his fall, a benevolent planet and a lover of peace; and, as he is in this figure lord of the third houſe, and within fifty degrees of the aſcendant, it indicates that both commanders have a deſire to promote peace, by acting principally upon the defenſive, and by guarding and protecting their reſpective coaſts, without a deſire of any cloſe or deciſive action, or of venturing to any great diſtance from home.

The cool, cautious, deliberate, planet Saturn, is ſituated in the firſt houſe, and indicates not ſo much a deſire for hot and precipitate action,

as for ſelf-preſervation, or the protection of national wealth; and this is plainly exemplified in the Britiſh Admiral's watchfulneſs and care in covering and protecting the homeward-bound India fleet, as well as in the French Admiral's retiring after he found his views upon that rich and unguarded flota were completely fruſtrated. The poſition of Mercury, being combuſt of the Sun, and diſpoſer of the Moon, Venus, and Jupiter, and lord alſo of the twelfth houſe, the houſe of private enmity and malice, indicates private rancour and enmity in a ſubordinate commander; and, as Mercury is poſited between the two ſignificators, Venus and Mars, evilly dignified, and combuſt, ſo he denotes the perſon repreſented by him will infallibly be governed by malevolent principles, and uſe his influence to retard the object of the buſineſs in hand. The truth of this indication has, I think, been too well eſtabliſhed to need any further Illuſtration from me.

The enemy, as I have before obſerved, is repreſented by Mars, who is poſited in the tenth houſe, the houſe of honour, and in the ſign of his triplicity, but in the dignities of Jupiter; and this ſhews that the enemy would as much as poſſible avoid cloſe action, but would take the advantage to ſhift from fighting; and Mars, being in his fall, deprives the enemy of their honour, and clearly proves, that, if a cloſe and well-connected action had been kept up, and continued without ceaſing, a deciſive victory would have followed on the part of the Engliſh, becauſe Jupiter is in conjunction with Venus and the Moon, which diſpoſes of Mars; but, as Mars has the watery triplicity aſſigned him, he ſhews the enemy ſhould take the advantage of that element to run away.

We find alſo, in the above figure, a quartile aſpect of Saturn and Mercury, a configuration which is always known to produce tempeſtuous weather and ſtrong winds; and this we find was the caſe off Uſhant at the time of the above engagement. The poſition of Mercury in the firſt, where Saturn is ſituated, plainly indicates theſe winds to be highly conducive to the ſafety of the enemy, but of dangerous tendency to the Britiſh fleet, in caſe of a purſuit.

After duly weighing the natural influences and effects of the configurations in this figure, which are the true and genuine ſtate of the heavens at the time of the engagement, I heſitated not to declare, that both commanders had a ſtronger inclination to preſerve peace than to break it, and that a cloſe connected and deciſive action was not to happen, owing to Saturn being in the aſcendant on the ſide of the Engliſh, with too much thought and deliberation; and to Mars being in his fall in the

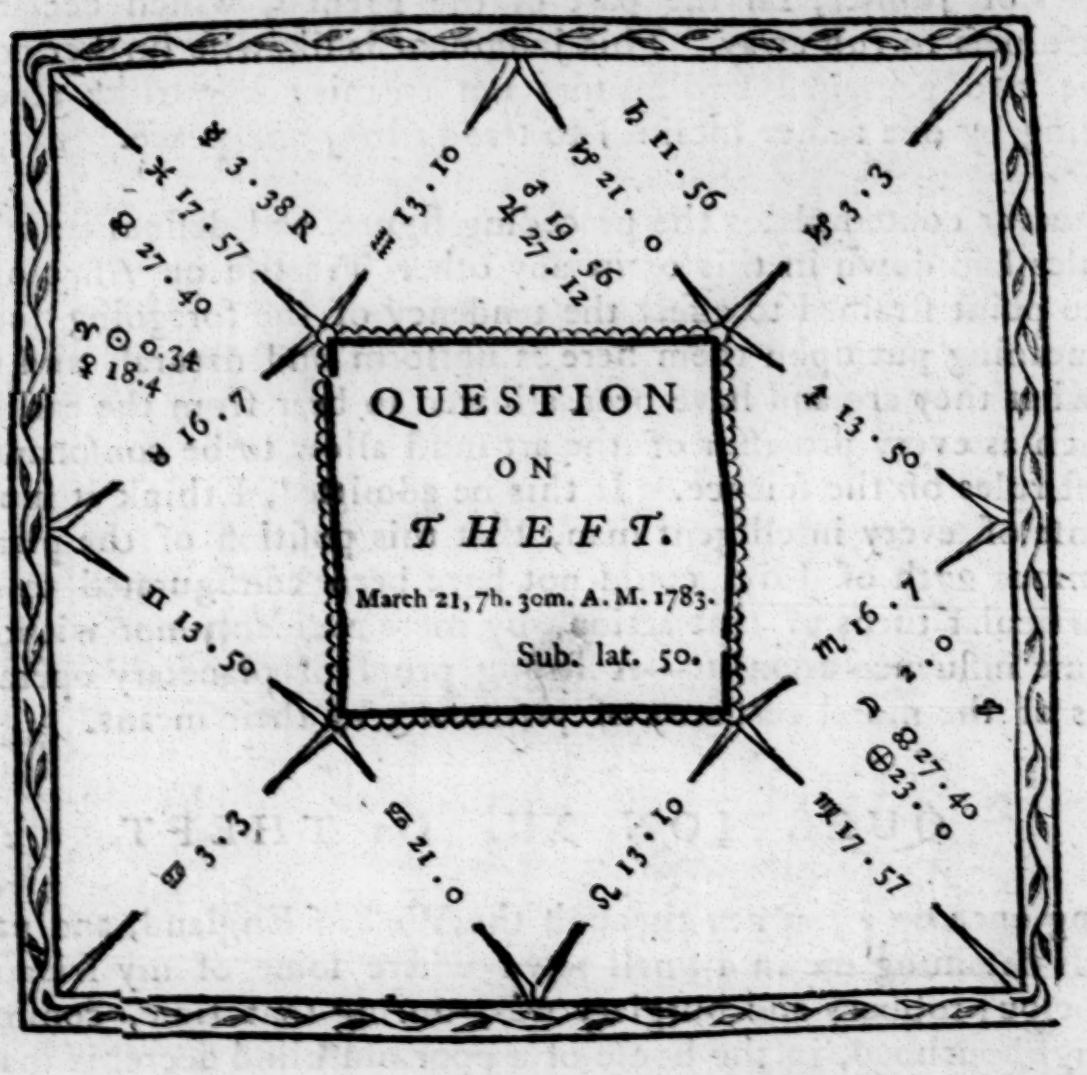
dignities of Jupiter, on the part of the French, which declares their watchfulneſs to run away. This judgment is likewiſe further confirmed by the two principal ſignificators not forming a warlike aſpect, but operating by one rather inclined to tranquillity and peace.

Whoever contemplates the preceding figure, and defines its aſpects by the rules laid down in this or in any other Treatiſe on Aſtrology, will find no point ſtrained to effect the tendency of the foregoing judgment. The meaning put upon them here is uniform and natural, and no more than what they are and have been allowed to bear from the earlieſt ages, and ſuch as every profeſſor of the art muſt allow to be conſonant to the ſtricteſt rules of the ſcience. If this be admitted, I think it muſt ſtrike the ſenſe of every intelligent man, that this poſition of the planets, on the famous 27th of July, could not have been configurated to deſcribe the particular turns of that action, by mere accident, nor without having ſome influence upon it.—A ſtrong proof of planetary operation, as well as of the moral certainty of predicting by their means.

QUESTION XII. On THEFT.

Being once on a journey through the Weſt of England, and particular buſineſs detaining me in a ſmall town where ſome of my friends lived, an atrocious robbery and burglary was, during that time, committed in the neighbourhood, in the houſe of a poor old blind decrepid man, who, by hard labour and rigid economy in his younger days, had ſaved up three hundred pounds to divide among his children at his death. This money was kept in a ſtrong cheſt by the bedſide where the poor old man lay; when ſome villains, watching an opportunity in the abſence of his family, made their way into his apartment, broke open the cheſt, and carried off all the money undiſcovered. My friends hereupon made it known that I had ſome knowledge of the occult ſciences, and, if applied to, might poſſibly give ſome account how the money went; in conſequence of which I received a letter the next day from the poor man's eldeſt ſon, earneſtly entreating my aſſiſtance in making a diſcovery of the robbers, and to endeavour to get reſtored to his father ſome part at leaſt of the little all he had been years labouring to ſave up for his children. Moved with compaſſion at ſo cruel a circumſtance, I determined to do my utmoſt to ſerve this diſtreſſed family, and for this purpoſe projected the following figure.

The



The ſign Taurus, occupying the aſcendant, gives Venus for the querent's ſignificatrix; the Moon, lady of the fourth, repreſents the querent's father, and the ſeventh and tenth houſes are to denote the thieves; and, the reaſon I allot two houſes for them is, becauſe the ſeventh houſe of the figure is the natural ſignificator of thieves to the querent, who was heir to part of the money, and had been promiſed it by his father, and conſequently bore a ſhare in the loſs; and the tenth houſe being the father's ſeventh, reckoned from his firſt, or fourth in the figure, naturally denotes thieves to him; and therefore, as the ſon is querent, and the father had the principal ſhare in the loſs, both theſe houſes muſt be well conſidered, before any account can be given of the thieves.

Here I find Jupiter, lord of the eighth and twelfth houſe, poſited in the tenth, out of all his eſſential dignities, in his fall, and conſignificator with Mars; wherefore, I declared two perſons to be concerned in the robbery, and deſcribed them according to theſe ſignificators, viz. a middle ſtature, with dark brown hair, pale complexion, of a ſurly diſpoſition,

ſition, one ſomewhat ſhorter than the ...er; and appeared to be ſons of a perſon who had worked with or for the querent's father.

My next buſineſs was to conſider what was done with the money; and, as there are two ſignificators in reſpect of the queſtion, namely, the ſeventh houſes and their lords, ſo there muſt be two to repreſent the diſpoſal of the money; and theſe are the fourth houſes and their lords. Accordingly I find the Moon, who governs the querent's fourth houſe, poſited in Scorpio, a watery ſign; and, being alſo underneath the ſign, I declared ſome part of the money was buried underneath a rock or ſtone over which the tide flowed, and near the habitation of the thieves, which I judged was not far diſtant from the ſea-ſide. Again, I find Mars lord of the father's fourth, poſited in Capricorn, a beaſtial ſign, in conjunction with Jupiter, who governs corn, and with Saturn, who rules the fruits of the earth; and, as Mars is the lighter planet, and applies to Jupiter, and as Jupiter is in the term of Saturn, I concluded that another part of the money had been paid away to ſome huſbandman or farmer, who reſided about the diſtance of eight miles ſouth from the place where the robbers lived.

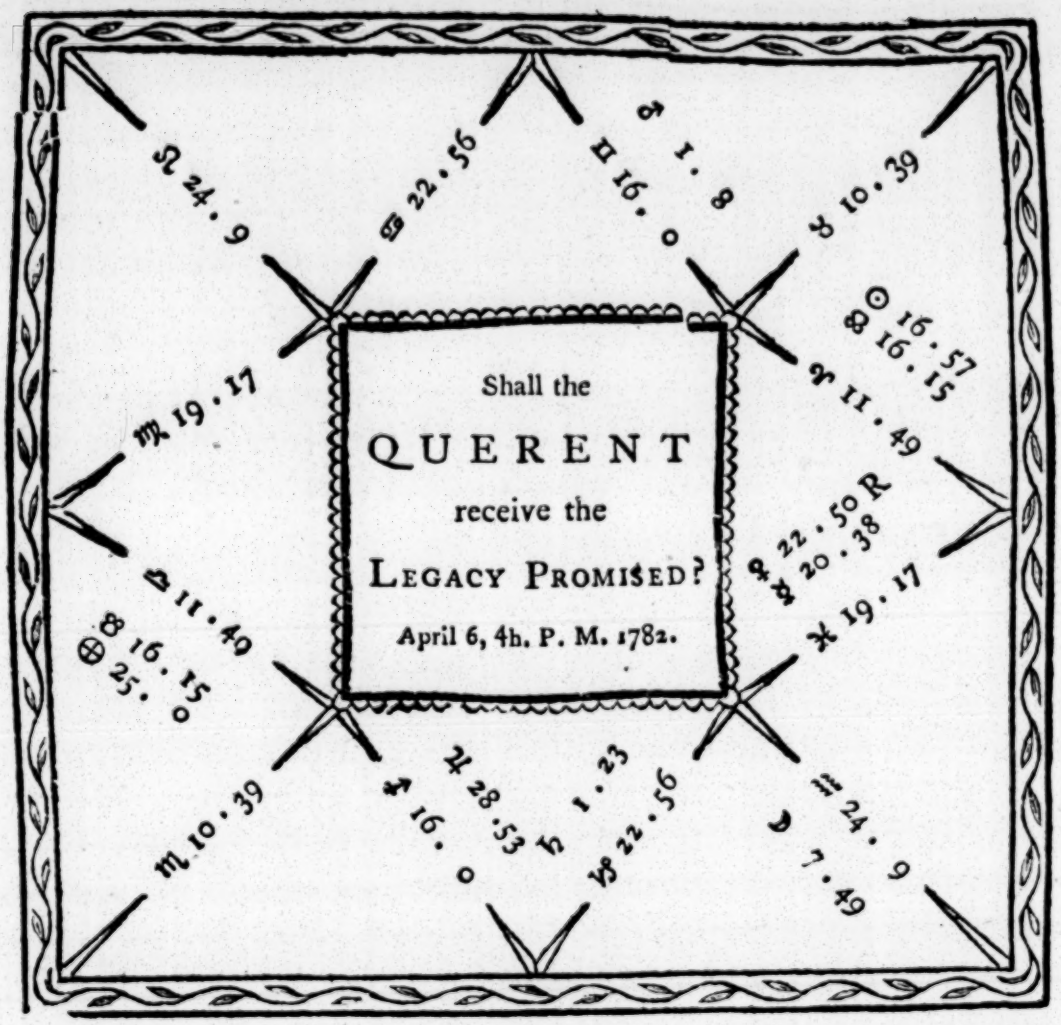
When theſe circumſtances were all thrown together, and each duly conſidered, ſuſpicion fell upon two perſons, who were brothers, in every reſpect anſwering to this deſcription, and who, upon enquiry, they found had paid one hundred pounds to a farmer three days after the robbery was committed, who lived in the ſituation above deſcribed, and who had for ſome time threatened the parties with an action, on account of their backwardneſs or inability to pay him. Upon this I was aſked if the parties were taken up, whether any of the money would be recovered? To anſwer this, I referred again to the figure, and noted the ſituation of the two luminaries, both of which are afflicted. The light of time is poſited in the twelfth houſe, in conjunction with Venus, lady of the aſcendant, and ſignificatrix of the querent, which affords one ſtrong argument againſt recovering the money. The Moon is alſo greatly afflicted in the ſixth houſe, and in no aſpect either to the Sun or to the aſcendant, but on the contrary is applying to a trine of Mercury, lord of the ſixth, and this to a ſextile of Saturn, lord of the father's ſixth, and alſo the ſignificators of the two thieves; all which poſitions give the ſtrongeſt proofs of an utter impoſſibility of recovering any part of the property, particularly as both the ſignificators of the querent and his father are greatly afflicted by accidental poſitions, as well as by the part of fortune being in conjunction with the Moon's unfortunate

node, or Dragon's tail; wherefore I judged the money loſt beyond recovery.

Many circumſtances, however, afterwards concurring, to confirm this ſuſpicion of the two brothers above alluded to, they were in conſequence taken into cuſtody, and examined before ſeveral of the county magiſtrates, who found ſufficient grounds to commit them for trial at the next aſſizes. They were in conſequence arraigned; but, though ſuſpicion fell heavy upon them, yet, as no poſitive evidence could be adduced to prove they were caught in the fact, or to identify the money, they were both acquitted, notwithſtanding the long train of well-connected and concurring circumſtances, which came out upon the trial; left them guilty in the eyes of all the court.

QUESTION XIII. On LEGACIES.

A perſon of a free and convivial humour called upon me to enquire concerning a legacy which his wife's mother had often promiſed to leave them at her death; but, having had ſome high words, in conſequence of his looſe way of living, ſhe had lately reſcinded her former promiſes; and, as this lay upon his mind, and had vexed him for ſome days paſt, he was now deſirous to know, by the celeſtial intelligencers, whether this legacy would be left him or not. Finding the man ſincere in his wiſhes, and, deeming the queſtion perfectly radical, I proceeded to give my judgment upon the matter as follows.



Mercury is here lord of the aſcendant, and ſignificator of the querent; he is ſituated in the ſeventh houſe, and diſpoſes of Jupiter, the ſignificator of his wife, who is poſited in the fourth, his own houſe, ſtrong and powerful, and in trine aſpect to the Sun. The Moon's fortunate node likewiſe falls in the wife's ſecond houſe, in ſextile aſpect to the part of fortune in the querent's ſecond; all which are very powerful teſtimonies that the querent's wife would not loſe her inheritance. This opinion is alſo ſtrengthened by the poſition of the benevolent planet Jupiter, who is lord of Piſces, and the wife's ſignificator, and lord alſo of the wife's tenth, and ſignificator of the mother, viz. the fourth houſe in the figure; which evidently ſhews a mutual love and attachment between the mother and daughter, that nothing but death can efface, and to which inheritance will follow.

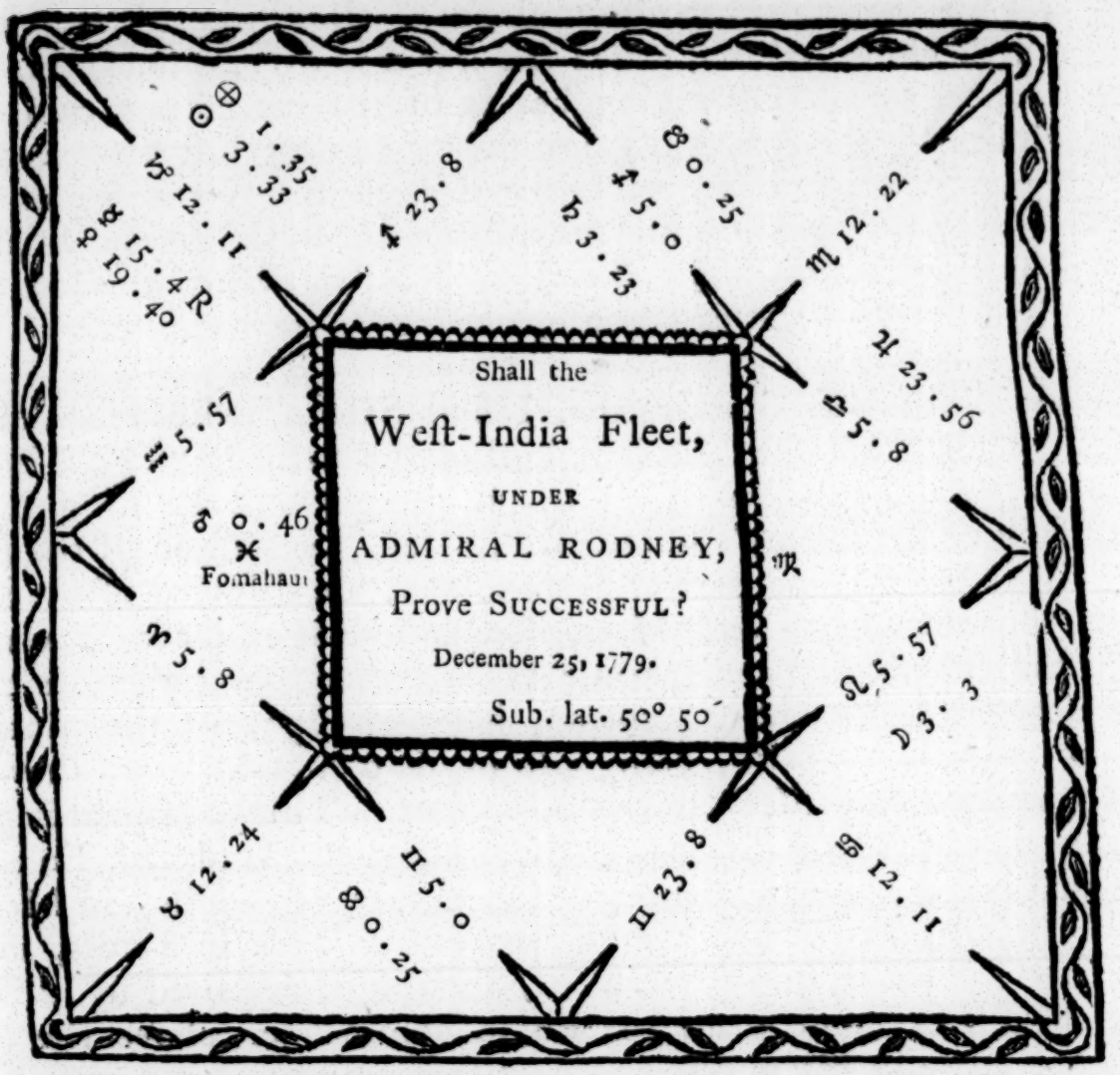
The querent's ſignificator being in his fall in Piſces, a watery ſign, and in conjunction with Venus, ſhews him to be a man given up to drinking and conviviality, and perhaps to other ſpecies of intemperance, as

as is denoted by the quartile of Jupiter and Mercury; and further ſhews that it has in ſome meaſure been the means of alienating the wife's affections from him. And, as Mercury is diſpoſed of by Jupiter, in a feminine ſign, and poſited with a feminine planet, and being alſo controvertible in his nature to the quality of any planet he is in configuration with, plainly manifeſts the querent to be of an effeminate mind and ſpirit, content to give up all rule and government to his wife, ſo he has but the enjoyment of his friend and his bottle.

The ſituation of the Sun and the Dragon's head in the wife's ſecond, or querent's eighth, denotes that he had heretofore received a legacy by the death of his wife's father; which being mentioned, he readily confeſſed that it was ſo. This legacy he appears to have ſquandered away, as is manifeſted by the part of fortune being in conjunction with the Dragon's tail in the ſecond houſe. And now, taking all the foregoing aſpects together, and noting that the Sun, the natural ſignificators of fathers, is poſited in his exaltation, with the Moon's fortunate node, and free from all fruſtration or affliction; and notwithſtanding the querent had ſquandered away the firſt legacy by the father, and had lately fallen out with the mother; yet I heſitated not to declare, that, according to the beſt of my judgment, he would be certain of the legacy by the mother alſo; not out of any regard or love to him, but purely through her affection and anxiouſneſs for the welfare and happineſs of her daughter.

QUESTION XIV. On the Succeſs of a FLEET.

At the time Admiral Rodney ſet ſail for the Weſt Indies, with a grand ſquadron under his command, and a convoy of above three hundred ſail of merchant ſhips, exhibiting at once the pride, the glory, and the riches, of this great commercial empire, I was applied to by ſome naval gentlemen, who particularly requeſted me to give them my opinion on the ſucceſs of the Admiral's expedition, and the ſafety of his fleet. Many opinions had for ſome time been in circulation relative to this equipment, and many of the firſt-rate connoiſſeurs in politics had undertaken to declare it too weak for the object of its deſtination, and that it would fall an eaſy prey to the enemy; I was therefore the more readily prevailed upon to project a figure for this queſtion, upon which I delivered my judgment as follows.



The watery ſign Aquaries, falling upon the aſcendant, gives Saturn for the Admiral's ſignificator; and, as Piſces alſo falls intercepted in the firſt houſe, Jupiter, lord thereof, muſt have conſignification of all thoſe that accompanied him. The ninth houſe repreſents the voyage, the firſt houſe or aſcendant the port or ſtation from whence they ſet ſail, the ſeventh houſe the quarter to which they are deſtined, and the lord thereof denotes the obſtacles or enemies they ſhall meet with; the fourth houſe repreſents the completion of the voyage, and the accompliſhment and termination of the object or buſineſs of the expedition; the whole of which are to be ſeparately and diſtinctly contemplated.

Saturn, the ſignificator of the commander in chief, is poſited in the medium cœli, the houſe of preferment and honour; and, being at the ſame time in Sagittarius, a ſign of the fiery trigon, and contrary to his own nature, deſcribes him to be a man of a free, generous, and noble, ſpirit, ambitious of glory and applauſe; and, having been lately in conjunction with the Moon's unfortunate node, and now in the very degree of its exaltation, ſhews him to have been under great anxiety and diſ-

treſs, in regard to his private circumſtances. But this affliction appears only as a dark cloud, which, when the ſtorm is over, quickly gives way to the all-cheering and enlivening beams of the refreſhing Sun. And this is evinced by the Admiral's ſignificator having juſt ſeparated from this malignant configuration, and afterwards forming a propitious ſextile aſpect in the zodiac, and a mundane trine aſpect to the ſecond houſe, the houſe of proſperity, fortune, and riches, aided by Mars, the lord thereof, who is ſituated in the firſt houſe, and in his own triplicity.

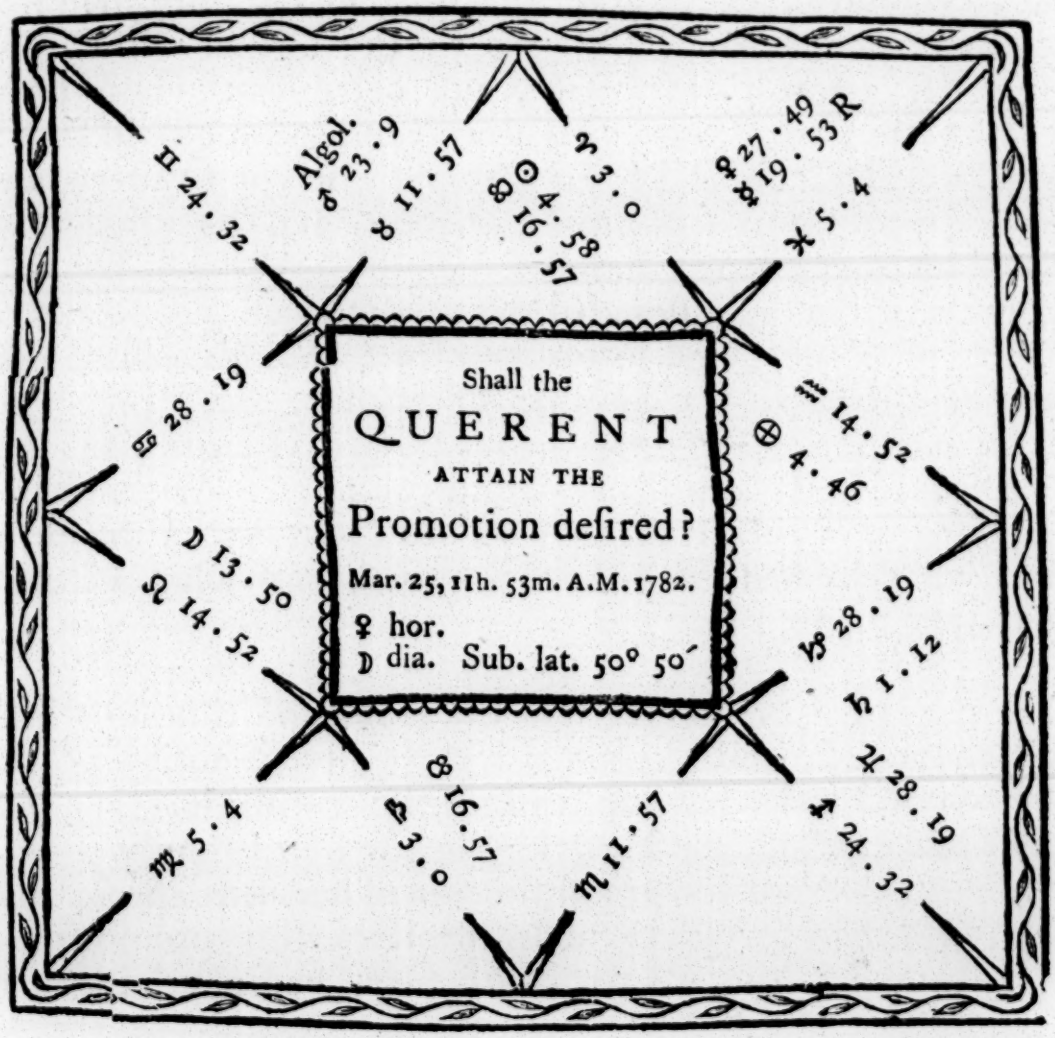
In examining theſe ſignificators, I find Saturn, who repreſents the Admiral, is diſpoſed of by Jupiter, lord of the tenth houſe, the houſe of princes, which ſhews his appointment came from the king himſelf. Venus, lady of the enemy's houſe of ſubſtance, as well as all the ſignificators of the enemy, and part of fortune alſo, are diſpoſed of by Saturn, lord of the aſcendant; and Mars, the natural ſignificator of war, and lord of the Britiſh Admiral's houſe of ſubſtance and riches, is poſited in the aſcendant, in trine to Scorpio, his own ſign, in the ninth, the houſe of ſea-voyages; and, being alſo in his own triplicity, ſhews that this voyage ſhall be proſperous and important. This judgment is greatly ſtrengthened by the poſition of the propitious fixed ſtar Fomahaut, in the firſt houſe; which, being of the nature of Venus and Mercury, and of the firſt magnitude, and joined with Mars in Piſces, declares great riches, honour, and preferment, ſhould be acquired by this voyage, and ſuch as ſhould place the noble commander above the frowns and malice of both his public and private enemies.

The ſign on the ſeventh houſe, and the intercepted ſign Virgo, ſhew the deſtination of the fleet; and the Sun and Mercury repreſent the enemies they ſhall meet with; and, as the lord of the ſeventh is poſited in a ſign that has more planets within its degrees than one, ſo it points out that the Admiral ſhall be engaged with more fleets than one. Here is alſo a moſt remarkable reception between Venus and Mars in exaltation; Mars being poſited in the ſign of the exaltation of Venus, and Venus in the ſign of the exaltation of Mars; and, as Venus is lady of the enemy's houſe of ſubſtance, this reception declares that the Britiſh fleet will capture many rich and noble prizes, and make great havock with the ſubſtance or riches of the enemy. Mars being in ſextile aſpect with the part of fortune, and the Sun lord of the ſeventh, ſhews theſe prizes ſhall be taken with much fighting. And that the victory ſhall declare itſelf on the ſide of the Engliſh, is manifeſted by Venus, ſignificatrix of the enemy's ſubſtance, being diſpoſed of by Saturn, the lord of the aſcendant, and ſignificator of the Britiſh Admiral.

After duly weighing the probable tendency of all theſe propitious aſpects, and reflecting that the Moon, whoſe influence is conſiderable, is poſited in the dignities of Saturn; and that Jupiter and Saturn diſpoſe of all the planets in the figure; and likewiſe that Jupiter and Saturn are the grand ſignificators of the Britiſh Admiral and fleet, I boldly affirmed this expedition would prove fortunate and ſucceſsful, crowning its commanders, and all under them, with honour, glory, and riches, and adding immortal fame to the annals of the Britiſh page. This is a fact that has accordingly happened, and ſuch as comes within the cognizance of every individual.

QUESTION XV. On PLACES and PREFERMENTS.

A gentleman who had for ſome time been ſoliciting for promotion in the army, and having met with ſeveral unpleaſant rebuffs, which made him almoſt deſpair of ſucceſs, came to aſk my opinion whether, if he perſevered in his ſolicitations, he ſhould eventually obtain the preferment he ſo much deſired. I gave my judgment of this queſtion from the following figure.



Here

Here the celeſtial Crab aſcends upon the horoſcope, and the Moon, ſignificatrix of the querent, is poſited in the ſign Leo. The tenth houſe bears ſignification of the querent's honour and promotion; and the eleventh denotes his friends and patrons. The Moon, lady of the aſcendant, being poſited in the ſecond houſe, out of all her eſſential dignities, declares the querent to be in diſtreſſed circumſtances, and that his failure hitherto has been greatly owing to the want of money. His patrons in the preſent buſineſs are deſcribed by Venus, who being poſited in the ſign Piſces, in every degree of her exaltation, ſhews them to be of ſufficient weight and intereſt to accompliſh his deſires; and as Venus is alſo in a propitious ſextile aſpect with Mars, and in trine to the aſcendant, it indicates that his petition ſhall be attended to, and his wiſhes gratified.

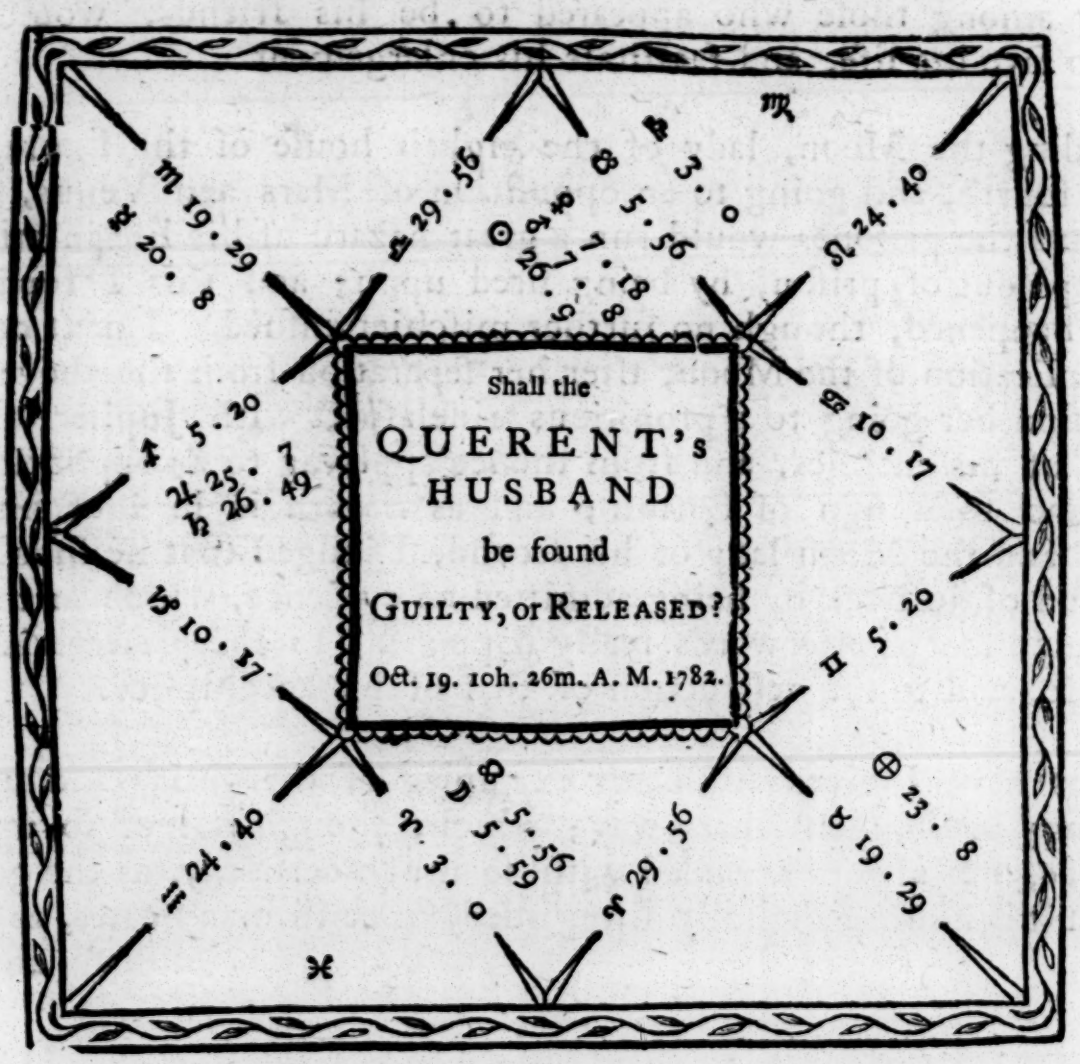
This judgment is abundantly confirmed by the following conſiderations. The Sun is poſited in the medium cœli, the houſe of his exaltation; and the fortunate node of the Moon is conjoined with him in the tenth alſo, which is an irrefragible argument of honour and preferment. It is alſo to be obſerved that the Sun is lord of the ſecond houſe, and diſpoſes of the Moon, the querent's ſignificatrix; and thus ſhews that his preferment ſhould be in the military line. And as a watery ſign riſes upon his aſcendant, and occupies the cuſp of his ninth houſe, and as Mercury, lord of his third houſe, is poſited in his ninth, it declares he ſhall be ſubject to an employment upon water; and, being in Scorpio, a fixed ſign, denotes the querent ſhall be ſubject to a long continuance upon the water, and at a great diſtance from home. Venus being likewiſe in the ſame ſign, in the triplicity of Mars, and Mars in the triplicity of Venus, and in ſextile aſpect of each other, denotes he ſhall hereafter meet with a number of friends, and prove remarkably fortunate in his poſt. This poſt is repreſented by the ſituation of the Moon in Leo, and Mars in Taurus, and the Sun in Aries, to be a command on board ſhip, over ſoldiers or marines; and this he acknowledged was what he had been ſoliciting for, and what I told him he would certainly ſucceed in.

He then requeſted me to aſcertain the length of time in which I ſuppoſed this command would be given him. I took notice of the degree the Moon was in, and what applications ſhe had made. I obſerved ſhe had lately been in trine aſpect of the Sun, which ſtrongly prompted the querent to puſh forward for promotion; and her next application, being to a trine with her fortunate node, declares this promotion ſhall be very ſhortly attained, though with difficulty, becauſe ſhe is at the ſame

time forming a quartile aſpect with Mars, which ſhews that ſome perſon of conſequence is endeavouring to exclude him, in order to make way for another perſon. I further informed him that the men under his command would prove faithful and obedient; and that he himſelf would be fortunate and ſucceſsful in executing his commiſſion, and gain conſiderable honour and applauſe. The truth of this prediction was very ſoon after exemplified in the rapid progreſs the querent made in all the acquirements of honour and proſperity, and I have frequently had the pleaſure of receiving his thanks for the information I gave him on the above occaſion.

QUESTION XVI. On IMPRISONMENT.

A perſon of credit, during the late war, being taken up on ſuſpicion of giving private information to the enemy, or of aiding and aſſiſting in ſuch a traiterous correſpondence, was committed for trial at the enſuing aſſizes; and his wife, under all the horrors of diſtreſs and affliction, came to enquire of me how the matter would terminate, whether her huſband would ſuffer death, or be acquitted of the crime laid to his charge.—The anxiety of the poor woman was a ſufficient proof of the ſincerity of her deſire; and therefore, having taken down the preciſe time of the day, I erected the following ſcheme to reſolve the queſtion:



Sagittarius being upon the cuſp of the aſcendant, Jupiter is lord thereof, and the querent's ſignificator. Gemini deſcends on the cuſp of the ſeventh, and gives Mercury as ſignificator of the huſband; the twelfth houſe ſignifies the priſon, and the priſoner's proſecutors; the tenth houſe and its lord denotes the judge; and the fourth houſe declares the trial, or termination of the matter.

Now Mercury, the lord of the ſeventh houſe, and ſignificator of the huſband, is poſited in the twelfth, the houſe of impriſonment, and is diſpoſed of by Mars, the ſignificator of private enemies, who is poſited in the tenth houſe or medium cœli, which here ſignifies the houſe of juſtice and mercy. The aſcendant denotes the priſoner's open enemies or accuſers; and, as Jupiter is poſited therein, ſtrong, and in conjunction of Saturn, lord of the ſecond, it ſhews his proſecutors are perſons of rank and power, who are poſſeſſed of every ability to carry on the proſecution againſt him. The Moon, lady of the houſe of death, being in the fourth, in trine to the aſcendant, ſhews that the accuſation or indictment is of ſuch a nature as threatens the priſoner's life. But, finding the Dragon's tail in the tenth, and the part of fortune in the ſixth, diſpoſed of by Venus, and at the ſame time in oppoſition to Mercury, the priſoner's ſignificator, I was clearly of opinion that the diſtribution of money among thoſe who appeared to be his friends, would greatly tend to ſave his life, and facilitate his enlargement.

Finding the Moon, lady of the eighth houſe of the figure, poſited in the fourth, and going to an oppoſition of Mars and Venus, I hereby imagined the priſoner would run a great hazard of his life in attempting to eſcape out of priſon, by being fired upon; and this I found afterwards happened, though no further miſchief enſued. I next conſidered the application of the Moon, after her ſeparation from the above aſpects, and I find her going to a propitious trine aſpect with Jupiter, the ſignificator of his enemies, and from thence applying to an oppoſition of the Sun, and to a ſign of Saturn; and as Saturn is lord of his eighth houſe, and the Moon lady of his ſecond, I judged that he ſhould eſcape the hand of juſtice, by being admitted an evidence, which in the courſe of a few months afterwards really happened, to the preſervation of his own life, and to the deſtruction of that of his accomplice.

Thus have I given ſufficient examples of the verity and utility of Aſtrology in the queſtionary way; which, though not of ſo much importance, nor always attended with ſo much certainty, as the genethliacal, yet it is not to be wholly diſregarded, ſince in many caſes, as we have abundantly

abundantly ſhewn, it may ſafely be relied on. I ſhall therefore diſmiſs this part of the ſcience, with once more obſerving, that horary queſtions ſhould never be made uſe of when the querent's nativity can be had; as ſo much more certainty depends upon the one than upon the other, and of courſe affords greater ſatisfaction to every perſon who bends his mind to the knowledge of futurity.

Before I enter upon the management of nativities, it will not be improper, in this place, to give the rules, by which the reader may be enabled to aſcertain the kind of perſon each planet repreſents, when ſignificator, in all or any of the twelve ſigns of the zodiac. By the help of theſe, it is eaſy to determine what kind of perſon the new-born babe will be, when it arrives to years of maturity; and we can alſo, by the ſame means, as truly deſcribe the ſtature, complexion, make, and diſpoſition, of a perſon we never ſaw, provided the true time of birth be previouſly known. Theſe rules are therefore abſolutely neceſſary to be well underſtood by every perſon who is deſirous of calculating a nativity.

PERSONS deſcribed by SATURN in the TWELVE SIGNS of the ZODIAC.

SATURN in the ſign *Aries* repreſents a perſon of a freſh ruddy complexion, ſpare, and large boned, full face, deep voice, dark hair, with little beard; addicted to ſelf-commendation and praiſe; and given to boaſting of valour and courageous undertakings, when there is but little cauſe; being generally a contentious quarrelſome bravado, and conſequently very ill-natured.

Saturn in *Taurus* deſcribes an uncomely perſon, of a heavy, lumpiſh, aukward, appearance, with dark hair, rough ſkin, middling ſtature, of a rugged uneven diſpoſition, inclinable to vicious and ſordid actions, unleſs the fortunate ſtars, by their propitious rays, modify and temper this otherwiſe baneful influence.

Saturn in *Gemini* repreſents a perſon of a moderately tall ſtature, of a dark ſanguine complexion, oval viſage, and well proportioned body, the hair either dark brown or black. The native is generally very ingenious, but unfortunate in moſt of his undertakings; his diſpoſition is naturally perverſe, ſelfiſh, and crafty, and therefore warily to be dealt with.

Saturn in *Cancer* denotes one of a weak and infirm conſtitution of body, of a thin middling ſtature, rather ill-proportioned, and ſometimes

crooked; a pale meagre countenance, ſad brown hair, and languid eyes; of a moroſe and jealous diſpoſition, leaning to vicious inclinations, and very deceitful in his dealings.

Saturn in *Leo* gives a perſon of a moderate large ſtature, broad round ſhoulders, wide cheſt, light brown hair, of a ſurly auſtere aſpect, rather lean, and hollow-eyed, large bones and muſcles, and bends or ſtoops forward in going. The qualities of the mind and diſpoſition are tolerably good, and carry an appearance of nobleneſs and generoſity; though ſomewhat paſſionate, and eager of revenge, but neither courageous nor valiant when put to the teſt.

Saturn in *Virgo* repreſents a perſon of a tall ſpare body, ſwarthy complexion, dark brown or black hair, and much of it; a long viſage, and ſolid countenance, but generally an unfortunate perſon, much inclined to melancholy, and retaining anger long; a projector of many curioſities to little purpoſe; ſtudious, ſubtle, and reſerved; and, unleſs ſome other configurations of the planets contradict, is too much addicted to pilfering and indirect dealing.

Saturn in *Libra* deſcribes a perſon above the middle ſtature, tolerably handſome, brown hair, an oval face, a large noſe and forehead, a moderately clear complexion, yet not beautiful; not willing to entertain low or mean thoughts of themſelves, ſomewhat prodigal in expences, and conſequently rarely leave any conſiderable eſtate behind them for their children to enjoy; they are eaſily moved to controverſy and debate, and often come off victors.

Saturn in *Scorpio* repreſents a perſon of a middling ſtature, a ſquare thick well-ſet body, broad ſhoulders, black or dark hair, and uſually ſhort and thick; very quarrelſome and contentious, delights to create miſchief, and to promote violent and dangerous actions, though to his own detriment and infelicity.

Saturn in *Sagittarius* uſually gives a full ſtature, brown hair, the body very conformable and decent, the complexion not much amiſs; a diſpoſition ſufficiently obliging, not courteous, but moderately frugal, rarely profuſe, but ſomewhat choleric, and by no means able to bear an affront, yet willing to do good to all, and ſometimes too apt to comply, and raſhly make ſuch promiſes as cannot conveniently be performed without prejudice; a real lover of his friend, and merciful to an enemy.

Saturn

Saturn in *Capricorn* perſonates a lean raw-boned perſon, with dark brown or black hair, a rough ſkin, a middle ſtature, rather inclined to brevity than tallneſs, an obſcure ſallow complexion, little eyes, long viſage, and an ill poſture in going; for the qualities of the mind, Saturn ſo poſited, and ſignificator, uſually gives a diſcontented, melancholy, peeviſh, perſon, covetous of his goods of this life, not addicted to uſe many words, a lover of the earth, and all things of profit produced from thence, fearful, ſubject to retain anger, and rarely wants a reaſonable portion of gravity.

Saturn in *Aquaries* repreſents a full ſtature, a large head and face, the body rather inclinable to corpulency than otherwiſe, dark brown hair, and a clear complexion, a ſober graceful deportment, very affable and courteous, of an excellent ſearching fancy, and generally a very happy proficient in what he labours after, whether in ſciences or curious arts; apt to conceit and think well of his own powers and abilities, and therefore ſubject to no ill-becoming pride; but naturally a perſon of a very pregnant genius.

Saturn in *Piſces* repreſents a perſon of a middle ſtature, pale complexion, with hair tending to blackneſs, a large head, and a full eye, ſometimes the teeth diſtorted, not very comely, yet active, and too much inclined to diſſimulation, contentious, malicious, and prone to many ill actions, which abate as the perſon grows in years; not loquacious, but very deliberate; in fine, it denotes an uncertain fickle perſon in moſt things, one that is able to preſent a good outſide, but will prove in the end fradulent and deceitful, and therefore warily to be confided in.

PERSONS repreſented by JUPITER in each of the TWELVE SIGNS.

Jupiter in *Aries* deſcribes a middle-ſtatured perſon, of a ruddy complexion, with light brown or flaxen hair, quick and piercing eyes, a high noſe, and ſometimes pimples in the face, an oval viſage, the body rather lean than corpulent; but generally a perſon of a noble and free diſpoſition, one that loves a good outſide, and to demean himſelf with much generoſity amongſt his friends and aſſociates, and conſequently very obliging and complacent.

Jupiter in *Taurus* gives a perſon of a middle ſtature, well ſet, a ſwarthy complexion, brown rugged hair, ſomewhat curling or frizzled, a well-compacted body, but not decent, the diſpoſition reaſonably good,

the judgment ſound, and a perſon of no contemptible deportment; a lover of the female ſex, and generally good-natured, and free to ſuch objects as deſerve charity and compaſſion.

Jupiter in *Gemini* repreſents a decent well-compoſed body, with ſanguine complexion, not very clear, a perſon above a middle ſtature, rather tall than otherwiſe, brown hair, full becoming eyes, a graceful deportment, very affable and courteous, a gentle, mild, obliging, perſon, an admirer of the female ſex, eſpecially thoſe of the moſt refined wit and beauty, a general lover of learning; but, if Jupiter be near violent fixed ſtars, it renders the perſon raſh and unſtable in his actions, and conſequently inimical to himſelf, and unacceptable to others.

Jupiter in *Cancer* gives a perſon of a middle ſtature, a pale, unwholeſome, ſickly, complexion, fleſhy, or inclinable to corpulency, dark brown hair, an oval face, and the body moſtly diſproportioned; a buſy loquacious perſon, too apt to intermeddle with other men's affairs, conceited and high, has no mean thoughts of his own abilities, a great lover of women; fortunate by water, and delights to be thereon, and yet a perſon of very little courage or valour, unleſs his ſignificator be well beheld of Mars.

Jupiter in *Leo* repreſents a ſtrong well-proportioned body, tall of ſtature, light brown or yellowiſh curling hair, ruddy complexion, full eye, and a perſon ſufficiently comely; in diſpoſition very noble minded, courageous, magnanimous, lofty; delighting in valiant warlike actions and atchievements he proves a terror to his enemies, and a perſon that ſcorns to bend to an adverſary, but will encounter with any danger or hazard for the ſake of honour.

Jupiter in *Virgo* gives a perſon of a reaſonable full ſtature, brown hair tending to blackneſs, ruddy complexion, but not fair or clear, a well-built perſon, and one we term handſome, having a due proportion and conformity in all the members; in diſpoſition ſomewhat choleric, and ambitious of honour, inclinable to boaſting, ſtudious, yet covetous, and through raſhneſs ſubject to loſſes in eſtate; in fine, not eaſily wrought upon by any perſon.

Jupiter in *Libra* perſonates a compleat body and inviting countenance, a moſt clear complexion, a full eye, an upright ſtature, rather tall than otherwiſe, not groſs but ſlender, an oval face, light brown hair, ſometimes

times flaxen, ſubject to pimples in the face; of a very mild diſpoſition and winning behaviour, a great delighter in noble exerciſes and recreations, obliging to all perſons; and conſequently gains much honour and eſteem.

Jupiter in *Scorpio* repreſents a perſon of a middle ſtature, a well compacted body, brown hair, a full fleſhy face, a dull complexion; but, in diſpoſition, a lofty, proud, ambitious, perſon; one that deſires and endeavours to bear rule over his equals, reſolute, and ill-natured, covetous, and guilty of too much ſubtlety in all his actions; and therefore ought warily to be dealt with by thoſe who ſhall be concerned with ſuch a perſon.

Jupiter in *Sagittarius* gives an upright tall ſtature of body, cheſnut-coloured hair, oval face, ruddy complexion, much beard, a good eye, a perſon every way decently compoſed; in diſpoſition very courteous and affable, of a moſt noble graceful deportment and behaviour, juſt in all his actions, and injurious to none, generally a great lover of horſes; and, in fine, a moſt accompliſhed perſon, deſerving commendation and more than ordinary reſpect from all perſons with whom he converſes and aſſociates.

Jupiter in *Capricorn* gives a mean ſtature of body, a pale complexion, thin face, little head, not much beard, a ſmall weakly perſon generally, yet ingenious; brown hair, ſometimes the beard lighter of colour than the hair of the head; in qualities and conditions not very commendable, low-ſpirited, peeviſh, not very active nor fortunate in the world, unleſs ſome other teſtimonies aſſiſt; in fine, a very helpleſs, indigent, harmleſs, perſon.

Jupiter in *Aquaries* perſonates a middle ſtature, brown hair, indifferently well ſet, a clear complexion, rather a corpulent body than otherwiſe, and well compacted; in diſpoſition chearful and affable, hurtful to none, but obliging to all, delights in decent and moderate recreation, very juſt and merciful, even to thoſe that are enemies; in ſhort, a very good-humoured, laborious, induſtrious, perſon, rarely guilty of any extravagance, but generally of a very commendable diſpoſition and deportment.

Jupiter in *Piſces* deſcribes a perſon of a middling ſtature, of a dark complexion, fleſhy body, and light brown hair, a harmleſs creature, yet

ſtudious in profound matters, and endowed with very excellent natural parts and acquirements, fortunate upon the water, and one that gains love from thoſe he hath converſation with, ſometimes proves a reaſonable good friend, and delights in good company, if the Moon dart her quartile or oppoſite aſpects.

Jupiter uſually ſignifies good teeth, as Saturn doth the contrary, and ſometimes produces ſome apparent mark in the fore-teeth; Jupiter, in an airy ſign, gives broad fore-teeth; in a fiery ſign, crooked, or diſtorted; in an earthy ſign, foul teeth; but, in a watery ſign, the teeth decay ſuddenly, and grow black and rotten; and this the more certain if Jupiter be in any bad aſpect of Saturn or Mars, or in conjunction with the Dragon's tail.

When Jupiter is ſignificator, and poſited in a watery ſign, the perſon is fat and comely; in an airy ſign, more ſtrong and corpulent, with a decent comelineſs and proportion of body; in an earthy ſign, a well-compoſed body, not fat nor lean, but a mediocrity, provided he has not much latitude, and in no aſpect with other planets; but, if in a fiery ſign, the body is rather ſquare than corpulent. If Jupiter be ſignificator, and poſited in a watery ſign, the perſon has ſome impediment in his ſpeech, or ſpeaks with great deliberation; this is the more certain, if in quartile or oppoſition to Mercury.

PERSONS deſcribed by MARS in each of the TWELVE SIGNS.

Mars in *Aries* repreſents a perſon of middle ſtature, of a ſwarthy complexion, well ſet, large bones, light hair, or ſometimes red and curling, and auſtere countenance; if Mars be occidental, the complexion is more ruddy and the body more ſmooth; if oriental, the perſon is taller of ſtature, and the complexion not ſo ſwarthy, and it renders the native more comely and valiant; in diſpoſition, Mars in Aries ever ſhews a bold, confident, undaunted, perſon, choleric, lofty, deſirous to bear rule over others, and ſcorns to ſubject himſelf to any perſon; a true lover of war, and often gains preferment and great advancement thereby.

Mars in *Taurus* gives a middle-ſtatured perſon, well ſet, rather ſhort than tall, pretty corpulent, of no clear complexion, brown or black rugged hair, a broad face, wide mouth, generally a well-ſet body, ſometimes ruddy, and marked in the face; it repreſents a profligate perſon, one that gives himſelf much liberty in all manner of vicious actions, as gaming, drinking,

drinking, wenching, &c. and, in fine, a very treacherous, debauched, ill-natured, unfortunate, perſon, unleſs the fortunes interpoſe their friendly rays. If Mars be near the Pleiades, this deſcription is aggravated.

Mars in *Gemini* perſonates a reaſonably tall ſtature, black or brown hair; the beginning of the ſign gives it lighter; if it falls near Aldebaran, the complexion is tending to ſanguine, the body well proportioned, and the members conformable, but a very unſettled perſon in moſt of his actions, yet ingenious in many things, though unfortunate in all; and generally lives in ſome mean condition, ſhifting here and there, exerciſing his wits for a livelihood.

Mars in *Cancer* gives a ſhort perſon, of bad complexion, brown hair, and much of it; a diſproportioned body, ſometimes crooked, and the condition of the mind for the moſt part as crooked; a dull ſottiſh perſon, of few or no commendable actions, unfortunate, always engaged in ſome ſervile or mean employment, and is rarely capable of better.

Mars in *Leo* gives a ſtrong able-bodied perſon, of a ſun-burnt complexion, tall, with light flaxen hair, large limbs, and great eyes; a haſty choleric perſon, whoſe paſſion too often overſways his reaſon; delights in warlike exerciſes, as ſhooting, riding, fighting, &c. but naturally a noble generous free-ſpirited perſon, eſpecially to ſuch as obſerve him, and endeavour to oblige him.

Mars in *Virgo* give a middle-ſtatured well-proportioned body, black or dark brown hair, the complexion ſwarthy, and ſometimes a ſcar or blemiſh in the face; a haſty revengeful perſon, too ſubject to paſſion, and apt to retain an injury a long time in his memory; very humourſome and difficult to be pleaſed, conceited, but generally unfortunate in all or moſt of his actions.

Mars in *Libra* gives a well proportioned body, ſomewhat tall, light brown hair, oval face, and ſanguine complexion, a briſk chearful aſpect, a lover of the female ſex, conceited of his own abilities, inclinable to boaſting, delights in noble recreations, loves neatneſs in his apparel, and is generally beloved of women, but often to his prejudice.

Mars in *Scorpio* gives a well-ſet middle ſtature, black curling hair, broad face, corpulent body, and ſwarthy complexion; in diſpoſition a

very ill-humoured perſon, paſſionate, quarrelſome, unſociable, raſh, revengeful, and ungrateful; but, notwithſtanding his ill-nature, he has ſome good qualities intermixed with them; a perſon of quick and ready apprehenſion, and becomes excellent in any thing his active fancy leads him to the inſpection of.

Mars in *Sagittarius* gives a tall perſon, with a well proportioned body neatly compacted, ſanguine complexion, brown hair, oval viſage, quick eye, a perſon of a large heart, and of a choleric haſty diſpoſition, yet a chearful, merry, jovial, companion, active, courageous, loquacious, delights in neatneſs, and loves to hear himſelf applauded by others, and is in fine of no contemptible humour or temper.

Mars in *Capricorn* gives a mean ſtature, a lean body, an ill complexion, and black lank hair, a thin face, little head, but an ingenious perſon, and of a reaſonably good diſpoſition, a penetrating fancy, and generally very fortunate and happy in moſt of his undertakings.

Mars in *Aquaries* deſcribes one of a well compoſed body, reaſonably corpulent, reddiſh or ſandy-coloured hair, a moderately clear complexion, middle ſtature, but of a turbulent ſpirit, too much addicted to controverſy, many times to the detriment of body and eſtate, if other teſtimonies do not occur.

Mars in *Piſces* gives a mean ſtatured perſon, rather ſhort and fleſhy than otherwiſe, no handſome body nor good complexion, a light brown or fair flaxen hair, a ſottiſh kind of debauched perſon, very dull and ſtupid, yet a lover of women, a mere diſſembler, an idle companion, not a friend to himſelf or others.

If Mars be in conjunction, quartile, or oppoſition of Saturn, or with the Dragon's tail, and they in angles, then the native is more fierce and violent; in fiery ſigns he is choleric and haſty, and many times hath a falling in of the cheeks; in other ſigns the face is more full and fleſhy; Mars in earthy ſigns renders the native of a ſullen temper, not courteous or affable; in airy ſigns, more free and obliging; in watery ſigns, ſomewhat ſtupid and ſottiſh, unleſs he be well beheld of Jupiter, Sol, or Luna; their friendly aſpects do ſomething meliorate the aforeſaid ſignifications, which muſt be warily conſidered by the ingenious artiſt in his judgment; as alſo the nature of thoſe fixed ſtars that are joined to the particular ſignificators.

PERSONS deſcribed by the MOON in each of the TWELVE SIGNS.

The Moon in *Aries* deſcribes a perſon of an indifferent ſtature of body, a round face, light brown or flaxen hair, reaſonably corpulent or fleſhy, and a moderately good complexion; in diſpoſition a mutable perſon, raſh and paſſionate, ambitious of honour, and of an aſpiring fancy, but rarely fortunate, or at leaſt continues but a ſhort time in ſuch a condition.

The Moon in *Taurus* gives a well compoſed body, of a middle ſtature, rather inclinable to brevity, a corpulent ſtrong body, of no clear complexion, brown or black hair; a perſon of a gentle diſpoſition and obliging temper, of ſober carriage and deportment, juſt in all his actions, and conſequently gains reſpect from all perſons he converſes with; and alſo eaſily attains preferment in the world, ſuitable to his degree and quality of birth.

The Moon in *Gemini* perſonates a well compoſed body, and tall, brown hair, good complexion, not ſanguine or pale, but between both; the members well proportioned, and the body very upright and comely; the diſpoſition not commendable, but rather offenſive; an ingenious ſubtle perſon, remarkably crafty, yet generally unfortunate, unleſs other teſtimonies aſſiſt.

The Moon in *Cancer* repreſents a middle ſtatured perſon, well proportioned and fleſhy, a round full face, brown hair, pale duſkiſh complexion; in diſpoſition flexible, jocular, and pleaſant; often addicted to good fellowſhip, very harmleſs, and generally well beloved; fortunate in moſt affairs, yet mutable and uncertain in his reſolves, but free from paſſion or raſh actions.

The Moon in *Leo* denotes a perſon ſomewhat above a middle ſtature, a well proportioned body, ſtrong and large boned, ſanguine complexion, light brown hair, full faced, large eyes; in diſpoſition a lofty, proud, aſpiring perſon, very ambitious of honour, deſirous to bear rule over others, but abhors ſervitude or ſubjection, and rarely proves a fortunate perſon.

The Moon in *Virgo* ſignifies a perſon ſomething above the middle ſtature, brown or black hair, an oval face, ſomething of a ruddy complexion; in diſpoſition an ingenious perſon, melancholy, very reſerved, covetous, unfortunate, and rarely performs any commendable action.

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The Moon in *Libra* ſignifies a well compoſed body, neatly compacted, moderately tall of ſtature, ſmooth light brown hair, and ſanguine complexion mixed with white; the diſpoſition no leſs pleaſant, a very jocund perſon, a lover of mirth and recreation, as alſo very well reſpected of the female ſex in general. If a woman, ſhe will be admired, or at leaſt courted by many lovers; yet ſubject to misfortunes, unleſs Venus be well placed, and in good aſpect to the Sun, Moon, or Jupiter.

The Moon in *Scorpio* repreſents an ill-faſhioned perſon, thick and ſhort, fleſhy, and of a very obſcure complexion, brown or black hair, and in ſhort a very ill-diſpoſed perſon, and rarely qualified with any good humours; ſottiſh, malicious, and treacherous, unleſs alleviated with good education, or the Moon be in ſome good aſpect of the fortunes; If a female, ſhe rarely lives free from ſevere cenſure, and not without deſert, except the Moon be befriended by ſome benevolent configuration of good planets.

The Moon in *Sagittarius* gives an handſome well proportioned body, an oval face, bright brown hair, and ſanguine complexion; a generous free-ſpirited perſon, paſſionate for a ſhort time, ambitious, aiming at great things, and generally of an obliging temper, and conſequently gains reſpect of ſuch perſons as he or ſhe aſſociates with.

The Moon in *Capricorn* ſignifies a perſon of a low ſtature, and of an ill complexion, a ſpare thin body and face, brown or black hair; ſometimes a defect or weakneſs in the knees, and at beſt no ſtrong bodied perſon; one of ſmall activity or ingenuity; inclinable notwithſtanding to debauchery and mean actions, which renders him a perſon of but low eſteem; yet if the Moon receives the friendly rays of Jupiter, the Sun, or Venus, from good places of the figure, the diſpoſition is thereby much corrected.

The Moon in *Aquaries* gives a perſon of a middle ſtature, not tall nor ſhort, but between both; the body well proportioned, but rather corpulent, brown hair, and clear ſanguine complexion; an ingenious perſon, of a very affable courteous diſpoſition, inoffenſive to all, loves curious and moderate recreation, apt for invention, which conſequently ſhews an active fancy, a pregnant brain, and is rarely guilty of any unworthy action.

The Moon in *Piſces* deſcribes a perſon of a mean or low ſtature of body, and the complexion rather pale than otherwiſe, the hair a bright brown, the body plump or fat, a perſon not much delighting in action, unleſs thoſe of the worſt kind, and unfortunate in moſt undertakings, neither good for himſelf or others; the diſpoſition may be ſomewhat meliorated, provided the Moon be poſited in a good place of the figure, and in aſpect with good and adjuvant planets, which muſt alſo be conſidered of all the planets in their particular ſignifications, eſpecially of the diſpoſitions and qualities of the mind, throughout all the twelve ſigns.

PERSONS repreſented by VENUS in each of the TWELVE SIGNS.

Venus in *Aries* gives a middle ſtature, rather ſlender than groſs bodied, light hair, and uſually ſome marks or ſcars in the face; a good complexion, but generally a very unfortunate penſive perſon, neither lucky to himſelf or to any other he has concerns with; the reaſon is becauſe Venus receives her detriment in Aries.

Venus in *Taurus* gives a comely perſon, of mean ſtature, a ruddy complexion, but not clear, brown hair, and plump body, not groſs, but decently compoſed, a mild-tempered perſon, of a winning diſpoſition, fortunate in moſt of his actions; injurious to none, but rather obliging to all, thereby gaining a general reſpect from moſt perſons he converſes with.

Venus in *Gemini* uſually gives a perſon above a middle ſtature, reaſonably tall, a ſlender, well-compoſed, ſtrait, body, brown hair, and a moderately clear complexion; in diſpoſition a good-humoured loving perſon, very liberal to ſuch as appear fit objects of charity, and is eaſily wrought upon to do good, being a lover of all juſt actions, and rarely guilty of any thing which is diſhonourable or unworthy.

Venus in *Cancer* generally repreſents a ſhort ſtature, round face, ſickly pale complexion, light coloured hair, and a reaſonably corpulent body; in diſpoſition an idle ſlothful perſon, too much addicted to good fellowſhip and recreations of the meaner ſort; but puts the beſt ſide outward, and ſeems to be in earneſt when he is not; in fine, it ſhews a very mutable inconſtant perſon in moſt of his actions.

Venus in *Leo* gives a reaſonably tall perſon, and the members well compacted, clear complexion, round face, full eye, ſometime freckles

in the face, light brown or flaxen hair, and many times of a ſandy red; in diſpoſition not to be diſliked, moderately paſſionate, ſoon angry, and quickly pacified; of a generous free diſpoſition, a little addicted to pride, but not in the extreme; often indiſpoſed in body, but not much prejudiced thereby; a ſociable good-humoured perſon in general.

Venus in *Virgo* gives a tall well-proportioned body, an oval face, ſad brown or black hair, dark complexion, an ingenious perſon, and a good orator, but ſomewhat unfortunate in moſt of his affairs; a ſubtle active perſon, of an aſpiring fancy, but rarely attains his deſires.

Venus in *Libra* gives an upright tall perſon, a decent-compoſed body, and a conformity in all the members; ſanguine complexion, brown hair, ſometimes freckles in the face, and dimples in the cheeks; in diſpoſition, a perſon of an obliging deportment, and generally well beloved of moſt he has any dealings or converſation with.

Venus in *Scorpio* repreſents a well-ſet body, reaſonably corpulent, a broad face, duſkiſh complexion, and ſad brown or black hair; but in diſpoſition a very debauched perſon, too ſubject to contention and envy; guilty of many vicious actions, and this the rather if Venus happens to be in any ill aſpect with Saturn or Mars.

Venus in *Sagittarius* gives a perſon rather tall than otherwiſe, of a moderate clear complexion, tending to ſanguine, brown hair, oval viſage, and a very proportionable body in general; in diſpoſition very generous, one that aims at no mean or baſe things; a commendable deportment, ſomething proud, and a little paſſionate; yet in general of a good temper, and no way to be diſliked, delighting in harmleſs recreations; and, in fine, a very obliging fortunate perſon.

Venus in *Capricorn* repreſents a mean ſtature, rather inclining to brevity than otherwiſe; of a pale ſickly complexion, thin faced, dark hair, tending to black; in diſpoſition none of the beſt, a general lover of women; or, if a woman, a delighter in the courtſhip and dalliance of men; one that loves pleaſure; not fortunate, but too ſubject to change his ſtation, and ſuffer ſudden cataſtrophes in his affairs.

Venus in *Aquaries* perſonates a handſome decent compoſed body, reaſonably corpulent, clear complexion, and brown hair generally, but ſometimes of a flaxen colour; in quality and diſpoſition exceeding good

and commendable; a very affable courteous perſon, inclinable to few or no vicious actions, one that loves civil recreation, a peaceable quiet perſon, obliging to all, fortunate in his affairs, and well reſpected by his friends and acquaintance in general.

Venus in *Piſces* perſonates a middle-ſtatured body, of a moderate good complexion, between pale and ruddy, a round face, brown hair ſometimes flaxen, with a dimple in the chin, a fleſhy plump perſon; in diſpoſition, a good-humoured creature, juſt in his actions, very mild and peaceable; ingenious, but ſomewhat mutable in his reſolutions, and moderately fortunate in the world.

PERSONS deſcribed by MERCURY in each of the TWELVE SIGNS.

Mercury in *Aries* gives a body of a mean ſtature, ſpare and thin, an oval face, light brown hair, ſubject to curling; no clear complexion, a very ill-diſpoſed mind, and much addicted to theft, and ſuch-like unworthy actions.

Mercury in *Taurus* gives a perſon neither tall nor very ſhort of ſtature, but a well-ſet corpulent body, of a ſwarthy ſun-burnt complexion, brown hair, ſhort and thick; in diſpoſition a very ſlothful idle perſon, one that loves his eaſe and his belly well, and takes pleaſure amongſt women to his own detriment and misfortune.

Mercury in *Gemini* gives a reaſonably tall perſon, an upright ſtrait body, every way well compoſed, brown hair, and good complexion; in diſpoſition very ingenious, a good orator, and ſometimes becomes a very cunning lawyer, or a perſon dealing in books, &c. In ſhort, Mercury in Gemini gives a perſon that well underſtands his own intereſt, and is rarely overcome by the moſt ſubtle politician, or deluded by the moſt crafty knave that he may have occaſion to encounter with; but generally out-wits the moſt cunning ſophiſtry, eſpecially if Mercury be no way afflicted.

Mercury in *Cancer* perſonates a low or ſhort ſtature of body, of an ill complexion, ſad hair, thin face, ſharp noſe, and little eyes; and in diſpoſition a mere diſſembler, a ſottiſh kind of pot-companion, and light fingered; alſo an ill-natured perſon, unleſs the Moon and Jupiter be in good aſpect with Mercury.

Mercury in *Leo* gives a perſon of a pretty large ſtature of body, but no clear complexion, rather ſwarthy or ſun-burnt, light brown hair, round face, full eye, and a broad or high noſe ; in diſpoſition a haſty choleric proud conceited perſon, ambitious of honour ; a boaſter, and too often ſubject to contention.

Mercury in *Virgo* deſcribes a tall, ſlender, well-proportioned, perſon, dark brown or black hair, no clear complexion ; a long viſage, and an auſtere aſpect ; in diſpoſition and qualities of mind a moſt ingenious perſon, a profound wit, and ſearching fancy, capable of attaining divers languages, beſides other rare accompliſhments ; and this in a greater degree, provided Mercury be free from affliction. But it muſt be underſtood, that every perſon who has Mercury for their ſignificator, and ſo poſited, muſt not expect ſuch qualifications ; for the capacity of birth parents, and education, muſt alſo be conſidered, and guide every judicious artiſt in his judgment.

Mercury in *Libra* deſcribes a decent compoſed body, rather tall than otherwiſe, light brown ſmooth hair, ruddy or ſanguine complexion, the body reaſonably corpulent; in diſpoſition a very juſt and virtuous perſon, prudent, a lover and promoter of learning. In ſhort, a perſon moſt happily qualified with both natural and acquired accompliſhments.

Mercury in *Scorpio* gives a perſon of a mean ſtature, well ſet, broad ſhoulders, ſwarthy complexion, ſad brown hair curling, with an ill-compoſed body ; ſuch a perſon is very ſubtle, a lover of the female ſex, inclinable to company, and does many acts of good fellowſhip, ingenious, and ſtudious for the promotion of his own intereſt.

Mercury in *Sagittarius* perſonates a tall ſtature, a well-ſhaped body, not corpulent, but rather large-boned and ſpare, an oval face, brown hair, ruddy complexion, and large noſe ; for qualities and conditions, paſſionate, but ſoon appeaſed ; too raſh in his actions, which many times occaſion his own detriment ; but good-conditioned in general, and delights in noble things, yet rarely attains his ends.

Mercury in *Capricorn* ſignifies a perſon of mean ſtature, thin face, brown hair, and duſkiſh complexion, ſometimes bow-legged, or ſome defect in thoſe members ; in diſpoſition peeviſh, diſcontented, and unfortunate, without other teſtimonies concur; in fine, an impotent dejected perſon.

Mercury

Mercury in *Aquaries* denotes a perſon of an indifferent ſtature of body, reaſonably corpulent and fleſhy, a good clear complexion, brown hair, full face; in diſpoſition an ingenious obliging perſon, inclinable to the ſtudy of arts and ſciences, of a pregnant wit, and apt to find out many curious inventions.

Mercury in *Piſces* gives a perſon of a low ſtature, brown hair, thin face, of a pale or ſickly complexion, generally very hairy upon the body; in diſpoſition a repining diſconſolate perſon, yet a lover of women, and addicted to drinking; and conſequently the greateſt enemy to himſelf.

PERSONS deſcribed by the SUN in each of the TWELVE SIGNS.

The Sun poſited in *Aries*, which is accounted his exaltation, deſcribes a perſon of a reaſonable ſtature of body, ſtrong and well compoſed, a good complexion, though not very clear, light hair, flaxen, or yellowiſh, a noble ſpirit, very courageous and valiant, delights in all warlike actions, gains victory and honour thereby, appears a terror to his enemies, and makes himſelf famous in his generation, ſometimes even beyond his capacity of birth.

The Sun in *Taurus* repreſents a ſhort well-ſet perſon, with brown hair, not very comely, a dark complexion, wide mouth, great noſe, broad face, a good confident bold perſon, ſufficiently ſtrong, and not a little proud, delighting much in oppoſing others, and generally becomes cnnqueror.

The Sun in *Gemini* repreſents a well-proportioned body, of ſanguine complexion, above the middle ſtature, brown hair, a perſon of a good diſpoſition, affable and courteous to all, not very fortunate in any affairs, ſubject to the checks and controulment of others, and patiently paſſes over ſlight abuſes, which ſhews him to be a very mild-tempered perſon.

The Sun in *Cancer* perſonates or repreſents a mean ſtature, of an ill complexion, with ſome deformity in the face, very unhealthy aſpect, brown hair, and an ill-proportioned body, but very harmleſs and innocent; chearful, and a lover of the females; alſo an admirer of muſic, dancing, and ſuch kind of recreations; but cares not to follow any employment, to all kinds of which he appears undiſpoſed and averſe.

The Sun in *Leo* gives a ſtrong well-proportioned perſon, of a very ſanguine complexion, light brown or yellowiſh hair, full face, and large eyes, ſometimes a mark or ſcar in the face, a very honeſt perſon, faithful to his friends, punctual in the performance of his promiſe, yet delights to take his pleaſure, is ambitious of honour, whether in war or otherwiſe; and uſually promotes all things in order thereto.

The Sun in *Virgo* gives a perſon ſomewhat above the middle ſtature, a well-proportioned body, not corpulent, but rather ſlender; good complexion; the hair brown, and much of it; in diſpoſition an ingenious chearful perſon, enjoying all decent recreations, particularly thoſe which delight the ear and the palate.

The Sun in *Libra* gives an upright ſtraight body, an oval face, and ruddy chearful complexion, light hair, full eyes, and ſometimes pimples in the face. The Sun in Libra ſignifies a very unfortunate perſon in all or moſt of his actions, eſpecially in warlike affairs; for therein he is ſure to come off with diſhonour, if he eſcapes other dangers, unleſs his ſignificator be befriended by ſome potent benignant planet.

The Sun in *Scorpio* gives a ſquare body, full face, cloudy complexion, ſun-burnt, brown hair, a very plump fleſhy body in general; in diſpoſition an ingenious perſon, but of a rugged nature; ambitious of honour; one that would not willingly admit of an equal; fortunate upon the ſeas or in the practice of phyſic.

The Sun in *Sagittarius* gives a tall, well-proportioned, comely, perſon, with an oval viſage, ſanguine complexion, and light brown hair; for qualities and diſpoſition, a very lofty proud-ſpirited perſon, aiming at great things, and too ſevere in the exerciſe of his power; yet ſome honourable exploits are performed by him, which add much to his commendation, and render him conſpicuous.

The Sun in *Capricorn* uſually repreſents a mean ſtature, a ſickly complexion, brown hair not curling, an oval face, a ſpare thin body, not decently compoſed, but rather a diſproportion in the members thereof; in diſpoſition very juſt in his actions, thereby gaining love and friendſhip; ſometimes paſſionate, a favourer of the female ſex, and in general a good-humoured perſon to thoſe he hath converſation with.

The Sun in *Aquaries* deſcribes a perſon of a middle ſtature, a corpulent body, decently compoſed, a round full face, light brown hair, and

generally a clear complexion; the diſpoſition moderately good, but ſubject to oſtentation, and deſirous to bear rule, but free from malicious actions againſt any one.

The Sun in *Piſces* gives a perſon rather ſhort of ſtature; a round face, and an indifferent good complexion; light brown hair, ſometimes flaxen, a reaſonably plump or corpulent body; a general lover of the female ſex, and of all kinds of pleaſure; addicts himſelf to gaming and feaſting, many times to his own detriment; yet a perſon very harmleſs to others, and one who injures none but himſelf, which he often does by too much extravagance and prodigality.

Brief OBSERVATIONS in drawing a Deſcription from the PLANET that is LORD of the ASCENDANT.

I. If no planet be in aſpect with the lord of the aſcendant, then judge of the native by the lord of the aſcendant wholly, without any regard to the ſign in which he is poſited.

II. If the lord of the aſcendant be retrograde, or in his fall or detriment, then deſcribe the native with due reference to the nature of that ſign in which he is ſo poſited.

III. If the lord of the aſcendant behold the aſcendant at the time of birth, then judge of the native by the quality of the ſign upon the cuſp of the aſcendant.

IV. If two planets happen to be in aſpect with the aſcendant, take your judgment from him who is moſt perfect in partile, and poſited in his own houſe, rather than from him who is in his exaltation.—Theſe obſervations are to be conſidered as well in regard to the diſpoſition and qualities of the mind as in the deſcription and formation of the body.

The ART of CALCULATING NATIVITIES made PLAIN and EASY.

A NATIVITY, or Geniture, is the very moment of birth, or preciſe time of the child's coming into the world, and in which he is made a viſible member of the creation. In this moment it is that the ſtars begin to act and operate their influence upon the new-born infant, by the power or intervention of thoſe angels who rule and govern the conſtellations then level with the horizon, or that aſcend upon the horoſcope, according to that ſaying of St. Jerome, in his comment upon the eighteenth chapter of St. Matthew, where he ſays, *Great is the dignity of ſouls, for every one at their firſt coming into the world have an angel appointed for their cuſtody and ſafety.* And, as it is from theſe configurations that we are enabled to point out the incidents of the native's future life, ſo is it abſolutely neceſſary that the very inſtant of birth ſhould be well and minutely aſcertained, in order to arrive at correctneſs and certainty in theſe ſpeculations. It muſt be obvious to every one that the celeſtial bodies are in perpetual motion, and therefore every quarter of an hour muſt conſiderably vary their poſition; as does alſo different parallels from any one given point of the heavens; and hence it is that the latitude, as well as the true time of birth, becomes ſo abſolutely neceſſary in calculating or bringing up the directions of a nativity.

By knowing the place of birth, the latitude is eaſily aſcertained; but to determine the preciſe time of a native's emerging from the womb is a circumſtance that has been always found difficult and precarious; not only on account of the inattention of nurſes and midwives to this moſt intereſting event, but alſo by reaſon of the difference and uncertainty of almoſt all clocks, watches, and dials, in reference to the Sun. Wherefore the ancient profeſſors of this art, to remove the errors in the common or eſtimate time of birth, have contrived ſeveral ways of rectifying a nativity; and have given ſuch rules for this purpoſe, that the true time of birth may be thereby correctly aſcertained. This rectification may be effected three different ways; firſt, by the *Trutinam Hermetis*, or Trutine of Hermes; ſecondly, by the Animoder of Ptolomy; and, thirdly, by the *natural accidents of the native*. Theſe three methods I ſhall explain fully, when I come to treat of the rectifications of nativities; ſuffice it here to ſay, that the method moſtly in uſe, and which is found liable to the leaſt error, particularly in the genitures



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genitures of grown perſons, is that of rectifying by ſuch accidents as might have befallen them during their paſt life.

As the doctrine of nativities is the very eſſence of Aſtrology, and the principal criterion by which mankind will judge of the utility and reaſonableneſs of the ſcience, it will be requiſite for me in this place to be as plain and circumſtantial as poſſible. It cannot be unentertaining, nor wholly uſeleſs, even to a common reader, much leſs to thoſe who mean to ſtudy the heart, to know the true grounds upon which this part of the ſcience is founded; together with thoſe aſpects or configurations at birth, from which our predictions are framed; and the time alſo when their influence and effects will viſibly operate upon the body or affairs of the native. In elucidating this ſubject, I ſhall be principally guided by the Quadripartite of the great Ptolomy; the truth and excellency of whoſe doctrine the experience of many ages, and the obſervations of the moſt intelligent profeſſors of this art, have fully eſtabliſhed and confirmed.

It is manifeſt to the moſt ſuperficial obſerver, that a certain ſecret power is diffuſed through all things that are near the earth, according to the nature and properties of the firmament, and circumambient air, and to the power and influence of the luminaries and other celeſtial bodies. The Sun being the ſuperior luminary and the fountain of life, governs all things that bear relation to the earth, not only by varying the ſeaſons, and bringing to perfection the ſeeds of animals, and the fruitfulneſs of plants, the flowing of waters and the mutation of bodies, but alſo the changes of the day, of heat and moiſture, of drineſs and cold, as it hath reſpect to the meridian, or mid-heaven.—The Moon alſo, being neareſt to the earth, diſtils down an amazing influence, by which things animate and inanimate are affected and changed. Rivers are augmented and diminiſhed according to her light; the tides vary as ſhe riſes and ſets; plants and animals, in whole or in part, increaſe and decreaſe with her. In the ſame manner the ſtars, fixed and erratic, as they keep on their uniform courſe, cauſe many appearances around us, for they produce cold and heat, and wind and rain, by which alſo things on earth are ſuitably governed; and their mutual configurations, as their influences co-operate with or oppoſe one another, produce variations accordingly.

The power of the Sun is on all hands admitted to be moſt *prevalent*, as it is obviouſly moſt univerſal. The other heavenly bodies, according

to the variety of their aſpects with the Sun, unite with, or reſiſt, his influence, agreeable to the nature and force of ſuch aſpects. This happens moſt frequently, and moſt forcibly, with the Moon, at all the changes. But theſe affections in the ſtars operate more obſcurely, and employ longer time, according to their declination, or as they appear or diſappear in our horizon. Hence then, by the rules of nature, and the teſtimony of our own reaſon and experience, it muſt be admitted, that of all the planets, the influence of the Sun is the moſt powerful; and that the influence of the other planets have moſt energy, when the beams of the Sun co-operate with them. The Moon likewiſe, by reaſon of her ſwiftneſs, and proximity to the earth, modifies and conveys theſe influences to ſublunary bodies, with a force ſuperior to all the other ſtars. And theſe influences are always moſt powerful, and moſt viſible in their effects, when this mediation of the Moon is exerciſed in conveying the influences of the ſtars to the Sun, or of the Sun to the other ſtars, and thence to the earth. But, in defining theſe varying properties and effects, particular regard muſt be had to the latitude, declination, riſing, and ſetting, of the ſtars, both fixed and erratic, eſpecially thoſe which approach neareſt to the ecliptic.

Whoever contemplates theſe premiſes, and attentively obſerves the aſpects, will find that not only conjoined bodies are ſubject to the configurations of the ſtars, but alſo the buddings and perfection of ſeeds are framed and formed according to the quality with which the heavenly matter and circumambient air is endued. The obſervant huſbandman and ſhepherd preconjecture the proper ſeaſons for ſeed-ſowing, planting, and procreation of animals, by conſulting the ſtate of the winds and the face of the ſky. The ſkilful mariner likewiſe prepares againſt the dangers of an approaching ſtorm by ſimilar obſervations; but they are frequently deceived for want of better experience, and an adequate knowledge of the courſes and effects of the heavenly bodies, which, when exactly underſtood, conduce to an almoſt certain preſcience herein. For it is found, that he who correctly knows the motions of the ſtars, and their configurations with the Sun and Moon, and is not ignorant of the times, nor the place, nor the aſpects, and is well ſkilled in the ſimple ways of nature, can admirably foretel, in any ſeaſon, the proper ſtate and temperature of the air; as that it will be hotter and moiſter, or colder or drier, according to the nature and properties of the reſpective rays of the ſtars and Moon configurated with the Sun. And, as theſe ſpeculations are founded upon the moſt ſimple principles of nature, as that the Sun is hot and dry, and the Moon is cold and moiſt, and the obſervations

tions deduced herefrom are ſeldom known to vary; ſo, by ſimilar qualities and obſervations, and by rules equally well founded, we obtain a legal and an extenſive preſcience reſpecting man. For, from the natural ſtate of the ambient and heavenly matter at the time of the conſtruction of the body, it is eaſy to know in general, the quality and temparature of each perſon born; that ſuch ſhall be the formation of his body, and ſuch the diſpoſition of his mind, and ſuch the future events, advantageous or diſadvantageous, of his life, according to the ſtate of the heavens at that particular time, whether qualified for the production of ſuch a temper, or whether inimical to it. Thus, a preſage is not only poſſible by the laws of nature, but proper and neceſſary to the wiſdom and well-being of ſociety.

The errors of thoſe who do not underſtand the fundamental principles of this learning have doubtleſs afforded ſtrong and plauſible reaſons to the bulk of mankind for diſcarding it altogether, and for conſidering thoſe events which others have more ſucceſsfully aſcertained, to be the effects of mere chance. But ſurely a doctrine is not to be rejected, becauſe ſome of its followers are vicious or ignorant. In this ſpeculation, above all others, reaſonable allowances ſhould be made, as well for the weakneſs of human comprehenſion, as for the great and undefinable extent of the contemplation. Much depends upon the ability of the phyſician, in modifying and proportioning his preſcription, not only to correſpond with the ſtate of the diſeaſe, but alſo with the temperature and conſtitution of the patient. In the ſubject under conſideration, a judgment no leſs ſagacious is abſolutely neceſſary; becauſe the quality of the heavenly matter is often conjectural, and the mixtures of different aſpects and influences are ſometimes ſo complicated, that the brighteſt underſtanding can ſcarcely arrange them with preciſion.

But the conſideration of Nativities, in points which relate to the particular temper and diſpoſition of reſpective perſons, hath other cauſes in nature too apt to be forgotten, or perhaps lightly paſſed over as circumſtances of no moment. But it is undeniably true, and muſt be admitted on all hands, that the place of birth will often make conſiderable difference in thoſe who are born; and though the ſeed be the ſame from which they are procreated, and though the conſtitution of the heavens be the ſame, yet the diverſities of countries wherein they are born will naturally produce a difference in their bodies and minds. Beſides this, a different education and cuſtom will form a different diſpoſition and manner of life; as does alſo the different ſituation or claſſes

in which mankind are brought up, and to which they are accuſtomed. Therefore he who does not attentively conſider each of theſe diſtinctions, and unite them judiciouſly with the cauſes produced by the ambient and heavenly matter, will meet with great uncertainty in his concluſions. For, although the power of heaven is confeſſedly the greateſt, and with theſe all the others are conceived as adjuvant cauſes, yet they do not always aſſume the circumambient matter as a concauſe; conſequently thoſe who attempt to predict from the motion of the heavenly bodies alone, without due reference to theſe conſiderations, will entail contempt upon themſelves, and diſgrace upon the ſcience.

But that aſtrological predictions are poſſible, and to be defined with great preciſion, when properly managed, is an aſſertion moſt true, and which, I flatter myſelf, I have already made manifeſt. It remains, therefore, that we ſpeak of the advantages of this benevolent diſpenſation of Providence; for, if a foreknowledge be advantageous or neceſſary to the ſafety and future happineſs of the ſoul, what can be more ſo in reſpect of the body, ſince it affords not only temporal delight, happineſs, and pleaſure, but enables us to underſtand things both divine and human? Whatever happens in the courſe of nature, either neceſſarily, or accidentally that materially affects our proſperity or adverſity, and either prolongs life or deſtroys it, if they happen ſuddenly and unexpectedly, confound with fear, or tranſport with joy; but, if they are foreknown, they fortify the mind by ſuch foreknowledge, and prepare it for ſuſtaining the beſt or worſt occurrences with calmneſs and ſerenity. In what reſpect therefore is man ſuperior to the irrational part of the creation, if he cannot bear to know the hour of his diſſolution? The terms of our exiſtence, as every day's experience repeatedly ſhews, are that we muſt ſuffer death. Where then, to minds fraught with reaſon and integrity, can be the horror, the diſtreſs, or calamity, of knowing the time when that certain event ſhall take place? To men of a virtuous habit, ſuch a knowledge muſt be invaluable; and to thoſe of leſs ſcrupulous principles, it cannot be unwelcome, provided reaſon or philoſophy make up any part of their conſtitution. To men of the moſt exemplary conduct, it affords fit opportunity of adjuſting their temporal concerns, and relieves them under the diſtreſſes and afflictions of this life, by aſcertaining the period of their ſufferings, and by giving them hopes of retribution and reward in that which will ſucceed. To the inconſiderate and worldly minded, it not only gives the ſame advantages, but begets in them a proper ſenſe of the more important concerns of that endleſs ſtate of exiſtence, "from whence no traveller returns." For theſe grand

purpoſes

purpoſes chiefly, the all-wiſe and benevolent hand of Providence ſeems to have pointed out to mankind the Art of Preſcience and Prediction; not to ſay any thing of the innumerable leſs important concerns of human affairs, which may oftentimes afford ſingular advantage and happineſs to individuals, as well as to ſtates and ſocieties, by being thus timely forewarned of what ſhall hereafter come to paſs. And ſurely I need not mention a ſtronger inſtance of the advantages of preſcience, than what will naturally ariſe from the obſervation of every man of experience when he looks back upon the occurrences of his paſt life, and recollects but half the loſſes and inconveniences he has ſuſtained, only for want of that foreknowledge in worldly affairs which the art of prediction ſupplies.

We are not however to believe, that the accidents and events of life ſo befal men, as though a law were ſet over them by ſome indiſſoluble cauſe from above, by which they are of neceſſity brought to paſs, no other cauſe being able to oppoſe or prevent them. It were unphiloſophical and abſurd thus to imagine; for the motion of the heavenly bodies is immutable by divine law, and the mutation of earthly things is diſpoſed of and revealed by a natural generation and order, which the ſuperior cauſe follows by accident. It is alſo to be obſerved, that many things happen to man, not only by reaſon of the natural and proper quality of the heavenly matter, but alſo by the operation of ſome more univerſal cauſes; as by great mutations and mixtures of the elements, plagues and peſtilences, and floods and conflagrations, are produced, by which multitudes are at once ſwept away, and periſh under one common fatality. Thus greater cauſes always overcome the leſs, and the ſtronger the weaker; and, whenever the ſtronger power prevails in any great mutation, the more general effects we have been ſpeaking of happen.——— Other things likewiſe happen to individuals; becauſe the natural property of each is overcome by the contrariety of the circumambient matter, whether the antipathy thereof be ſmall or fortuitous. Now, this being admitted, it becomes apparent that of thoſe things which happen generally and particularly, be the accident whatever it may, whoſe firſt cauſe is ſtrong and irreſiſtable, and no other cauſe having power to withſtand it, come to paſs wholly by neceſſity. But thoſe accidents which have a weaker cauſe are overthrown, if any other cauſe, able to withſtand it, is found; and, if ſuch a reſiſting cauſe appears not, then thoſe accidents happen agreeable to the nature and impulſe of their firſt cauſe; and they are produced, not through the ſtrength of the cauſe, nor by neceſſity, but becauſe the antipathy by which it might have been deſtroyed is neither known nor to be defined. Thus it happens to all things that have a natural cauſe and beginning, as metals, ſtones,

plants, animals, wounds, ſickneſs, affections, &c. ſome of which work neceſſarily, and others not, except when ſomething is found of ſufficient ſtrength to oppoſe their efficient power. Hence it is demonſtrable, that, though ſimple cauſes have natural properties peculiar to themſelves, yet there are other cauſes equally ſimple, which operate in contact with thoſe of the former, and by which the bare ſimple nature of each is changed by mutation into a third quality which differs in nature from either of the former; according to which ſuch ſimple natural properties are either partly or wholly changed, or otherwiſe fruſtrated or diverted. As for example, in the weather, the Sun, in his own ſimple nature, is the fountain of light and heat; but, being joined with Saturn, never fails, if not prevented by ſome other apparent cauſe, both in winter and ſummer, to produce cold and cloudy weather. But, if Mars happens to be joined in configuration with them, the caſe is altered, and, inſtead of cold, the weather will not fail, in ſummer, to be hot and ſultry, though at the ſame time cloudy, corruſcuous, and diſorderly; and, in winter, remarkably cloſe and warm, though lowering and turbulent; more eſpecially if attended with a new or full Moon. Theſe are facts founded upon a rational hypotheſis, and proved by long experience and conſtant obſervation.

Theſe preliminaries being laid down, and conſidered as the groundwork of Aſtrology, it follows that thoſe, who would wiſh to be proficient in it, ſhould learn to predict futurities after a natural way, by ſuch preſcience as nature has pointed out, and not by an inconſiderate or vain opinion that this ſhall happen, becauſe it hath many great and efficient cauſes which it is impoſſible to reſiſt; or that this ſhall not happen, becauſe it hath reſiſting affections. Calculators of nativities, therefore, when they ſpeak of thoſe things which may come to paſs, can do it in no other way, conformable to truth and nature, but by the power and effects of the circumambient matter or aſpects, which, being more or leſs inclined to ſuch a temperature, will produce ſuch an accident, ſtature of body, or diſpoſition of mind. As when a phyſician aſſerts that an ulcer will eat away or putrefy, or a naturaliſt that the loadſtone will attract iron; not becauſe it is neceſſary that the ulcer ſhould eat away or putrefy, or the loadſtone attract; but, if the contraries are not known nor their effects prevented, theſe circumſtances will aſſuredly happen, according to the cauſe and conſequences of things, as they have been from the beginning of the world. Thus it happens, and thus we ought to judge, in the calculation of nativities; for thoſe events which perpetually fall in upon all human affairs, are produced according to the ſucceſſion of natural order, either becauſe things that may oppoſe and prevent

prevent are not found, or becauſe they are not known. And again, events known naturally, and according to order, and thoſe things being found which diſagree and oppoſe, they are then either wholly prevented, or elſe come to paſs with very ſmall effect, and are ſcarcely viſible in their operation.

Now, ſeeing there is both in generals and particulars ſuch a conſequence, it is curious to remark, that though many people believe in *generals*, and allow it is poſſible to prognoſticate upon that ſyſtem, and alſo think it advantageous towards preſervation and health; yet in *particulars* they will not allow the ſame operations to have any force. For many confeſs they know the proper ſeaſons, and the ſignification of the fixed ſtars, and the aſpects of the Moon, and they obſerve them for the eſtabliſhment of their health, and to reduce their conſtitutions to a good and regular temperature, in ſummer by cooling medicaments, and in winter by heating. They alſo obſerve the ſignifications of the fixed ſtars, for the purpoſes of navigation; and they plant, and ſow, and forward vegetation, by obſerving the different aſpects of the Moon; and no one ſuppoſes theſe general effects either impoſſible or uſeleſs. But in particulars, as of cold or heat, which increaſe and decreaſe in their proper temper, and by the properties and mixtures of other matter, they neither believe it poſſible to foretel, or conceive that we may be preſerved from, the conſequences attending them. But the cauſe of this opinion, is the difficulty of knowing particulars, and the management of them, with preciſion and truth; and becauſe men are ſeldom found of ſo penetrating a comprehenſion, that none of the contraries be hidden from their view; hence, the oppoſing power of influence for the moſt part not being joined with a foreknowledge in the effect produced by firſt cauſes without impediment, they judge of things ſimply, as though immutable and impoſſible to be prevented. But as in the art of prediction its poſſibility appears worthy of conſideration, although it is not altogether infallible, this preſervative part is certainly worthy of particular regard, ſince it may bring relief to many, though not a perfect cure to all. For this reaſon the Egyptians, finding the efficacy of this art, every where joined phyſic to prognoſtic aſtronomy; and hence it is apparent, that, if they had thought futurities could not be removed or diverted, they would never have preſcribed certain remedies and perſervatives againſt the effect of the ambient, preſent or to come, whether in general or particular caſes; they therefore ſought out a method at once advantageous and profitable, that by aſtrology the quality of the ſubjacent temperaments, and the accidents which come to paſs by the influence of the heavenly bodies, might be diſcovered and known; but

the medical art, to diſtinguiſh the ſimpathies and antipathies of each, and to underſtand the natural cure of preſent diſeaſes, and the true mode of preſervation from future. For without this ſpecies of aſtronomic knowledge the medical art is found in many caſes to fail; though I am ready to allow that there are not remedies to be found for all bodies and diſeaſes.

Theſe obſervations become clear and obvious, from a conſideration of the planets and their aſpects. The Sun is found by nature to cauſe heat and drineſs in a moderate degree. His power and influence is moſt viſible to our ſenſes, by reaſon of his magnitude, and the manifeſt mutation of the ſeaſons; for, by how much the nearer he approaches to our vertical point, by ſo much the more he ſtirs up heat in us, and ſubjects us to his nature. But the nature of the Moon is chiefly moiſtening; for, being nearer the earth, ſhe exhales the vapours of all moiſt bodies, and thus evidently affects all moiſt things, and putrefies them; but, becauſe of her analogy with the Sun, ſhe moderately participates of heat. The planet Saturn cools and dries, becauſe he is far diſtant from the heat of the Sun and vapours of the earth; but he cools moſt abundantly, and dries moſt moderately. The other planets alſo receive virtue according to the configurations they make with the Sun and Moon. Mars drieth much, and burns, becauſe of his hot and fiery nature; but the influence of Jupiter is temperate, becauſe he moves between the coldneſs of Saturn and the heat of Mars. Venus hath nearly the ſame temperature, but in a different meaſure, becauſe of her vicinity to the Sun; ſhe moiſtens moſt, as does the Moon, through the greatneſs of their light, by which they aſſume the moiſture of the vapours of the earth. Mercury ſometimes dries, and ſometimes moiſtens, according to his poſition and configuration with other ſtars. Hence ariſe the four principal humours, from whence all bodies are engendered. Two of them are generative and active, the hot, and the moiſt; for by theſe are all things joined together, and increaſed; and two are corruptive and hurtful; the dry, and the cold; for by theſe all things are diſſolved, and deſtroyed. Wherefore two of the planets, viz. Jupiter and Venus, are defined to be benefics, becauſe of their benevolent temperature, and becauſe heat and moiſture equally abounds in them; and likewiſe the Moon, for the ſame reaſons. But Saturn and Mars, being of an oppoſite nature, are defined to be of a malevolent and deſtructive influence, by reaſon of the extreme cold of the one, and the violent heat of the other. But the Sun and Mercury, being of a controvertible nature, are found to produce both theſe influences, according to the nature, force, and quality, of the aſpects or configurations they make with other bodies.

As

As there are four diſtinct humours or qualities incident to the planets, ſo are there two primary ſexes by which they are diſtinguiſhed, namely, the maſculine and the feminine. The feminine planets partake principally of moiſture; therefore the Moon and Venus are termed feminine, becauſe moiſture chiefly abounds in them. But Saturn, Jupiter, Mars, and the Sun, are maſculine, becauſe they heat and dry with the greater energy. Mercury, in point of ſex, is conſidered indifferently, becauſe he equally dries or moiſtens as occaſion may be. The ſtars are likewiſe conſidered, as to ſex, according to their poſition with the Sun. When they are oriental, and going before the Sun, they become maſculine; but, when they are occidental, and follow the Sun, they are feminine. The two apparent diſtinctions of time, called day and night, are alſo divided into ſexes. The day, becauſe of its heat and activity, is termed maſculine; and the night, becauſe of its moiſture, and conveniency for reſt, feminine; therefore the Moon and Venus are nocturnal, and the Sun and Jupiter diurnal; but Mercury is in this reſpect alſo indifferent, diurnal when in an oriental ſituation, and nocturnal when occidental. But the two malevolent planets, Saturn and Mars, are conſidered diurnal and nocturnal, not according to their quality and nature, as heat to heat, but contrary; for a good temperament, taking its like, maketh the good greater; and unlike, mixed with evil, deſtroys much of that evil; therefore Saturn, as cold, is joined to the heat of the day; and Mars, as dry, to the moiſture of the night. So each of them, becoming moderate in their influences, will appear conſonant to the conditions which give the temperament. It is alſo to be remarked, that a planet is *diurnal*, when in a diurnal nativity above the earth and in a nocturnal nativity under the earth; but *nocturnal*, when in a nocturnal nativity above the earth or in a diurnal nativity under the earth,

Now the influences and effects of the planets have ſmaller or greater force, according to their aſpects and configuration with the Sun; for the Moon along her increaſe, from her firſt appearance to the firſt quarter, is moiſtening; from the firſt quarter to her full, ſhe warms; from the full to the laſt quarter, ſhe dries; and, from the laſt quarter till ſhe is hid, ſhe is cold. The planets matutine to the firſt ſtation are more moiſt; from the firſt ſtation till they riſe at night, they are more heating; from their riſing at night to the ſecond ſtation, they dry more; and, from the ſecond ſtation, they cool more. The firſt ſtation is when a planet begins to be retrograde; and the ſecond ſtation when from retrogradation it becomes direct; and they begin to riſe at night when in oppoſition to the *Sun. Thus the power of theſe various

* The riſing and ſetting of the ſtars are threefold; coſmical, achronical, and heliacal.—— Coſmical riſing is, when a ſtar or planet aſcends the horizon with the ſame degree and mi-

rious affections, being mixed among themſelves, produces many differences of quality in the circumambient matter which continually ſurrounds us; the proper and diſtinct power of which, alternately prevailing, is changed more or leſs by the force of other configurations. To theſe effects, the operation of the fixed ſtars in general contaibute not a little. Thoſe of the greateſt magnitude are the moſt powerful and efficacious; and thoſe in or near the ecliptic have more energy than thoſe remote from it. The bright ſtars have more influence than the dull and languid; thoſe of a red colour partake of the quality of Mars; thoſe of a lead colour operate with ſimilar effect to Saturn; and ſo of the others, according to their affinity with the planets, as hath been already explained. Stars which have northern latitude and declination affect us moſt; and with South Latitude, the more ſouthern. Thoſe ſituated in the zenith influence more than thoſe which are more remote; and ſuch as are in partile conjunction or antiſcion of any planet, or which riſe or ſet, or culminate, with any planet, have a more than ordinary power and influence: but of themſelves the fixed ſtars emit no rays.

The four angles of the horoſcope, or cardinal houſes of heaven, from whence the general winds take their riſe, muſt likewiſe be conſidered. The oriental angle is poſſeſſed of great drineſs; for, when the Sun arrives there, thoſe things which were moiſtened by the night begin to dry; and the winds which blow from thence, commonly called eaſt-winds, are very drying, and without moiſture. The angle of the ſouth is moſt hot, becauſe the Sun, being there culminate, burns and heats with greater energy, becauſe our mid-heaven declines to the ſouth; wherefore the winds proceeding from thence, commonly called ſouth-winds, are hot and filling. But the occidental angle is moiſt, becauſe, when the Sun arrives there, thoſe things which were dried in the day begin to be moiſtened; conſequently the winds blowing from thence, commonly called weſt-winds, are free from thickneſs or moiſture. The northern angle or point, lying towards the Bears, is moſt cold, becauſe the culminating Sun, in reſpect to that part of the earth which we inhabit, declines moſt from it; for which reaſon, the winds blowing from that quarter are generally cold and freezing. The perfect knowledge of theſe things is very neceſſary to enable us to diſtinguiſh the mixture of particulars; for it

nute of the ecliptic in which the Sun is; and coſmical ſetting is, when a ſtar or planet ſets exactly when the Sun riſes. Achronical riſing is, when a ſtar riſes above the horizon at Sun ſetting; and achronical ſetting is, when a ſtar ſets with the Sun. Heliacal riſing is, when a ſtar, which before was hidden by the rays of the Sun, begins to appear in the eaſt; and heliacal ſetting is, when a ſtar, which before was ſeen, is hidden under the Sun-beams, and diſappears.

it is apparent, that, according to the conſtitution of the ſeaſons, of ages, and of the angles, the efficient power and influence of the ſtars vary; and, when there is no contrary conſtitution, the ſtars have a longer influence, becauſe it is unmixed; for, in heating, they that are moſt hot are moſt powerful; and, in moiſt conſtitutions, thoſe are the moſt powerful which are of a moiſtening nature. But, when the conſtitution is contrary, they are weaker, by reaſon of the temperament and mixture of contrariety, affected by the heating ſtars in cold conſtitutions, and by the moiſt in dry. In the ſame manner each of the other conſtitutions have power, according to the proportions of their mixtures. To theſe we may join the mutual properties of the twelve ſigns of the zodiac; for their general temperatures are agreeable to the ſeaſons ſubject to each ſign; and they obtain ſome other qualities ariſing from their analogy to the Sun, Moon, and ſtars; and theſe conſiderations of the agreement or diſagreement of the natures and mixtures of the various influences of the ſtars, ſigns, and parts of heaven, are of no ſmall conſequence in aſtrological contemplations.

Of the twelve ſigns, ſome are termed tropics, ſome equinoctial, ſome fixed, and others bicorporal. The tropics are two; the firſt from the ſummer ſolſtice, the thirty degrees of Cancer; and the other from the winter ſolſtice, the thirty degrees of Capricorn. Theſe are called tropics, becauſe, when the Sun is poſited in the beginning of theſe ſigns, he turns back out of the courſe of latitude or declination to the contraries, making ſummer by his entering into Cancer, and winter by his paſſage into Capricorn. There are alſo two of the ſigns equinoctial; one from the vernal equinox, which is Aries; the other from the autumnal equinox, which is Libra. Theſe are ſo termed, becauſe, whenever the Sun enters the beginning of them, he makes the days and nights equal all the world over.

Of the other eight ſigns, four are fixed and four bicorporal. The fixed are thoſe which follow the tropical and equinoctial; becauſe, when the Sun is poſited in any of theſe, the cold or heat, or drineſs or moiſture of the ſeaſons, which began while the Sun was in the tropics or equinoctials, more ſtrongly affects us, and the conſtitution of the ſeaſons is more forcibly felt; not becauſe their condition is naturally ſuch, but becauſe we, being no longer under ſuch a conſtitution, become more ſenſible of its power. The bicorporal follow the fixed; and, becauſe they are between the fixed and the tropics, they partake of the nature of both conſtitutions.

Again, ſix of the twelve ſigns are named maſculine and diurnal; and ſix feminine and nocturnal. And becauſe the night is always next to the day, and the feminine is joined to the maſculine, they are placed one after another by turns. The beginning is taken from Aries, becauſe the moiſture of the ſpring is the beginning of the ſeaſons; and becauſe the maſculine virtue is predominant, and the active power before the paſſive; therefore the ſigns Aries and Libra are eſteemed maſculine and diurnal; for theſe deſcribe the equinoctial circle; and the prime mutation, and ſtrongeſt motion of all, is cauſed by them. The other ſigns are alternately placed one after another in their proper order; and, from the form and quality of them, ſome are termed four-footed, others terreſtrial; ſome commanding, and others fruitful. And, to renew them in the mind of the reader, it may not be improper to diſtinguiſh them here. Aries, Gemini, Leo, Libra, Sagittarius, and Aquaries, are maſculine and commanding. Taurus, Cancer, Virgo, Scorpio, Capricorn, and Piſces, are feminine and obeying. Aries, Taurus, Leo, Sagittarius, and Capricorn, are four-footed. Taurus, Virgo, and Capricorn, are terreſtrial. Cancer, Scorpio, and Piſces, are fruitful. Again, Aries, Cancer, Libra, and Capricorn, are termed moveable. Taurus, Leo, Scorpio, and Aquaries, fixed. Gemini, Virgo, Sagittarius, and Piſces, common. Aries, Taurus, and Gemini, vernal. Cancer, Leo, and Virgo, eſtival. Libra, Scorpio, and Sagittarius, autumnal. Capricorn, Aquaries, and Piſces, hyemnal. Aries, Leo, and Sagittarius, are hot, dry, and fiery. Taurus, Virgo, and Capricorn, are cold, dry, and earthy. Gemini, Libra, and Aquaries, are hot, moiſt, and airy. Cancer, Scorpio, Piſces, Gemini, and Leo, are moiſt and watery; and Virgo is barren.

Now from this diſpoſition and temperature of the ſigns are brought about the great ends and purpoſes of nature, by means of the aſpects and poſitions of the planets configurated in them; and it is upon theſe aſpects and configurations that the art of predicting is grounded, and the events of futurity ſought out and known. Theſe aſpects are of two ſorts, or claſſes, viz. zodiacal and mundane. The principal zodiacal aſpects are the ſextile, quartile, trine, and oppoſition; and, though the conjunction cannot properly be termed an aſpect, yet it may come under the more general name of a familiarity, common to all the aſpects. The conjunction is formed by two planets being bodily joined, or meeting in the ſame degree and minute of a ſign. The ſextile is formed by two planets when they are two ſigns, or ſixty degrees, aſunder; the quartile, when three ſigns, or ninety degrees, aſunder; the trine, when four ſigns, or one hundred and twenty degrees, aſunder; and the oppoſition, when ſix ſigns, or one hundred and eighty degrees, aſunder; which

which being juſt one half of the great circle, places the planets exactly facing one another. The ſmaller or inferior zodiacal aſpects are the ſemiquadrate of forty-five degrees; the quintile, of ſeventy-two degrees; the ſeſquiquadrate, of one hundred and thirty-five degrees; and the biquintile, of one hundred and forty-four degrees. And theſe are either partile or platic; partile, when the conjunction or aſpect is made in the ſame degree and minute, and platic when not configurated in the ſame degree and minute, but only within the orbs of the aſpecting planet. Moreover, theſe aſpects are either dexter or ſiniſter; dexter, when contrary to the ſucceſſion of the ſigns, as a planet in Leo caſts a ſextile dexter to another planet in Taurus. Siniſter aſpects are according to the ſucceſſion of the ſigns; agreeable to which, a planet in Aries caſts his trine ſiniſter to another in Leo; or one in Leo caſts a trine ſiniſter to another in Sagittarius.

Mundane aſpects are thoſe which are made in the meridional circle, in reference to the earth, and conſiſt of only the ſextile, quartile, trine, and oppoſition; though there are other familiarities which we call parallels, and theſe both mundane and zodiacal. Of theſe familiarities, the conjunction is good with benevolent ſtars; but with malevolent bad. The quintile, biquintile, ſextile, and trine, are alſo good and fortunate; but the ſemiquadrate, ſeſquiquadrate, quartile, and oppoſition, are evil and unfortunate. Theſe good and evil influences proceed more from the nature and quality of the ſtars, than from the nature of the ſigns they poſſeſs; for it is found that even good aſpects of malefic planets will produce miſchief, though not in ſo great a degree as the evil configurations.

Zodiacal parallels are what are commonly called Antiſcians, and are nothing more than parallels of declination, or two points in the heavens at equal diſtances from the beginning of any of the tropics, or equinoctial points. For example; one planet in ten degrees of Aries, and another in twenty degrees of Piſces, are in zodiacal parallel to each other; or, in other words, one planet in twenty degrees of Piſces caſts its antiſcian, or one parallel, to ten degrees of Aries, and its contra-antiſcian, or another parallel, to ten degrees of Libra. But, in taking theſe, particular attention muſt be had to each of the planets latitude, for want of which, great errors have been frequently made. For, ſuppoſe the Moon to be poſited in twenty-two degrees of Taurus, with five degrees of north latitude, her antiſcian, or zodiacal parallel, taken in the common way, would fall in eight degrees of Leo, and her contra-antiſcian in eight degrees of Aquaries; whereas the true antiſcian falls in ten degrees of Cancer, which is no leſs than twenty-eight degrees from that

obtained in the common way, for there is exactly that difference between the ecliptical longitude of twenty-two degrees of Taurus, without latitude, and twenty-two degrees of Taurus, with five degrees of north latitude.

A planet thus conſidered, as having latitude, hath four zodiacal parallels; one at its body, one at its antiſcional point, and the other two at their oppoſite points. And hence, according to the example above ſtated, the Moon's parallels at her body fall in twenty degrees of Gemini, and at the antiſcional point in ten degrees of Cancer; and their oppoſite points or contra-antiſcians, fall in twenty degrees of Sagittarious, and in ten degrees of Capricorn. Theſe antiſcians, and contra-antiſcians, are always of a benign and friendly nature, when formed by the benefic planets; but they are equally unbenign and unfortunate, when made by violent and malevolent ſtars.

As zodiacal parallels are only equal diſtances from the tropical and equinoctial circles, ſo mundane parallels, by a parity of reaſon, are nothing more than a like equal diſtance from the horizontal or meridional points or circles. For example, a planet on the cuſp of the twelfth houſe is in parallel to the cuſp of the ſecond houſe, becauſe it is exactly at the ſame diſtance from the aſcendant or horizon that the twelfth is; and likewiſe in parallel to the eighth houſe, as being exactly the ſame diſtance from the tenth houſe or meridian that the twelfth is. And, as the zodiacal parallels are meaſured by the circle of the zodiac, ſo the mundane parallels are meaſured by the diurnal or nocturnal arches; for juſt ſo long as the Sun or any other planet will be in proceeding from the cuſp of the twelfth houſe to the cuſp of the tenth, juſt ſo long the ſame Sun or other planet will be in proceeding, on the ſame day, from the cuſp of the tenth to the cuſp of the eighth houſe; and juſt ſo many hours and minutes of time as there are between the ſun-riſing and noon, juſt ſo many hours and minutes are there, the ſame day, between noon and ſun-ſetting; hence the diſtance between the Sun's riſing and ſetting is nothing but the diurnal arch, which the meridian, or Sun's place at noon, cuts into two equal parts; and the diſtance between the Sun's ſetting and riſing conſtitutes the nocturnal arch. Theſe mundane parallels have a two-fold conſideration in directions; firſt ſimple, and according to natural order; and ſecondly, according to the *rapt motion* of the earth, or primum mobile, both of which muſt be attended to in the calculation of nativities.

Now there are ſigns diſſociate and ſeparate; and theſe are ſuch as have no familiarity by any of the ways before mentioned; for they neither

ther command nor obey, nor mutually behold each other, nor are of equal power; but they are configurated by one or five ſigns, and do not at all partake of the aſpects, either by oppoſition, trine, quartile, or ſextile. Hence they are termed *injuct*; for, being configurated by one ſign's diſtance, they are as it were diſtorted from each other; and thoſe which behold by five ſigns divide the whole circle of the zodiac into unequal parts. The ſigns under this deſcription, are Aries, Gemini, Libra, and Sagittarius, which have no familiarity or aſpects with Taurus or Scorpio; and the ſigns, Cancer, Virgo, Capricorn, and Piſces, have no familiarity with Leo or Aquaries.

But the planets have familiarity with all parts of the zodiac by Houſes, Trigons, Exaltations, and Terms. Cancer and Leo, approaching nearer to our vertical point than either of the others, and thereby producing heat and warmth, are for that reaſon defined to be the houſes of the two great and primary luminaries: Leo is attributed to the Sun as maſculine, and Cancer to the Moon as feminine. Hence the ſemicircle of the zodiac from Leo to Capricorn is termed ſolar, and from Aquaries to Cancer lunar, in order that each planet ſhould poſſeſs one ſign for its houſe in each of its ſemicircles; the one bearing configuration to the Sun, and the other to the Moon, according to the motion of the ſphere of each, and to their natural qualities. Saturn, therefore, being in nature cold, and inimical to heat, occupying the higheſt orb, and being at the greateſt diſtance from the luminaries, takes for his houſes the ſigns which are oppoſite to Cancer and Leo, namely, Aquaries and Capricorn, becauſe theſe ſigns are by nature cold and wintery, and the aſpects which are made by oppoſition do not combine to any good or benevolent purpoſe. Jupiter, becauſe his orb is next below that of Saturn, aſſumes for his houſes the two next ſigns, Sagittarius and Piſces, which are windy and fruitful, by reaſon of their trigonal reſpect to the luminaries, which is a ſituation proper for the production of good. Mars, being next in order to Jupiter, and dry by nature, takes for his houſes the two next ſigns, Aries and Scorpio, which are ſimilar in their effects to Mars, by having malefic and miſchievous radiations with the luminaries. Venus, being temperate, has for her houſes the two next ſigns, Taurus and Libra, which are of a fruitful and prolific nature, and correſpond with the luminaries by a ſextile ray, and is never more than two ſigns diſtant from the Sun. Mercury, being circumſcribed by the orbs of all the other planets, takes for his houſes Gemini and Virgo, and is never more than one ſign diſtant from the central Sun, being the firſt planet next him.

The familiarities by triplicity are next to be conſidered by calculators of nativities; for whereas a triplicity and figure of equal ſides obtains an agreement, ſo the circle of the zodiac is circumſcribed by three circles, the equinoctial and the two tropics, and is divided into four equilateral triangles, which conſtitute theſe triplicities. The firſt is formed by the three maſculine ſigns, Aries, Leo, and Sagittarius; and it has for its lords, the Sun, Jupiter, and Mars; but Mars being of a contrary nature to the ſolar influence, he is excluded from bearing any government in this triplicity, and therefore the Sun has the rule by day, and Jupiter by night. Aries occupies the equinoctial circle, Leo the eſtival, and Sagittarius the winter. This trigon is principally northern, by reaſon of the dominion of Jupiter; and it is windy and fruitful. It is alſo north-weſt, and receives a mixture of the north-weſt winds, becauſe it is the houſe of Mars, which planet ſtirs up and governs thoſe winds.

The ſecond triplicity, which conſiſts of Taurus, Virgo, and Capricorn, is under the government of the Moon and Venus. The Moon governs by night, and Venus by day. Taurus is in the eſtival circle, Virgo in the equinoctial, and Capricorn in the winter. This triplicity, becauſe of the dominion of Venus, is ſouth; for this ſtar, being endued with a warming and moiſtening power, produces ſouth winds; and becauſe Saturn has his houſe in Capricorn, in this triplicity, it likewiſe partakes of a mixture of the eaſt winds; for Saturn, being familiar to the oriental parts, by reaſon of the condition of the Sun, produces and governs the eaſt winds.

The third triplicity is formed of the ſigns Gemini, Libra, and Aquaries, three maſculine ſigns, and is placed under the government of Saturn and Mercury; Saturn rules by day, and Mercury by night; Gemini is ſituate in the ſummer circle, Libra in the equinoctial, and Aquaries in the winter. This triplicity is chiefly eaſtern, on account of the government of Saturn; but it becomes partly north-eaſt, by the influence of Jupiter, on which account it aſſumes a mixture of the north-eaſt winds.

The fourth triplicity, conſiſting of Cancer, Scorpio, and Piſces, is chiefly under Mars, who derives an influence here, on account of having his houſe in Scorpio; but, becauſe the ſigns in this triplicity are feminine, the Moon by night, and Venus by day, rule jointly with Mars, and intermix their qualities and influence together. Cancer is ſituate in the eſtival circle, Scorpio in the winter, and Piſces in the equinoctial.

This triplicity is weſtern, becauſe of the dominion of Mars and the Moon; but, aſſuming a mixture by the rule of Venus, it becomes in ſome meaſure ſouth-weſt.

The familiarities by exaltation are thus occaſioned; the Sun, when he enters Aries, makes his tranſit into the high and northern ſemicircle; but, when he enters Libra, he paſſes into the low and ſouthern ſemicircle. For this reaſon, the Sun has his exaltation in Aries, in which the days begin to lengthen, and the heating nature of the Sun begins to increaſe; and for the contrary reaſon he receives his fall in Libra. Saturn, being of an oppoſite nature to the Sun, has an exaltation in Libra, and his fall in Aries; for, whereſoever heat is increaſed, cold is diminiſhed; and, where there is an augmentation of cold, heat is leſſened. So the Moon, becauſe ſhe makes her conjunction with the Sun in Aries, and makes the beginning of the increaſe of her light in the firſt ſign of her triplicity, which is Taurus, that is aſſigned for her exaltation. So Jupiter, the producer of northern and fruitful winds, when in Cancer, becomes more northerly, and acquires a greater increaſe of power; he therefore takes Cancer for his exaltation, and Capricorn for his fall. And ſince Mars is chiefly of a burning nature, and becomes moſt heating in Capricorn, becauſe he is then in his moſt ſouthern declination, he hath his exaltation in Capricorn, oppoſite to that of Jupiter, and his fall in Cancer. Again, Venus is naturally moiſtening, but moſtly ſo when in Piſces; for which reaſon ſhe aſſumes her exaltation in that ſign, and takes her fall in Virgo. But Mercury being of an oppoſite nature, and moſtly dry, takes the oppoſite ſign Virgo for his exaltation; for then autumn, the drieſt part of the ſeaſon, appears; and he has his fall in the ſign Piſces.

Familiarities by terms have been already largely explained in the former part of this work. But it is neceſſary to remark, that the beginning of the ſigns, and of the terms alſo, ought to be made from the beginning of the equinoctial and tropical ſigns; and this is manifeſt, becauſe we ſee their natures, and powers, and familiarities, have not any other cauſe, but from the tropics and equinoxes; for, if other beginnings are appointed, we ſhall either be neceſſitated to uſe the nature of the ſigns no longer in the theory of judgments, or, if we do admit them, we ſhall commit error by corrupting the diſtances, and dividing thoſe from which influences are afforded them.

Beſides theſe familiarities of the ſtars and ſigns, they alſo poſſeſs what are called their faces, thrones, and the like. Their proper face is when

each ſtar keeps the ſame figure with the Sun and Moon which its houſe bears to their houſe. This is done when Venus makes a ſexangular figure to the luminaries; to the Sun when ſhe is occidental, and to the Moon when oriental, according to the ſucceſſion of houſes. They are alſo ſaid to be in their thrones, when they have a power in the place they poſſeſs, according to the foregoing prerogatives, by two or more teſtimonies; for then their energy and influences are increaſed, becauſe the familiarity of the ambient twelve ſigns co-operates therewith. They are likewiſe ſaid to be in their joy, when, although they have no familiarity with the ambient ſigns, yet are ſo in reſpect to others of the ſame condition with them, and by which likeneſs there is found a communication by ſympathy. So again, when they are found of an unlike and contrary condition, much of their power is diminiſhed by a new and mixed virtue ariſing from the different temperature of the ambient ſigns. Hence let it be underſtood, that, when Mercury is one ſign diſtant from the Sun, he is in his face; Venus, when two ſigns diſtant; Jupiter, when four ſigns diſtant; and Saturn, when five ſigns from the Sun.—The ſame obſervation holds good in reſpect of the Moon, but then the rule muſt be made in ſigns antecedent to her; as, if the Moon were in Virgo, then Mercury would be ſo dignified in Leo, Venus in Cancer, Mars in Gemini, &c. The thrones of the planets are theſe: Saturn's throne is in Aquaries; Jupiter's in Sagittarius; Mars's in Scorpio; the Sun's in Leo; Venus's in Taurus; Mercury's in Virgo; and the Moon's in Cancer.

The familiarities, by application and ſeparation, are likewiſe to be conſidered in the Doctrine of Nativities. Thoſe planets which precede apply to thoſe which follow; and they that follow ſeparate from thoſe which precede. Theſe applications and ſeparations are likewiſe to be conſidered with reſpect to their latitude; for the ſmaller the latitude of planets in conjunction is, the more powerful will be their influence; and, if two planets in conjunction have conſiderable latitude of different denominations, their influence will be thereby much leſſened. This obſervation likewiſe holds good in directions; for, the nearer any planet is to the ecliptic line, the greater will his influence be. Moreover, their effects are either ſtrong or weak, in reſpect of the horizon; for, when they are poſited in the mid-heaven, or paſs into the place ſuccedent to the mid-heaven, they are very ſtrong and powerful; the ſame alſo if they are in the horizon itſelf, or in any of the ſuccedent houſes, and more particularly when in oriental parts. But, when they are in the imum cœli, or otherwiſe poſited under the earth, their influence is very weak, and of but little effect.

From all the foregoing conſiderations, it is evident that the efficient power of the ſtars is deduced from their peculiar and natural aſpects. or proportional diſtances, conſidered in reſpect of the Sun, the angles, and the quality of the ambient ſigns; and by the power and influence of theſe aſpects are all aſtrological ſpeculations governed. But how theſe aſpects were firſt diſcovered, and their virtues and proportions aſcertained, does no where appear; though it might be no difficult taſk to account for both upon philoſophical and mathematical principles, ſince nature every where, as well in the motions and effects of the heavenly bodies, as in all other arithmetical and geometrical reſpects, particularly celebrates thoſe proportions above all others. Picus, ſpeaking of the aſpects, thinks mankind were led to the knowledge of them by obſerving the different phaſes of the Moon; for, when ſhe is new, horned, in her quarters, gibboſſity, or at full, her forms are ſtill changed at theſe proportioned diſtances from the Sun; beſides which, it is to be obſerved, that in her annual revolutions ſhe is conſtantly found about the trine of her own place in the beginning of the former year.

Other aſtronomers, of eſtabliſhed reputation, have likewiſe obſerved, that nature particularly points to every configuration, while we conſider the motions of the other planets. Abohazer judiciouſly affirms, that the two inferior planets, in their ſtations, deſcribe the arch proper to a quartile aſpect; and Pliny alſo recommends to our obſervation the trine aſpect, conſtantly formed by the ſtations of three ſuperior planets. But, above all, it cannot be conſidered without great admiration, how wonderfully nature hath nobilitated all the aſpects in the motions of Saturn and Jupiter. For, as their conjunctions are rare, and happen but once in twenty years, ſo hath nature evermore diſpoſed theſe conjunctions in the moſt remarkable parts of the zodiac, that is, in ſuch ſigns only as behold each other in an equilateral triangle inſcribed. For, between any two great conjunctions of Saturn and Jupiter, there are nineteen Egyptian years, three hundred and eighteen days, and thirteen hours, in which ſpace of time thoſe planets are moved from the place of their former conjunctions eight ſigns and almoſt three degrees; which exceſs of three degrees is the cauſe why, after ten conjunctions, they paſs from one triplicity to another, and one triplicity continues one hundred ninety-eight equal years, two hundred ſixty-five days, (the intercalary day of every fourth year omitted,) and ten hours. But the revolution of all the triplicities is finiſhed only once in ſeven hundred ninety-four equal years, three hundred thirty-one days, and ſixteen hours; or otherwiſe in ſeven hundred ninety-four Julian years, one hundred thirty-three days, and ſixteen hours; which, being doubled, amounts to one

thouſand

thouſand five hundred and eighty-eight, which number of years thoſe authors are thought to have reſpected who conſidered the year 1588 from the birth of Chriſt would prove ſo fatal.

From hence therefore it is, and not without ſufficient cauſe, that they are termed great conjunctions, both happening rarely, and abiding in one triplicity almoſt two hundred years together, and not compleating all the triplicities of the zodiac in much leſs than eight hundred years: conſequently they have not yet gone through all the triplicities eight times ſince the beginning of the world. Neither are the other aſpects formed by theſe planets to paſs unnoticed; for whoever obſerves when Saturn and Jupiter behold each other by an oppoſition or quartile aſpect, they will evidently perceive that they ſtill carry ſuch a regard to the ſigns or places of their preceding and next conjunctions, as evermore to irradiate the one and the other with an oppoſition, ſextile, quartile, or trine aſpect; which I think is a ſufficient proof that nature hath allured us to the conſideration of the archs formed by theſe aſpects in the particular motion of each reſpective planet.

To confirm the virtues and effects of theſe aſpects, we need only conſider what phyſicians are taught by experience, namely, that the criſis of all acute diſeaſes has a palpable and extraordinary ſympathy with all theſe five configurations of the Moon, made to her place at the beginning of the diſeaſe. Or, as a further proof, we need only refer to what has already been ſaid relative to the tides, which conſtantly obſerve the motions of the Moon, their ſpring and higheſt floods always concurring with their conjunction and oppoſition to the Sun, as the neaps and loweſt tides always do to her quarters. And it is equally remarkable that the ſeas, in their daily ebbing and flowing upon every coaſt, have reſpect only to ſuch azimuthal circles, as are in a quartile poſition when the Moon paſſes by them. Again, the Sun moſt evidently manifeſts great effects by the quartile aſpect, ſince he modifies and governs the viciſſitudes of ſeaſons, or four quarters of the year, by his ingreſs into the four equinoctial and tropical points of the zodiac.

The power of theſe aſpects is not injudiciouſly ſtated by Julius Firmicus, in the arithmetical obſervation which he makes of the number of ſigns agreeable to the aſpects, 1, 2, 3, 4, 6, anſwering in progreſſive order to the conjunction, ſextile, quartile, trine, and oppoſition; for theſe numbers only, and no others, will divide the zodiac, conſiſting of twelve ſigns; for which reaſon he makes them the only aliquot

aliquot parts of a circle. Ptolomy alſo added not a little to the dignity of theſe irradiations, when he firſt diſcovered the geometrical proportion which the ſubtenſes of each of theſe archs bear in reſpect to the diameter of a circle. Others again, with no leſs ingenuity, have obſerved, that, amongſt all regular or ordinate figures that may be inſcribed in a circle, though the ſame be infinite, there are none whoſe ſides and angles carry away the prerogative at the circumference and centre, but thoſe whoſe ſides and angles are anſwerable to the ſubtenſes and archs of their aſpects. For, amongſt all ordinate planes that may be inſcribed, there are no two whoſe ſides joined together have pre-eminence to occupy a ſemicircle, but the hexagon, quadrate, and equilateral triangle, anſwering to the ſextile, quartile, and trine irradiated. The ſubtenſe therefore of a ſextile aſpect conſiſts of two ſigns; and, joined to the ſubtenſe of a trine, compoſed of four, being regular and equilateral, take up ſix ſigns, which is a complete ſemicircle. In like manner, the ſides of a quadrate inſcribed, ſubtending three ſigns, and, twice reckoned, alſo occupy the moiety of a circle. And what the foregoing figures are ſaid to perform, either doubled or joined together, may alſo be found in the aſpect of oppoſition; for the diametrical line which paſſes from the place of conjunction to the oppoſite point, divides a circle into two equal parts, a circumſtance which cannot be found in any other inſcripts. For example, the ſide of a regular pentagon ſubtends ſeventy-two degrees; of an octagon but forty-five; the remainders of which archs, viz. one hundred and eight, and one hundred and thirty-five, degrees, are not ſubtended by the ſides of any ordinate figure.

And thus, as the ſubtenſes of theſe aſpects are the ſame with the ſides of the foregoing inſcripts, and only take up the circumference of a circle; ſo it is evident, that the angles at which they concur are the ſame wherewith the ordinate planes take up the whole ſpace about the centre. For, if we conſider the angle of a ſextile aſpect at the earth, it is all the ſame with that of an equilateral triangle conſiſting of ſixty degrees, and contains two-thirds of a right angle; but ſix times two thirds of a right angle make four right angles; wherefore ſix ſextiles, equal to ſix equilateral triangles, fill the whole ſpace about a point, which is equal to four right angles. Secondly, every angle of a quartile is a right angle, and the ſame with the angle of a rectangle quadrilater figure, four of which fill a whole ſpace. Thirdly, the angle which two ſtars in a trine make at the centre of the earth, is meaſured by an angle of one hundred and twenty degrees, which is equal to the angle of a regular hexagon, conſiſting of a right angle and one-third; and, taken three times, makes four right angles; whereof three equila-

teral hexagons, or three trine aſpects, alſo fill the whole ſpace about the centre. To theſe we may likewiſe add the aſpect of oppoſition; which conſiſts of two right angles, and therefore being doubled will perform the like operation with the reſt; whilſt any other figure of many angles, however joined together, will either fall ſhort of four right angles, or elſe exceed them. For inſtance, the angle of a pentagon contains a right angle and one fifth over, wherefore three ſuch angles placed about a point will fall ſhort of four right angles by two fifths of a right angle; whilſt on the other hand four ſuch angles will exceed four right angles by four-fifths.

Theſe ſpeculations therefore duly conſidered, it were ſenſeleſs to imagine that nature hath ſo many ways diſtinguiſhed theſe remarkable irradiations of the ſtars in vain, or admoniſhed us to a particular regard of them, by ſo many rare and ſecret operations, as well in the motion of the planets, as in their effects and proportions, if they were not endued with more force and virtue than any of the others. Hence it has given ſcope to the ingenuity and abilities of the learned to aſſign a cauſe, why theſe few configurations, above all the others, ſhould be endued with ſuch extraordinary efficacy. Nor has any reaſon yet been given, with more apparent probability, than that theſe proportions, whereof the aſpects are found to conſiſt, are preciſely the ſame with thoſe which are found in harmonical concords; for which reaſon it is ſuppoſed no leſs probable, that the rays of the ſtars in theſe proportioned diſtances, ſhould powerfully affect the matter of all ſublunary things, by the ſame rule that the like geometrical ſymmetry in ſounds and voices ſhould ſtir up the ſenſe and paſſions of the hearer. And it is an eſtabliſhed obſervation throughout the productions of nature, that, where due proportion is not wanting, there ſhe never fails to endue all her effects with ſuch an height of perfection, as cannot but ſtrike the ſenſe and underſtanding of every obſerver. And thus it is even in artificial compoſitions, and in medicines; for we know theſe only to be moſt kind and ſovereign, which obſerve a competent ſymmetry or temperature of the active and paſſive qualities. With great propriety, therefore, and with every appearance of truth, moſt of the learned agree with Ptolomy, that the cauſe of this wonderful efficacy in the foregoing aſpects, proceeds in a great meaſure from harmonical proportion.

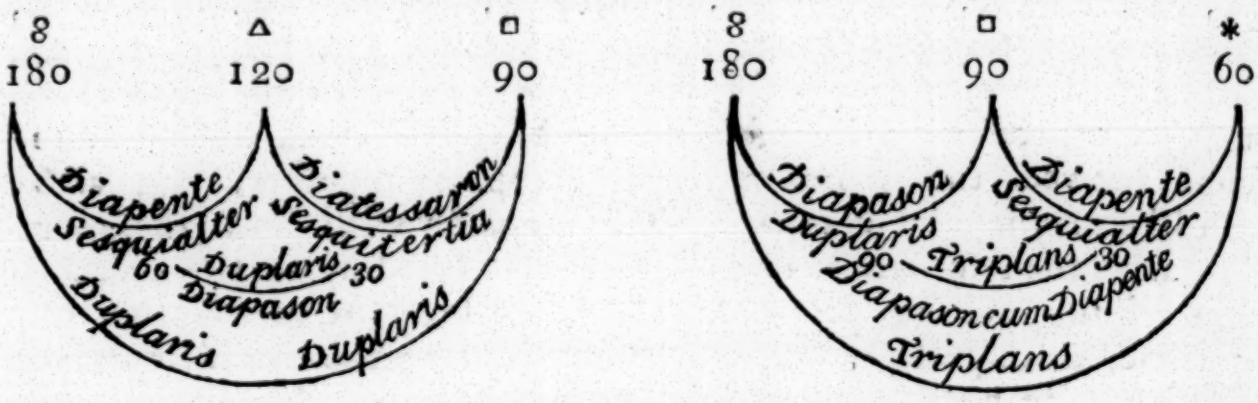
But more clearly to demonſtrate this ſimilitude or affinity between the proportions of the aſpects, and the like diſtances obſerved in muſical concords, we muſt underſtand that all harmony whatſoever originally ſprings from three ſuch terms of numbers as reſpect each other in ſuch a manner,

manner, that their differences invariably retain the ſame proportion as is found between their extremes. For inſtance, in theſe three numbers, 6, 4, 3, anſwering to the ſigns of the oppoſition, trine, and quartile configurations, it is evident, if we compare the extremes with the mean, that 2 will be the difference between 6 the firſt, and 4 the ſecond, number; and 1 is in like manner between 4 the middle or ſecond, and 3 the third, number; but 2 being double in proportion to 1, therefore 6, the firſt number, reſpects 3, the third number, with the like proportion. The analogy of which proportions, as before ſtated, is found to be the baſis of all muſic, ariſing wholly from theſe three ſimple concording diſtances, which by muſicians are termed *diapente*, conſiſting of a ſeſquialter proportion, as 6 to 4; or, which is all the ſame, of three or two; *diateſſaron*, compounded of a ſeſquitertia, as 4 to 3; and *diapaſon*, conſiſting of a double proportion, as 6 to 3, or 2 to 1; and is equal to the two firſt diſtances and proportions put together. For a ſeſquialter added to a ſeſquitertia, according to the rules of proportion, will produce a diapaſon, or double proportion, exactly ſuch as is found between the former extremes compared together, viz. as 6 to 3. In like manner, by comparing the diapaſon with both theſe parts, that is, with the ſeſquialter and ſeſquitertia, according to the cuſtomary manner of ſupputating proportions, we are brought to the two other compounded or imperfect concords, ſo conſtituting the five firſt and natural diſtances in harmonical ſounds, that, being diverſly and judiciouſly varied between themſelves, produce an infinite variety of all kinds of melody.

After the ſame manner we find it with regard to the light and influence of the heavens. For, although there are other aſpects attributed to the ſtars, both zodiacal and mundane, yet theſe five were anciently, and are even now, obſerved as being moſt apt to action, and moſt powerful in their effects, namely, the conjunction, oppoſition, trine, quartile, and ſextile; and there is nothing more certain, than that by the harmonical mixture of theſe proportioned beams, the generation and corruption of this mortal world is infinitely varied and governed. Wherefore, as the force of all harmony, ſo likewiſe the effectual reaſon of all action in the influence of the ſtars, is properly deduced from the aforeſaid ſymmetry of theſe diſtances. But, more fully to illuſtrate that the angles of the aſpects, compared between themſelves, concur with theſe harmonic proportions in muſic, let it be remembered, that ſtars in an oppoſite or diametrical aſpect are disjoined by the ſpace of two right angles, which are meaſured with the arch of ſix ſigns, or one hundred and eighty degrees of circumference; and that the trine, conſiſting of four ſigns, or

one

one hundred and twenty degrees, conſtitutes one right angle and one third of another; alſo, that the quartile aſpect takes up one entire right angle, and is ſubtended with the arch of three ſigns, or ninety degrees; and likewiſe that a ſextile is conſtituted but of two ſigns, or ſixty degrees, which is two thirds of a right angle. This being admitted, if we now compare the two right angles of the oppoſition, taken together with the angles of the reſt of the aſpects, and either the trine placed between the oppoſition and the quartile, or the quartile between the oppoſition and the ſextile, we ſhall find either way three numbers which admit all the laws of harmonic proportion, as becomes evident by the following figures*.



The firſt figure ſufficiently explains itſelf; but in the ſecond, let the oppoſition be compared with the ſextile, and it will be found to have a triple proportion to the ſame, compounded of a double and ſeſquialter proportion, as diapente is with diapaſon in muſic; and hence it is found no ſimple or perfect aſpect, but exactly anſwerable to B flat, the firſt imperfect or compounded concord in muſic, being a ſixth from G *ſol re ut*; which is nevertheleſs in ſome reſpects eſteemed perfect, becauſe it bears the ſame diviſion, compared to D *ſol re*, as the perfect concords do; for it is half a fifth, and ſituate in the centre between r *ut* and D *ſol re*. Again, the ſextile aſpect compared with the trine, is juſt one half thereof, which has been already proved to be in a ſeſquialter proportion to the oppoſition, as D *ſol re* is to r *ut*, and therefore exactly correſponds with the diapente in muſic, which I here take occaſion to mention

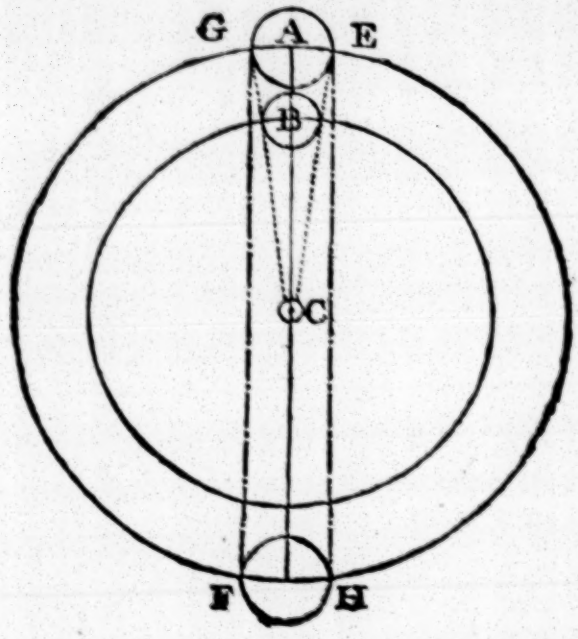
* The firſt figure proves the three concords to have three perfect aſpects; and the ſecond ſhews the ſextile to be an imperfect aſpect, agreeable to *diapente cum diapaſon*, that is, a triple proportion, as 60 is to 80.

again

again, becauſe I may hereafter allude to it when I come to ſpeak of the new aſpects. What I have already ſaid will ſuffice to ſhew the philoſophical ſpeculation of thoſe who have aſcribed the efficacy of the planetary irradiations to the harmonical proportions which are found between them; and, ſince it is obvious that theſe aſpects do really bear the ſame mutual reſpect one towards another as all harmonical concords are found to retain among themſelves, what reaſon can be aſſigned, why nature's operations in the lights and influences of the heavenly bodies ſhould not be governed by this ſymmetry of proportion, in the ſame manner as we find to be univerſally admitted in the ſcience of muſic?

But all this rather ſerves to illuſtrate a ſimile, and to prove that nature has indeed diſtinguiſhed theſe proportions with extraordinary virtues above any other, than to ſatisfy the mind *why*, in the infinite variety of ſounds and lights, theſe proportions only ſhould correſpond ſo ſweetly in muſic, and be moſt effectual in the operations of nature. Kepler, with a ſhew of plauſibility, has endeavoured to demonſtrate, that God, in the creation of the world, obſerved the ſame proportion in the magnitude and diſtance of the celeſtial ſpheres that is found in the regular ſolids which in geometry have their origin from the ordinate planes; and therefore concludes, that the motions of the heavenly bodies correſpond moſt ſweetly, and co-operate moſt powerfully together, when the nature of ſublunary things, endued, as he ſuppoſes, with a ſenſitive faculty, apprehends and receives the beams of the ſtars by their concurrence at the centre of the earth; which anſwers to the ordinate planes, from whence the regularity of theſe proportions is derived, as the impreſſed characters of that admirable ſymmetry which God is ſaid to have obſerved in the creation of the world. And hence he ſuppoſes that, as often as any earthly ſubſtance meets with theſe proportions, it is affected as it were by this idea, and exerciſed in ſuch a manner, that what it but ordinarily performs at other times it will now produce with much more effect. Not that theſe proportions work any thing of themſelves; for, in muſic, it is neither the ſounds, nor the proportion of the concords, that work any thing of themſelves, or beget any delight in the hearer; but the ſoul, approaching to the organs of ſenſe, there firſt entertains the ſounds inwardly, then regards their proportions, and, finding the ſame good and geometrical, laſtly exhilarates itſelf, and moves the body wherein it is as with an object wherein it takes delight. Such alſo is the ſympathy between the heavenly influences and all ſublunary matter, animate, or inanimate.

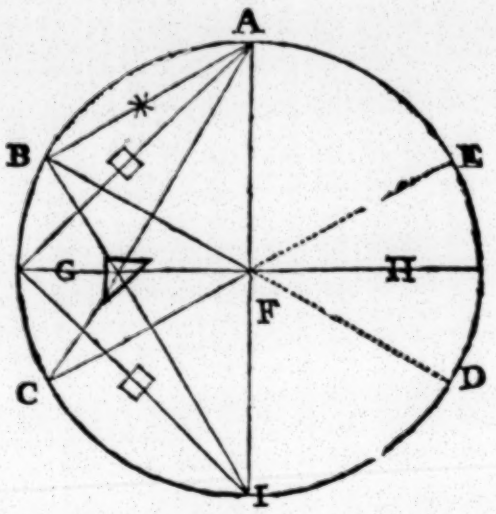
But, be this conceit of Kepler's as it may, we are not without ſufficient geometrical demonſtration, to ſhew the reaſon why theſe proportions or irradiations of the ſtars are more effectual than any others. For, ſince it is admitted that an union of beams affords the greateſt influence, ſo it is allowed that the conjunction and oppoſition are, for this reaſon, the moſt potent and powerful configurations of all others, as is ſhewn by the following figure, where we find the beams, as well incident as reflected, to be united.



For, let A be ſuppoſed in conjunction with B, it is firſt manifeſt that all the beams flowing from G and E, the points of touch in the circumference of A, ſhall unite themſelves with the beams that are ſent from B to C, the earth's centre. Secondly, we are alſo to obſerve, that in this caſe the beams A C, or B C, coming from the centre of the ſtars, reflect only into itſelf, as being perpendicular; whereas thoſe beams which are ſent from the points E and G make an acute angle at C, and reflect the one into the other at equal angles; as G C reflect from C to E, and E C from C to G. Laſtly, the union that happens in an oppoſition is manifeſt without any illuſtration, where the beams ſent from the oppoſite points make but one ſtrait line, as G F, and E H, in the foregoing figure.

In,

In like manner, in my contemplation, the configurations of the ſextile and trine have a concurrence of their beams at the earth, and a mutual reflection of the one into the other, and ſo an union by reflection, as in the following figure is manifeſt.



For, admit A B C to be three ſtars, A and B in a ſextile configuration, and A C in a trine; then, for ſo much as B F, the beam incident of the ſextile, falls obliquely in reſpect of A F, and makes an acute angle therewith, it is evident, to any one who has the ſmalleſt underſtanding in optics, that B F ſhall reflect to C, and ſo be united to C F, the incident of the ſtar C, which is in a trine configuration with A. For the ſame reaſon, C F ſhall reflect to the ſtar in B, and be alſo united with B F, the incident of the ſtar at B. And hence ariſe the grounds of that familiarity in theſe archs of heaven, which Ptolomy has laid down as the moſt apt for the apheta of life, or the houſes of the figure.

But the quartile aſpect, whoſe beams only cut each other *ad angulos rectos*, and ſo reflect into themſelves, derives its principal virtue from the exact proportion of its angles in taking up the centre of the earth; and hence the myſtery of theſe configurations wholly conſiſts in this, that theſe irradiations only, and thoſe that are derived from them, are proportionable unto all patible matter, and therefore moſt effectual. For that theſe irradiations only are every way proportionable, has been already abundantly proved, whether we reſpect their taking up the circumference, the power, and proportion, of their ſubtenſes, unto the diameter, or, laſtly and principally, their occupying of place at the centre of the earth by their angles, whereby they muſt needs ſhine upon all element ry

matter

matter with a due and even mixture of light and influence. And, ſince no other archs, ſubtenſes, or angles, are found to enjoy theſe prerogatives, it is evident that theſe, above all others, have that ſymmetry of proportion which is neither defective, interrupted, nor redundant; but ſuch are the archs, ſubtenſes, and angles, of theſe irradiations, that theſe, and no other, are exactly proportionable. Now as that which is defective, and wants equality of proportion, leaves the action fruſtrate and without effect; ſo that, which on the other hand offends in exceſs, muſt needs incur the contrary fault, and overcharge that which either nature or art intended to perform; whereby it will neceſſarily follow, that, wherever there is no defect, nor exceſs, but an equal and juſt mixture of the influence of the ſtars in theſe irradiations, theſe only can be apt and proper to produce perfect and agreeable effects in the formation and temperature of all ſublunary things. For it happens in theſe effects which are produced by the mixture of light and heat, juſt the ſame as in chemical operations, where a defect of heat produces nothing; while, on the contrary, exceſs will deſtroy the whole, either by ſublimation, vitrification, eruption, or the like.

Having thus ſatisfactorily ſhewn how the points of the ordinate planes, whereunto theſe configurations have been compared, often reiterated, do take up place, I ſhall now ſet forth how the beams of any two ſtars in any one of the former configurations ſhall occupy more ſpace than that which is comprehended between their incidents or beams of true motion; and how by their beams, either incident, reflected, or oppoſite, they occupy and poſſeſs the whole centre of the earth at one inſtant with proportionable angles. To demonſtrate this, in reſpect to the conjunction and oppoſition, whoſe force rather depends upon union than proportion, I need only refer the reader to a view of the laſt diagram but one, where he will find that the united beams of ſuch ſtars as are in conjunction and oppoſition ſurround the centre, and all elementary matter whatſoever, ſubject to the actions of heaven. With regard to the quartile, whoſe beams incident and oppoſite traverſe the centre of the earth at four right angles, viz. at A F G, G F I, A F H, and H F I; and ſeeing four points of a rectangle quadrilater figure hath been already proved to occupy place; I likewiſe need no other proof, in this configuration, than that the reader will in the laſt figure obſerve how theſe four right angles, made by one quartile aſpect, take up the centre of the earth. But, concerning the trine and ſextile aſpects, we have yet more to conſider; for, ſuppoſe two ſtars, A and B, in the laſt diagram, irradiate the earth with their ſextile beams; although it be true, that, by protracting the oppoſite beam from B to F, the centre of the earth ſeems occupied with proportionable

tionable angles, B F A being ſubtended by the ark of ſixty degrees, which is before declared to be the angle of an ordinate equilateral triangle, and ſo leaves the outward angle B F I equal to the angle of an ordinate hexagon, ſubtended here by the ark of one hundred and twenty degrees, which is the ark of a trine; and the like being alſo found in the angles made by the oppoſite beams *ad verticem*; yet, nevertheleſs, we muſt here conſider how the incident beam of B, viz. B F, reflects into C, and ſo takes up the whole ſemicircle A B C I with three ſextiles, viz. A F B, B F C, and C F I. In like manner, if we ſuppoſe C to be in a triangular configuration with A, it is evident that as the oppoſite beam of A, viz. F I, makes a ſextile with the incident beam of a ſtar at C, viz. C F; ſo C F, being the beam incident of the ſtar at C, reflects alſo to the point B, and ſo makes the ſame three ſextile aſpects wherewith the aforeſaid whole ſemicircle is occupied, as above demonſtrated. Theſe conſiderations will undoubtedly ſatisfy the reader how any two ſtars, in either of the aſpects above alluded to, proportionably occupy the whole centre of the earth in the ſame moment of time, without reiterating the ſame angle.

I have hitherto only ſpoken of what are termed the old configurations, which are indiſputably the moſt excellent; but I ſhall now mention what are called the new ones, as introduced by the ingenious Kepler, namely, the *quintile* conſiſting of ſeventy-two degrees; the *biquintile*, of one hundred and forty-four degrees; and the *ſeſquiquadrate*, of one hundred and thirty-five degrees; which aſpects, being added to the former, make eight configurations, anſwering to the eight conſonant ſtops in a monochord. Theſe new additions are by no means improperly made, ſince many eminent practitioners of this ſcience have experienced their utility in ſpeculations on the weather and meteors; as well as in bringing up the accidents of a nativity. Neither is there any want of philoſophical or mathematical demonſtrations to ſupport them; for as in muſic there are but three perfect concords, namely, the diapaſon, diapente, and diateſſaron; ſo in aſtrology there are but three perfect aſpects anſwerable to them, viz. the oppoſition, the trine, and the quartile; the ſextile having already been proved an imperfect aſpect, anſwering exactly to B flat, the firſt among the imperfect and compounded concords. Wherefore, conſidering that the firſt three perfect concords are found to have their perfect aſpects anſwerable unto them, and that B flat, being an imperfect concord, is alſo found to agree exactly in proportion with the ſextile, being an imperfect aſpect, this undoubtedly gave Kepler ſufficient reaſon to conceive that the other harmonical proportions contained in the ſame monochord might alſo have their aſpects, namely, the quin-

tile, biquintile, and ſeſquiquadrate, which are preciſely found to correſpond with them, and are in a ſimilar degree effectual in their mode of operation.

Thus having explained what the aſpects or configurations of the planets really are, and proved that their power and influences are grounded upon philoſophical and mathematical principles, I ſhall now proceed to ſhew their applications in the iſſues of human life, from the conception to the grave.

It is, I believe, univerſally admitted, that the beginning of human generation takes place at the time of conception; and therefore we ought to be exact in aſcertaining this time, and in conſidering the effective power of the configurations of the ſtars, as they then happen to be poſited, and from thence contemplate the qualities of the mind and body. For in the beginning, although the ſeed at once aſſumes a quality by the communication of the circumambient matter, which at other times of its formation and increaſe becomes different; yet naturally, as it increaſes, it retains its own proper matter, and is rendered more like the peculiar nature of the firſt quality, with which it was impreſſed at the time of conception. But, if it be of ſome importance to know the time of conception, it is infinitely more ſo to know the true time of birth; for by the firſt, the accidents only before birth are known; but by the ſecond, thoſe incident to our whole lives are to be diſcovered. Wherefore one may be called a beginning, and the other an after-beginning; the firſt, the generation of human ſeed; the ſecond, that of man. For in this ſtate the infant aſſumes many things which it had not when in the womb, and theſe peculiar to human nature alone, and the formation of the body. And although the properties of the celeſtial and elementary matter ſeems to confer nothing at the time of birth in reſpect to the formation of the child, yet it operates moſt forcibly upon it in other reſpects; for nature, after perfecting the formation, diſpoſes the enſuing effect according to the ſtate of the former at the beginning. Hence it is reaſonable, in thoſe whoſe time of conception is unknown, that the configurations of the ſtars formed at their birth, ſhould be ſignificative; not that it wholly contains an effective power, but becauſe it neceſſarily hath a power by nature ſimilar to the effective. But it is always beſt, if the time of conception can be had, to compare it with the time of birth; for the time of conception ſhews what ſhall happen to the infant while in the womb; as whether it ſhall be ſtrong or weak, firm or infirm, perfect or imperfect, male or female, ſingle or twins; or whether it ſhall arrive to the full and perfect time of birth. But the occurrences of life after birth are to be conſidered from the poſition of the heavens at the birth only.

Now, ſince nothing can be predicted in aſtrology without this fundamental guide, namely, the radix, or true time of birth, various methods have been invented, in different ages, for the purpoſe of aſcertaining this point with preciſion, after the eſtimate or ſuppoſed time is given. And this is termed the rectification of nativities, becauſe the time uſually noted down by parents or midwives is ſeldom correct, either through inattention, or errors in clocks; but, by theſe rules, the difference between the eſtimate or ſuppoſed time, and the real, is diſcovered and corrected. This rectification is done by various ways; firſt, by the Trutine of Hermes; ſecondly, by the Animoder of Ptolomy; and, thirdly, by accidents of the native's life, which are alſo fivefold; firſt, according to Argol; ſecondly, according to Kepler; thirdly, according to Morinus; fourthly, by the luminaries; and fifthly, by a new and more correct method.

By the Trutine of Hermes, erect the figure to the eſtimate time of birth, and rectify the Moon's place thereto; then take her diſtance from the aſcendant, if ſhe be under the earth; or from the ſeventh houſe, if above the earth, by ſubtracting the angles from the Moon's place; adding thereto the three hundred and ſixty degrees of the zodiac, if ſubtraction cannot be made without: then with the remainder enter the following table under the column of Moon's diſtance, and even with it, in the ſecond column, if the birth was in February; in the third column, if in January or December; in the fourth column, if in April or September; or in the fifth column, if in March, May, June, July, Auguſt, October, or November; will be found an equation of days to be added to, or ſubtracted from, the day of birth, according to the letters A or S, at the top of each reſpective column, whoſe ſum or difference gives the day of the month in the month of conception; always obſerving, that, if the year of birth be a leap-year, one day more muſt be added.

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THE TABLE.

The Moon under the Earth.

☽ dist		A	A	A	S
0	0	3	2	1	0
0	13	2	1	S	1
0	26	1	S	1	2
1	9	S	1	2	3
1	21	1	2	3	4
2	4	2	3	4	5
2	17	3	4	5	6
3	0	4	5	6	7
3	13	5	6	7	8
3	26	6	7	8	9
4	9	7	8	9	10
4	21	8	9	10	11
5	4	9	10	11	12
5	17	10	11	12	13
6	0	11	12	13	14

The Moon above the Earth.

☽ dist		A	A	A	A
6	0	0	1	2	3
5	17	1	2	3	4
5	4	2	3	4	5
4	21	3	4	5	6
4	9	4	5	6	7
3	26	5	6	7	8
3	13	6	7	8	9
3	0	7	8	9	10
2	17	8	9	10	11
2	4	9	10	11	12
1	21	10	11	12	13
1	9	11	12	13	14
0	26	12	13	14	15
0	13	13	14	15	16
0	0	14	15	16	17

If the birth was in January, the month of conception was April; if February, the month of conception was May; if March, June; if April, July; if May, Auguſt; if June, September; if July, October; if Auguſt, November; if September, December; if October, January; if November, February; and, if December, March. Then bring the Moon's place, the day of conception, to the ſign, degree, and minute, aſcending, at the eſtimate time, for the true time of conception. Or thus: ſubtract the right aſcenſion of the Sun at the eſtimate time of conception, from the right aſcenſion at the eſtimate time of birth, (taken in the Table of Houſes right againſt the Moon's place, under the aſcendant, adding the three hundred and ſixty degrees of the zodiac, as before, if ſubtraction cannot otherwiſe be made;) the remainder, converted into time, is the true hour and minute of conception. The degree and minute of the ſign in which the Moon was poſited at conception is the true degree and minute aſcending at birth, according to the Trutine of Hermes.

To

To rectify by the Animoder of Ptolomy, erect the figure as near as poſſible to the eſtimate time of birth, and conſider in what ſign, and in what degree of that ſign, the new Moon happened that laſt preceded the birth; or, if a full Moon more nearly preceded the time of birth than a new, then note the degree of the ſign wherein either of the luminaries were poſited that were above the earth; but, if one of the luminaries be exactly riſing, and the other ſetting, prefer that which is riſing. Then obſerve which of the planets hath moſt dignities by triplicity, houſe, exaltation, term, or configuration, in the degree of ſuch preceding new Moon, or in the degree of the luminary above the earth, or that aſcends at ſuch preceding full Moon; and alſo what ſign and degree then aſcend upon the horizon, or that culminate or poſſeſs the cuſp of the tenth houſe; and if the degree of the planet, dignified as above, be ſituated nearer the degree aſcending than to the degree culminating, place the ſame degree in number of the ſign aſcending upon the cuſp of the aſcendant that ſuch ruling planet poſſeſſed of the ſign he was in. But, on the contrary, if the planet be nearer the degree on the cuſp of the tenth houſe or medium cœli than to the aſcendant, then the degree culminating, or poſſeſſing the cuſp of the midheaven, muſt be made the ſame with the degree the ſaid planet was in; and ſo, according to the ſign and degree thus aſcertained, muſt the other houſes of the figure be varied; and this will be the true time of the native's birth. But, if it ſhould happen that two planets have equal dignities in the degrees aforeſaid, prefer that which is poſited the neareſt to the aſcendant. Ptolomy further obſerves, that what ſign the Moon is in at the time of birth is the very ſign which aſcended at the conception; and again, whatever ſign the Moon is in at conception, that, or the oppoſite, will be the ſign aſcending at birth.

To rectify by accidents, according to the method of Argol, ſet the ſcheme exactly to the eſtimate time, and draw it into a ſpeculum; then run down the columns in the ſpeculum belonging to the aſcendant and medium cœli, conſidering what directions might moſt probably ſignify the accidents given, obſerving the aſcendant for accidents befalling the body; the medium cœli for things relating to credit or reputation, as trade, honour, diſhonour, preferment, &c. and convert the time of the accident into an arch of direction, by Naibod's meaſure of time; and then, finding the true, right, or oblique, aſcenſion of the promiſſor with latitude, if he hath any, from which ſubtracting the arch of direction, the remainder will be the right aſcenſion of the medium cœli, or oblique aſcenſion of the aſcendant. If it be the oblique aſcenſion of the aſcendant, ſubtract ninety degrees from it, the remainder will be the righ

aſcenſion of the medium cœli corrected, between which and the right aſcenſion of the medium cœli of the ſuppoſed time take the difference; which add or ſubtract to or from the ſuppoſed time, according as the right aſcenſion of the medium cœli did increaſe or decreaſe, and the ſum or difference is the true time of birth required.

Secondly, according to Kepler, gather a table of the Sun's place for eighty, ninety, or one hundred, days, more or leſs, immediately ſucceeding the day of birth; then, having the time of the accident, number ſo many days of the Sun's motion as there were years elapſed from the birth, making proportion for the odd days, and find the Sun's place at that time, with the right aſcenſion thereof, which ſubtract from the oblique aſcenſion of the promiſſor denoting the accident, added to two hundred and ſeventy degrees, the remainder is the right aſcenſion of time corrected; where note, that, having ſet the figure to the eſtimate time, calculate the Sun's place thereto, and find the difference between that and his place at noon the day of birth; which, if it exceeds his place of birth, ſubtract the aforeſaid difference from his place at noon, agreeing with that day ſignifying the number of years in which the accident happened; but, if it be leſs, add; ſo ſhall the difference or ſum be the Sun's direction for years complete; then, for the odd days of the accident, if any be, find the Sun's diurnal motion, in the ſaid collection, againſt the day ſignifying the ſaid number of years, and ſay, as three hundred and ſixty-five days ſix hours are to the Sun's diurnal motion, ſo are the ſaid odd days to the odd minutes, which are to be added to the Sun's direction aforeſaid, which ſum is the Sun's true place at the time of birth. But, to rectify it by an accident compared with the medium cœli, ſubtract the right aſcenſion of the Sun, found by the former rule for the year and day of the accident, from the right aſcenſion of the promiſſor, (by adding three hundred and ſixty degrees, if ſubtraction cannot be made without,) and the remainder is the right aſcenſion of time corrected.

Thirdly, according to Morinus, to rectify the aſcendant or medium cœli by a direction to the conjunction or oppoſition of the promiſſor of any accident is exactly the ſame with Argol; but, if it be to the ſextile, quartile, or trine, of any ſuch promiſſor, firſt find their latitude, and then in all reſpects follow the ſame method as is above given in the directions of Argol.

To rectify by the luminaries, proceed as follows: If no direction of either angles will anſwer to the accident given, and it be eminent, conſider

conſider the poſition of the luminaries, and ſee what direction of either of them might moſt probably ſignify the ſame; which done, find the luminaries pole of poſition exactly for its place in the eſtimate figure, under which pole direct the ſaid luminary to the ſaid probable promiſſor, and find the difference between that and the time of the accident converted into an arch of direction; then make a ſecond ſuppoſition, at the pole of poſition, working as before; and, noting the difference between the arches of the two directions, ſay, as the difference of theſe two arches is to the difference in the poles of poſition, ſo is the firſt aforeſaid difference to the difference between the firſt ſuppoſed pole of poſition and the true pole of the luminary propoſed; but it is neceſſary here, that the eſtimate time be given pretty exact. Thus, having found the true pole of poſition, it gives the true oblique aſcenſion or deſcenſion of the luminaries, with its diſtance from the meridian; by which may be found the medium cœli correct, and thereby the true time of birth.

Beſides theſe, there are ſeveral new methods of rectifying nativities by accidents. For inſtance, ſet the figure to the eſtimate time, and draw a ſpeculum thereto; in which, beſides the aſpects of the planets, inſert alſo the aſpects which the aſcendant and medium cœli make with every ſign; this done, conſider what promiſſors occur to a conjunction, ſextile, quartile, trine, or oppoſition, of the aſcendant or medium cœli, and for every year account one day in the Ephemeris to the year current in which the accident happened, find that promiſſor's place (in that day adhering to the year current) for the eſtimate time of birth; ſaying, as twenty-four hours is to the planet's diurnal motion, ſo are the hours and minutes elapſed from noon to the minutes to be added or ſubtracted to or from the planet's place at noon that day according as the ſaid planet was either direct or retrograde; then, laſtly, as three hundred and ſixty-five days ſix hours are to that promiſſor's diurnal motion, ſo is the number of days elapſed from the birth (at the termination of which the accident fell out) to the minutes to be again added or ſubtracted to or from the aforeſaid place of the ſaid promiſſor, as he was direct or retrograde; to which very degree and minute the aſcendant or medium cœli muſt be brought. But, if there be no direction of the aſcendant or medium cœli to ſignify that accident, conſider what other ſignificator, being directed to any likely promiſſor, might effect the ſame; and, in the Ephemeris, againſt that day ſignifying the number of the years current, for the eſtimate time of birth find the place of the ſaid promiſſor; then ſay, as three hundred and ſixty-five days ſix hours are to twenty-four hours, ſo are the days elapſed (in which the accident happened from the birth-day) to their proportioned part: ſecondly, as twenty-four

twenty-four hours are to the ſignificator's diurnal motion, ſo is the aforeſaid proportional part to the minutes and ſeconds, which are to be ſubducted out of the place of the aforeſaid promiſſor; and the remainder is the exact place of the ſaid ſignificator at the true time of birth. In this caſe it will be neceſſary to have the eſtimate time very near, and that the Sun, Venus, Mercury, or the Moon, be ſignificators; and Saturn, Jupiter, or Mars, or their aſpects, promiſſors; otherwiſe, if the more weighty planets be ſignificators, take the diurnal motion of the promiſſor and work as before; ſubducting theſe minutes and ſeconds from the ſignificator, and the remainder is the exact place of the promiſſor at the true time of birth. If yet no direction appears, which may ſignify the given accident, conſider the Moon's directions on the right-hand page of the Ephemeris, againſt the day ſignifying the year current in which the accident happened; and, allowing two hours for a month, ſubtract the days elapſed from the birth-day from the hours and minutes, adhering to the lunar aſpect, and the remainder will be the hour and minute of birth corrected. The ſame obſervation likewiſe holds good with reſpect to the mutual aſpects.

But the ſhorteſt, eaſieſt, and moſt ſimple, way of rectifying a nativity, and which includes all the perfections of the foregoing, provided the eſtimate time does not exceed two hours of the real, is as follows. Having erected the figure to the eſtimate time, obſerve whether either of the luminaries be poſited in the centre of any one of the three prime angles, namely, the aſcendant, medium cœli, or ſeventh houſe, or near them; and, if ſo, bring either of them to the cuſp of the angle, and the degree and minute they were in is the true time of birth. But, if neither of theſe are found thus centrically poſited, nor near the cuſps of either of thoſe angles, then bring them to a right parallel from angles, and that will be the true time. If their poſitions will not admit of this, obſerve the two benefic planets Jupiter and Venus, and note whether either of them are ſituated as above ſpecified, namely, in the centre of the angles, or in a right parallel with either of the luminaries, that is to ſay, with the Sun by day, or the Moon by night; and either of theſe brought to the cuſps as before, will give the true time of birth. So likewiſe either of the malefic planets Saturn and Mars, if found poſited in the centre of the angles, or near their cuſps, or in parallel to either of the luminaries as above, will be the prorogator of life, and likewiſe ſhew the true time of birth; but theſe laſt poſitions are rarely if ever found in the ſchemes of grown perſon's nativities, becauſe their influences, if not corrected by the rays of benevolent

ſtars, are of ſo deſtructive a tendency, that they generally cut off life in a ſhort time, either in infancy, or at leaſt in the firſt ſtage of life.

Now, having brought a nativity from its eſtimative or ſuppoſed time to that of the real, we are next to conſider its proper and contingent parts and ſignifications, ſo far as they relate to accidents before birth, and to thoſe after the ſubject comes into the world; as alſo to parents, brethren, and relations, of the native. The particular conſiderations before birth relate to ſex, as whether the infant be male or female; and likewiſe to number, as whether there be twins or not. The cauſes of deformity, of monſters, and of thoſe which periſh in the womb for want of nouriſhment, are alſo included in this part of the doctrine of nativities. But the particular ſubjects of enquiry after birth relate to the length of life and form of the body; to bodily diſeaſes, and accidental hurts and blemiſhes of the members; to the faculties of the mind and mental affections. They likewiſe include the future fortune of the native, as well in poſſeſſions as in dignities; and alſo in the quality of his actions. Then concerning marriage and procreation; the harmony of friends, and animoſity of enemies; next of travelling; and, laſtly, of death.—But the conſideration concerning death is naturally joined to that which relates to the ſpace of life, ſince it ſhews the quality and mode of its termination.

It may naturally be aſked, how theſe events are ſeverally and reſpectively diſtinguiſhed? To explain this, let it be always remembered, that, for any particular event, we are to refer to ſuch peculiar place in the zodiac as is proper to that ſpecies of action in the geniture concerning which we are about to enquire. And, whatever ſtar is found to have dominion in ſuch place, either by triplicity, houſe, exaltation, term, or configuration, ſuch ſtar ſhall have dominion of the event. But, if two or more ſtars ſhall be found in theſe ſeveral poſitions, then that ſtar which has familiarity by moſt ways, namely, that has the majority of dignities, ſhall be taken as ruler of the event, and ſhall aſſume the dominion accordingly. The quality of the event is always known from the nature of theſe ruling ſtars, added to that of the ſigns in which thoſe ſtars are poſited, and the familiarities they have with the other ſignificant parts of the heavens. The extent and importance of the event is known from the lordſhips and dominions of theſe ruling ſtars, according to their ſtrength or weakneſs in reſpect of their aſpects in the world and the geniture. They are ſtrong in reſpect of the world, when they are in proper places, or oriental, or augmented; and in reſpect of the geniture, when they make their tranſits on the angles, or ſuccedent houſes;

but particularly when they occupy the cuſps of the aſcendant or mid-heaven. And they are deemed weak in reſpect of the world, when they are in occidental places, and ſlow, retrograde, and diminiſhing their courſes; but weak in reſpect of the geniture, when they are in cadent houſes, or falling from the angles. The general time of the event is known from theſe ruling ſtars being orientally or occidentally poſited in reſpect of the Sun and the horoſcope, and from their being in the angles or ſuccedent houſes; for, when they are matutine or angular, they are quick; but, when occidental or veſpertine, ſlow.

Theſe things being premiſed, it follows that the firſt conſideration upon the face of a geniture is that which relates to the parents of the native. The Sun, therefore, and Saturn, repreſent the perſon of the father; and the Moon and Venus that of the mother; and, as theſe are found afflicted among themſelves, or otherwiſe, ſo we underſtand the accidents appertaining to parents will be. The ſtars that are configurated with the luminaries ſhew what relates to their fortunes and poſſeſſions; for, if they are ſurrounded by the benefics, and by ſuch as are of the ſame nature, and in the ſame ſigns, or the ſucceeding, their fortunes will be illuſtrious and ſplendid; particularly if the Sun be configurated with oriental ſtars, or the Moon by occidental. If Saturn and Venus be orientally poſited, or angular, they foreſhew happineſs according to the particular circumſtances of each parent. If the luminaries are *void of courſe*, and in no good aſpect with the fortunate ſtars, a low condition, or an ignoble life, is prenoted: but, if the luminaries are variouſly configurated with good and evil ſtars, a mediocrity and inequality in the fortunes of the parents is thereby demonſtrated; as when Mars aſcends to the Sun, or Saturn to the Moon, and the benefics in different conditions. Again, if the part of fortune in the nativity is found in a good poſition, with the ſtars configurated with the Sun and Moon, the affairs of the parents will be proſperous; but, if it be diſcordant, and ſituated in a bad place of the figure, with malefic ſtars, their concerns will turn out injurious and unprofitable.

The length and ſhortneſs of life muſt be conſidered from other configurations. If Jupiter or Venus are any way joined in aſpect with the Sun or Saturn, or if Saturn hath an harmonizing configuration with the Sun, that is, if they behold each other by a ſextile or trine, and ſtrongly dignified in other reſpects, they promiſe long life to the father. But if theſe poſitions are found weak, with Mars dignified above the Sun, and Saturn in quartile or oppoſition, the father will be taken off in the early part of his life. The diſtinctions which relate to the mother are theſe.

If Jupiter is configurated to the Moon or Venus, or Venus alone beholds the Moon by a ſextile or trine aſpect, the mother will enjoy health and longevity; but, if Mars be poſited in any of the angular or ſucceedent houſes, beholding the Moon or Venus with a quartile or oppoſition; or if Saturn is thus configurated with the Moon, ſlow in motion, and declining from angles; they induce the direct contrary effects, and proclaim a diſeaſed and ſhort life to the mother. Thus from the nativity of a child may the principal concerns of the father and mother be ſought out, and aſcertained; and ſuch is the ſympathy exiſting by this bond of nature and conſanguinity, that little difference will be found, if compared with the proper nativity of each parent.

But, to give judgment in ſuch caſes with correctneſs, ſeparate ſchemes muſt be erected for the father and mother, by the following rule. In the figure erected for the father, if the nativity be diurnal, note the degree in which the Sun is poſited in the child's nativity, and make that the degree aſcending upon the horoſcope for the father; and conformable to that order the cuſps of all the other houſes, by the rules heretofore laid down. If the figure be erected for the mother, then take the degree of Venus, inſtead of the Sun, and proceed in all other reſpects the ſame. But, if the nativity be nocturnal, take the degree of Saturn for the father, and that of the Moon for the mother. And in all theſe caſes it muſt be obſerved, that the nativity of the firſt-born is to be preferred, then that of the ſecond, and ſo on. And that whatever is prenoted in relation to the parents from theſe figures, is only ſuch as ſhall happen to them after the birth of the child, and not to any thing before. The time in which any or each of theſe events will happen, is to be ſought out by the archs of direction, or diſtances of that ſtar which hath the dominion in reſpect of the Sun and the angles of the world; and this I ſhall make perfectly eaſy to the meaneſt underſtanding, when I come to treat of directions in general.

Now the next conſideration in the native's geniture is the place of brethren, and this is taken from the ſign on the mid-heaven, and the maternal place, which is the poſition of Venus by day, and the Moon by night; for, as this can only relate to children born of the ſame mother, this ſign, and that which ſucceeds it, being maternal, naturally conſtitutes the place of brethren. This place, therefore, being configurated by benevolent ſtars, denotes plenty of brethren, becauſe the increaſe of brothers and ſiſters happens according to the multitude of ſtars, and from their being ſituated in double-bodied ſigns, or in thoſe of one form.—But, if the malefics have ſuperiority in number or power, or are adverſe

by

by oppoſition, paucity of brethren will happen, particularly if unbenign ſtars circumſcribe the Sun. If the contrariety of aſpects be in angular houſes, eſpecially in the aſcendant, Saturn will procure thoſe that are firſt nouriſhed, and firſt born; and Mars will induce to fewneſs and death. Moreover, if the ſtars which give brethren are well-affected according to mundane ſituations, the general fortunes of the brethren will be glorious and famous; but mean and obſcure if the contrary poſitions happen. If the malefics be ſuperior in number and ſtrength to the ſtars which give brethren, their conſtitutions will be puny, and their lives ſhort.

And here alſo we may obſerve, that from the geniture of one brother the principal incidents of the life of another may be diſcovered, by conſtituting the place of the given planet as an horoſcope, that is, the planet which has principal rule in the houſe of brethren, whether by day or night. The method is to place this ruling planet, with the ſame degree he is found in, upon the aſcendant, furniſhing the cuſps of all the other houſes by this ſtandard, as before ſtated in the caſe of parents. It muſt however always be remembered, that maſculine ſtars produce males, and feminine females. Alſo if the ſtars which denote brethren, and that which has rule in the houſe of brethren, agree by any harmonious configuration, they will be well-affected towards each other, and live in friendſhip and concord; but, if theſe ſtars are found in contrary poſitions, and in ſigns inconjunct, enmity and hate will mark their conduct towards each other.

The foregoing ſpeculations are deduced from an inveſtigation of the poſition of the heavens at the time of birth; but, in order to know whether the infant be male or female, during the ſtate of pregnancy, the time of conception only muſt be conſidered. For this purpoſe, we muſt particularly obſerve the poſition of both the luminaries in reſpect to the horoſcope at the time of conception, together with the ſituations of all the ſtars which have a regard to them; and whether the ruling ſtars are conſtituted of a maſculine or feminine nature. For the production of males and females is according to the diſtinction of maſculine and feminine ſtars, which I have already ſhewn proceeds from the nature of the ſigns in which they are poſited, and from their mutual and mundane reſpect; for, being oriental, they are maſculine; but, occidental, feminine. The ſame likewiſe in reſpect to the Sun; for, being oriental, they are referred to the male; and, occidental, to the female. Therefore thoſe which have the greateſt power in theſe reſpects at the time of conception will give ſufficient grounds to conjecture at the ſex of the infant for months before it is born.

So

So likewiſe the ſame conſiderations hold good, in ſome reſpects, concerning twins, or more; for herein we are principally to regard the two luminaries, and the aſcendant. For it happens through the mixtures which are occaſioned when theſe poſſeſs bicorporal ſigns, or when the ruling planets are ſituated in them, and many prolific ſtars caſt their rays to the ſame, that it will be a plural conception. The number then generated is known from the ſtar which induces the propriety of the number; but the ſex is determined by the ſtars configurated with the Sun, Moon, and horoſcope. For we find from obſervation, that, when both the luminaries are in the mid-heaven, twins are procreated; when Saturn, Jupiter, and Mars, have configuration with the aſſigned places in bicorporal ſigns, three males are generated; but three females, when Venus, Luna, and Mercury, are configurated in the ſame manner. Saturn, Jupiter, and Venus, thus diſpoſed, produce two males and one female; but Venus, Luna, and Mars, two females and one male. Theſe configurations but rarely happening at the time of conception, render it a kind of phenomenon whenever they occur; and hence we generally find the births that follow in conſequence are ranked amongſt the wonders of the day in the public prints, though the cauſe has a radical foundation in nature. And hence too it is, that, as theſe configurations are more or leſs imperfectly made, ſo will be the quality of the conception, either bringing all into life uniform and perfect at the birth, or elſe bringing one with good conformation, and another with puny, imperfect, or monſtrous, members.

There are alſo certain configurations of the ſtars, which abſolutely produce moles or monſters in every conception that takes place under them. Thus it happens when the luminaries decline from angles, and fall cadent, without any kind of aſpect to the aſcendant, and when the cardinal houſes are occupied by the malefic planets. But, to deſcribe the ſpecies of unnatural birth, it is neceſſary, in theſe configurations, to obſerve the place of the laſt full Moon preceding the time of conception, together with the ruler thereof, and the lord of the luminaries; for, if the places of theſe ſignificators have no familiarity with the place of the ſaid preceding full Moon, what is then generated will be of unnatural conformation. If the luminaries are at the ſame time poſited in four-footed ſigns, and the two malefic planets in angular houſes, what is then conceived will not be in human ſhape; but, if Jupiter or Venus interpoſe their benevolent rays, and give teſtimony to the luminaries, then what is conceived will be of human conformation, but of a fierce and ſavage nature. If Mercury correſponds with the luminaries, the diſpoſition will be agreeable to nature, but the form of the body will be

unnatural; or, if the luminaries be in human ſigns, and the ruling planet diſcordant, then the offſpring will be of proper conformatioon, but monſtrous in quality. If one of the maleſic ſtars give teſtimony in any of the foregoing poſitions, what is then generated will be irrational, or of ungovernable qualities; but, if Jupiter or Venus give teſtimony, the offſpring will naturally poſſeſs the mental accompliſhments, with an hermaphroditical conformation. If Mercury alone gives teſtimony to the aforeſaid poſitions of the luminaries, that which is procreated will be deaf, and perhaps dumb, though intellectually well qualified, and ingenious. Theſe ſpeculations are doubtleſs abſtruſe, becauſe ſuch configurations ſeldom happen, and the reſult of them is very little known; but, to confirm their effect, I have only to recommend to thoſe who have their doubts, to be guided by obſervation, and to decide by the reſult; for, the more we enquire into the pathleſs ways of nature, the more readily we deduce a radical cauſe for all her productions.

But here I muſt not omit to remark, that the time of conception, and that only, is to be referred to for the conformation or accidents of the child in the womb; and the time of birth for what ſhall happen after; notwithſtanding there is always ſuch a concurring agreement between the conception and birth, that whatever is produced by the former is in a great meaſure to be diſcovered from the latter, though not wholly correct, or to be relied upon as infallible. Thoſe therefore, who are born in their natural ſhape, and afterward become crippled and lame, even to a monſtroſity, yet, ſince not brought into the world with the native, they fall under the deſcription of blemiſhes, or bodily infirmities, rather than the reſult of monſtrous and unnatural conformations.

Diſtinct from this ſpecies of conception, is that which, though perfectly natural and well conformed, yet is void of ſtamina, and hence termed *an embryo not nouriſhed.* This kind of conception happens when one of the luminaries, in an angular poſition, is joined with a maleſic ſtar, and that luminary giver of life. So likewiſe, if the parallel of longitude between the maleſic planet and the luminary be partile, or according to a figure of equal ſides, and none of the fortunes correſponding, and at the ſame time the lord of the luminaries be poſited in a diſcordant place, what is then generated cannot be nouriſhed, but decays in the womb, or expires ſoon after the birth. Or, if they are not equilaterally configurated, but the two maleſic planets nearly irradiate the places of the luminaries, afflicting both, or only one of them, no matter whether the maleſics be ſuccedent or oppoſite, ſo one or both of them be in partile configuration with the luminaries; for whatever is born under

ſuch influences will be of no duration, ſince the greatneſs of the power of the malefics will deſtroy what ſhould neceſſarily conduce to the nouriſhment of life.

It is particularly to be obſerved, that Mars afflicts the Sun by ſucceſſions, and Saturn the Moon; but by oppoſitions the contrary happens; for in theſe the Sun is afflicted by Saturn, and the Moon by Mars; and this affliction is the more eminent when the malefic ſtars are ſignificators, and by that means become ſuperior both to the luminaries and the horoſcope. From theſe obſervations, ſubordinate effects have been aſcertained; for, when there are two oppoſitions of the malefic ſtars, and the luminaries ſituated in angles, whatever follows that conception will be ſtill-born. But if at this time the luminaries are ſeparating from the benefic planets, or are in any other aſpect with them, caſting their beams at that time in a converſe direction, the fœtus will obtain animation, and be found alive and perfect at the birth; but will live only ſo many months, days, or hours, as there are degrees, minutes, or ſeconds, of the ſolar motion, between the beams of the Apheta and the neareſt malefic planet. But if the malefics caſt their beams to the parts preceding the luminaries, and the benefics to the degrees following, what is born will ſuffer great afflictions, and ſtruggle much with infirmities, but ſhall recover and live.

And hence the conſideration that naturally follows regards the duration or ſpace of life, which, taking in the whole compaſs of human purſuits, and the duration and viciſſitudes of them, doubtleſs becomes the moſt intereſting part of the doctrine of the ſtars. The mode of aſcertaining this important point, namely, the ſpace or duration of the native's life, is defined from a compariſon of the aphetic, hylegiacal, or prorogatory, places, with the killing or anaretical places in the genethliacal figure, at the time of birth. The aphetic place is the ſituation of the Apheta, Hyleg, Prorogator, Significator, or giver of life, for they have all the ſame meaning; and, the anaretic place is the ſituation of the Anareta, or killing planet; and, whenever theſe ſhall meet together, or be conjoined in a bodily aſpect, the native will find a termination of life; conſequently the length of time, in which the Apheta and Anareta, as poſited in each reſpective figure of a nativity, will be in forming a conjunction, or coming together in the ſame point of the heavens, is the preciſe length of the native's life; and this period is aſcertained by what we term arches of direction, equated by the ſolar motion, and reduced to common time. The method of aſcertaining theſe aphetical and anaretical places, of finding the arches of direction, and of reducing them

them to the common meaſure of time, ſhall be copiouſly explained after we have taught the mode of aſcertaining the particular occurrences of the native's life, from the face of the horoſcope, or genethliacal figure.

Of the FORM and TEMPERATURE of the BODY.

If the ſpace of life appears likely to exceed childhood, we are next to conſider and define the ſhape and figure of the native's body, according to the rules heretofore laid down. The parts of the body are formed before the ſoul; and, becauſe it is infinitely more groſs, hath a connate and almoſt apparent endowment of temper. But the ſoul, not being communicated to the body till the entire conformation thereof be wholly perfected, manifeſts by degrees an aptitude proceeding from the firſt cauſe, but much later than thoſe of the external accidents; and therefore it requires ſome length of time before the nature and progreſs of this mental aptitude can be known. As to the form and temperature of the body, that is generally deſcribed from the oriental horizon, and from ſuch of the planets as bear rule in it, or have the dominion thereof; together with their particular and reſpective configurations with the Moon; for according to the quality of theſe two places, and the nature of the ruling ſtars, the formative virtue, and the temperament in each ſpecies, with reference to the declination of the aſcending fixed ſtars, is the particular formation of bodies defined.

To what has been already ſaid, concerning the effects of each planet reſpectively, in giving ſhape to ſuch infants over whoſe nativities they preſide, we muſt likewiſe add the peculiar force and operative faculty of the luminaries, with which they may then happen to be configurated.—If the Sun co-operates, it contributes much towards the production of a more comely and majeſtic perſonage, and of a mild and good habit; and the Moon, when ſhe withholds her defluxion, cauſes a more proportionate, ſlender, and moiſt, temperament; but variouſly, according to the nature and qualities of her ſeveral quarters. Again, if the luminaries correſpond with oriental rays, they add to comelineſs and ſtature; or, if ſtationary, they make the native ſtrong and robuſt. But, when they occidentally concur, diſproportionate formations and evil temperaments are commonly the reſult.

In this ſpeculation, the different effects of the four quadrants are likewiſe to be conſidered; that from the vernal equinox to the ſummer tropic

tropic gives the native an excellent complexion, comely, of a good ſtature, abounding with heat and moiſture. But the quadrant from the ſummer tropic to the autumnal equinox gives but an indifferent complexion, though the body is well proportioned, healthy, and vigorous, abounding with heat and drineſs. That from the autumnal equinox to the winter tropic gives a ſanguine complexion, with a ſlender, lean, and ſickly, habit, abounding with drineſs and cold. The quadrant from the winter ſolſtice to the ſpring equinox gives a dark complexion, with a moderate ſtature, ſquare and ſtrong, abounding with cold and moiſture. This is to be underſtood in reference to the ſigns aſcending, and in which the Moon and other ſignificators reſpectively bear rule. But it is more particularly to be obſerved, that the ſigns which are of human form, both in the zodiac and without it, make bodies of a moſt excellent ſymmetry and proportion; while thoſe which are not of human form act contrariwiſe, deranging the proper rules of proportion, and influencing from the properties eſſential to an elegant ſhape to that of diſproportion and deformity.

Of the radical Cauſe of BLEMISHES and BODILY DISEASES.

From a ſimilar hypotheſis to the above, we derive the obſervation of external blemiſhes and bodily diſeaſes, with all the common accidents of the human frame, to which the native is expoſed during the courſe of his life. The moſt approved mode of aſcertaining and diſtinguiſhing theſe is by regarding the eaſtern and weſtern angles of the horizon, but particularly the weſtern, and the part preceding, which is the ſixth houſe, for that is inconjunct with the oriental angle. Theſe angles being properly taken, we ſhould next obſerve the malefic ſtars, and how they are configurated; for, if both or either of them are poſited upon the aſcending parts of the ſaid angles, either bodily or by quartile or oppoſition, there will be external blemiſhes, or bodily infirmities, inſeparable from the perſon then born. Or, if both the luminaries, or only one of them, be angular, as above deſcribed, either in conjunction or oppoſition, with a malefic ſtar aſcending, they will produce ſuch infirmities or blemiſhes as the particular places of the horizon and ſigns then aſcending, and as the nature of the malefic and ill-affected ſtars, ſhall reſpectively manifeſt; for in this caſe, as in all ſimilar ones, the degrees of the ſigns which are upon the afflicted part of the horizon will ſhew the particular part of the body wherein the infirmity is, whether it be a blemiſh or diſeaſe, or both; and the nature of thoſe ſtars will likewiſe point out the cauſe and quality of the ſymptom.

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Blemiſhes and bodily hurts for the moſt part happen when the malefics are oriental; but diſeaſes when occidental. And, as their cauſe is different, ſo alſo is their effect; for hurt or blemiſh ſuffers pain only once, and is not prolonged; but a diſeaſe frequently comes by fits, or continually affects the patient, inducing a long and lingering diſſolution, or conſumptive habit. Theſe are general conſiderations; but the more particular doctrine of blemiſhes and diſeaſes hath another ſpeculation of figures, by which, for the moſt part, ſimilar accidents follow. For blindneſs of one eye is indicated, when the Moon is poſited in either of the aforementioned angles by herſelf, or at the preciſe time of becoming new or full; or when ſhe is configurated in a quartile aſpect, and applies to any of the nebulous converſions in the zodiac. The ſame misfortune happens when Saturn or Mars, being oriental, aſcend to the Moon, poſited in an angle; but, whenever they are thus configurated to both the luminaries, either in the ſame ſign or in the oppoſite, and orientally poſited in reſpect of the Sun, but occidental in reſpect of the Moon, they cauſe blindneſs in both the eyes. Mars uſually denotes blindneſs by the effects of a blow or thruſt, and by lightning, burning, &c. but, if configurated with Venus, it generally proceeds from an accident in play or exerciſe, or from the ſudden attack of aſſaſſins or deſperadoes.

Saturn produces blindneſs by cataracts and colds, or by pin and web, and by ſuch like accidents; but, if Venus be poſited in any of the abovementioned angles, particularly in the weſt, configurated or joined with Saturn, and Mars at the ſame time elevated, or in oppoſition, the males then born will be incapable of propagating their ſpecies, and the females either wholly barren, or ſubject to abortion, or to the bringing forth of ſtill-born children, or to ſuch as adhere to the womb, and are obliged to be ſeparated by manual operation, or brought away in pieces. This moſt commonly happens in the ſigns Cancer, Virgo, and Capricorn. But if the Moon be at the ſame time in the aſcendant, configurated with Mercury or Saturn, and applying to Mars, what are then born will participate in the nature of both ſexes, and perhaps be void of a natural paſſage. It is likewiſe found, that, if the Sun be configurated with Mercury, and both the luminaries diſpoſed after a maſculine manner, the Moon decreaſing, and the malefic ſtars aſcending in the following degrees, the males will be deprived of the members proper for generation, or be irreparably blemiſhed or inſufficient in them, particularly in the ſigns Aries, Leo, Scorpio, Capricorn, and Aquaries; and the females will be naturally barren all their lives.

Impediments or blemiſhes in the ſpeech are found to ariſe from the configurations of Saturn and Mercury with the Sun, in the aforeſaid angles; particularly when Mercury is poſited in the weſt, and beholds the Moon either by an oppoſition or quartile aſpect. And, if theſe configurations happen to be made in mute ſigns, as in Cancer, Scorpio, or Piſces, the impediment will prove conſiderably greater. Again, if the malefic ſtars are poſited in angles, and the luminaries aſcend to them either by conjunction or oppoſition; or if the malefics aſcend to the luminaries, and the Moon be in her node in hurtful ſigns, as Aries, Taurus, Cancer, Scorpio, or Capricorn, the defects of the body will be by lameneſs, gibboſity, diſtortion, or luxation. If the malefic ſtars are in conjunction with the luminaries, theſe affections will take place from the birth; but, if they are ſituated in the mid-heaven, elevated above the luminaries, or in oppoſition to them, they will ariſe from the concurrence of various accidents, ſuch as falls, blows, wounds, and the like, during their progreſs through life.

Blemiſhes happen for the moſt part when the Moon is in tropical or equinoctial ſigns. In the vernal ſigns they are chiefly occaſioned by morphew; in the ſummer, by tetters; in the autumn, by the ſcurvy; and, in the winter, by biles and other morbid eruptions. But diſeaſes moſtly happen when the malefic ſtars are configurated in the aforeſaid angles, but contrarily as to the luminaries, viz. occidental to the Sun, and oriental to the Moon. In theſe poſitions Saturn induces to unuſual coldneſs in the belly and reins, and ſubjects the native to phlegmatic humours, bloody fluxes, jaundice, and the whole train of hyſterical affections. Mars occaſions melancholy, diſeaſes of the lungs, fiſtulas, hot ulcers, and putrefactions. If Mercury co-operates with either of theſe ungracious planets, it is for the increaſe of evil, adding freſh violence to the diſorder, and perhaps ſooner inducing a fatal determination.

But the properties of ſome bodily diſeaſes ariſe from the variety of ſigns which poſſeſs the foregoing configurations upon the two angles.—For inſtance, Cancer, Capricorn, and Piſces, cauſe diſeaſes from putrefaction, tetters, ſcurvy, or king's evil; but Sagittarius and Gemini by falls, epilepſies, falling ſickneſs, and the like. If the planets are in the latter degrees of theſe ſigns, they produce bodily diſeaſes and blemiſhes in the extremities, by reaſon of luxations or injuries, from whence ariſe elephantiaſis, gouts, cramps, and rheumatic complaints. And here it muſt be carefully noted, that, if none of the benevolent planets are configurated with the malefics which poſſeſs the cauſe of theſe various diſorders,

ders, nor to either of the luminaries in angular poſitions, then theſe bodily diſeaſes will be wholly incurable, and the blemiſhes never to be removed; but, if the benefics poſſeſs a conſiderable ſhare in the configurations which induce the cauſe, or overcome the malefic rays by an equal or ſuperior power, then the diſeaſes will be much more moderate, and the blemiſhes not ſo obvious, if more than barely diſcernible. It muſt here, as in all other caſes of the like kind, be obſerved, that the ſtronger any ruling planet is, whether benefic or malefic, the more eminent and powerful its effects will be; and alſo that a planet is ſtronger when oriental than when occidental; wherefore a malefic planet orientally poſited gives blemiſhes; but an occidental, diſeaſes. It is likewiſe to be remarked, that, if the poſition of the planet inducing the cauſe be very ſtrong, the defect will be from the birth; but, if weak, it will ariſe from ſome accident after birth.

Of the natural BENT and QUALITY of the MIND.

Such is the doctrine of bodily accidents, as deducible from the face of a genethliacal figure; but the qualities of the mind, as rational and mental, are judged of from the conſtitution of Mercury with regard to different ſigns and planets. That which appertains to the ſenſe alone, or that renders it irrational, is conſidered from the more corporeal ſtate of the luminaries; that is, of the Moon and ſtars configurated by ſeparation or application. But, ſince the animal inclination is various, this ſpeculation is contemplated from many and divers obſervations, according to the diverſity of ſigns which contain Mercury and the Moon, or the ruling ſtars which have dominion in them, and that confer their influences to the temper and quality of the mind; together with the configurations of thoſe ſtars which have reſpect to the Sun and the angles conſidered as to the proper and diſtinct nature with which each of them act upon the mental motions of each individual. It is therefore generally found that tropical ſigns render the native's mind highly ingenious, full of invention, eager in the purſuit of moral and political knowledge, and of great fortitude and perſeverance. Double-bodied ſigns agitate the mind with a variety of whimſical and very uſeleſs purſuits, lead the tongue to loquacious habits, and induce to negligence and folly. Fixed ſigns fortify the mind with prudence and virtue, and give a bias to œconomy, chaſtity, and temperance. Again, oriental configurations produce mental qualities of a ſtrong and ingenious nature, free, open, and undiſſembled, quick of apprehenſion, conſtant, judicious, benevolent, and chaſte; but the occidental ones act upon the mind

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in a very oppoſite manner, inclining the native to profligacy and intemperance, and impairing the intellect by a naturally vicious diſpoſition.

It is likewiſe a juſt obſervation, that if the ſtars which have dominion are poſited in good places of the figure, and well configurated, they render the mental endowments exquiſitely perfect, and induce to a general good fortune. This is moſt remarkably obvious in thoſe genitures which have Mercury well configurated, and joined with the ſeparation or application of the Moon. But, if Mercury and the Moon are not thus diſpoſed, or are afflicted by the evil rays of the malefics, they will even then imprint the quality of their natures upon the ſoul, though not ſo ſtrongly, but in a leſs obvious and more obſcure degree; not tending ſo much to good fortune and advancement in the common concerns of life. Hence the property of the ruling planet, whether good or evil, inſtils its own nature into the animal ſpirit, with a power and energy equal to its predominancy in the heavens at the hour of birth; and this energy is either ſtrengthened or diminiſhed, according to the force and action of ſubordinate configurations; for thoſe who, by reaſon of ſtrong malefic rays, are prone to violence and injuſtice, have not their vicious inclinations hindered, unleſs theſe evil rays are oppoſed by ſome contrary effect; but, if a contrary aſpect oppoſes this familiarity of the malefics, the evil inclination is then proportionably corrected, and the mind is more eaſily brought to a proper ſenſe of its intemperate purſuits. By the ſame rule, thoſe who are good and juſt, becauſe born under a familiarity of benefic ſtars, willingly and chearfully purſue a life of rectitude and virtue; and, being naturally fortunate, as well as prudent, their undertakings generally prove advantageous and profitable; but, if a contrary aſpect oppoſes this happy familiarity of the benefics, either a leſs exemplary conduct, or a more unprofitable purſuit of worldly concerns, is ſure to mark the character of the native through all the different ſtages of his life.

Thus far we have conſidered the influences of Mercury and the Moon upon the mind of man, in a general way, unconnected with the operation or effect of any particular planet, which may happen to aſſume the dominion, and thereby imprint its own peculiar influences upon the mental faculties, in proportion to its ſuperiority over the other planets. Let us now turn our obſervation to that prodigious variety of affections of the animal or intellectual part of man, which each diſtinct planet is found to produce, when they alone govern the mind at the time of birth.

Saturn having alone the dominion of the mental faculties, and ruling Mercury and the Moon, if he be eligibly ſituated in reſpect of the world and the angles, will induce the native to an imperious and covetous diſpoſition, remarkably ſordid, ſelf-ſufficient, and envious; but, if he be but indifferently poſited in reſpect to the angles and the world, he diſpoſes the mind to treacherous inclinations, fraught with ſuperſtition, cowardice, and meanneſs. If he is found in a concordant familiarity with Jupiter, and both in good poſitions of the figure, they qualify the mind with better inclinations, and diſpoſe it to acts of benevolence, prudence, and magnanimity; but, if they are configurated in evil places of the figure, they work a contrary effect, diſpoſing the mind to turbulence and cruelty, and to various acts of hypocriſy and fraud. If Saturn be in good aſpect with Mars, and well poſited in the figure, he diſpoſes the inclination to great and arduous undertakings, remarkable for intrepidity and courage in war, and for a watchful, laborious, inflexible, and collected, mind, though much diſpoſed to acts of violence, tyranny, and oppreſſion; but, if they are found in bad poſitions of the figure, they produce a mind given up to every ſpecies of fraud and impoſition, and wholly abandoned to impiety and wickedneſs. If united to Venus, in elevated poſitions, he renders the mind libidinous and luſtful, given to diſſipation and intemperance, but ſubject to ſuſpicion and jealouſy in reſpect of women; but, if unhappily diſpoſed in the houſes of the figure, he will induce the mind to the moſt filthy uncleanneſs, and to other acts of the baſeſt and moſt reproachful kind. If Saturn hath familiarity with Mercury, in a good poſition, he addicts the mind to the ſober ſtudy of the polite arts, or bends the inclination to the purſuit of ſome particular improvement or new diſcovery in the ſciences; and in general renders the diſpoſition ſedate, careful, and induſtrious; but, if they be configurated with each other in evil places, they incline to treachery and unfaithfulneſs, diſpoſe the mind to the recollection of paſt injuries, and urge to malice and premeditated revenge. This variety of mental affections chiefly proceeds from the influences of Saturn, but they are moderated, and differently diſpoſed, according to the nature and force of thoſe rays, which, as we have ſeen, are reſpectively contributed by the preſence of other planets.

Jupiter having alone the dominion of the mind, and being well poſited in the figure, influences the animal ſoul to the moſt noble and exalted ideas of honour and rectitude, diſpoſing to magnanimity in the cauſe of morality and virtue, and leading the operative faculties to every praiſeworthy act of generoſity and benevolence, but, if Jupiter is poſited in any diſcordant part of the figure, his influences have leſs effect; for, though

they imprint the ſame natural impulſe upon the mind, leading to all good and moral purſuits, yet it is in a much more faint and obſcure manner, being accompanied with a great degree of indolence and inactivity. If Jupiter hath configuration with Mars in a good poſition, he produces a fiery and impetuous diſpoſition, bold, daring, and courageous, and given to the purſuit of great and arduous enterpriſes; but, if evilly diſpoſed with Mars in the figure, he induces to an unmerciful, ſeditious, and unſtable, mind, prone to turbulence and faction, and given up to all the irregularities of an evil and diſſipated inclination. If Jupiter be in familiarity with Venus, and well poſited, he diſpoſes the mind to ſentiments of liberality and juſtice, gives ingenuity and perſeverance, and ſtrengthens the intellect by a capacious memory; but, if placed in diſcordant parts of the figure, he diſpoſes to the purſuit of ſenſual and laſcivious pleaſures, and gives a turn for looſe and diſorderly converſation. If Jupiter hath configuration with Mercury, and in good places, he diſpoſes the mind to the purſuit of learning and wiſdom, and gives thoſe natural endowments of a refined intellect, which produce the moſt accompliſhed politicians, orators, poets, painters, or mathematicians; and is indeed one of the moſt happy configurations that actuate and govern the mental faculties; but, if he hath an evil configuration with Mercury, he induces the mind to vanity and enthuſiaſm, leads to ſelf-conceitedneſs and ſuperſtition, and gives levity, loquaciouſneſs, and ſuperficial ideas.

Mars having alone the dominion of the mind, and well poſited in the figure, produces a bold, confident, and intrepid, ſpirit, given to violence and war, impatient, tyrannical, and arbitrary, intermixed with an external ſhew of rectitude and generoſity; but, if unhappily diſpoſed, he influences the mind to barbarity and malevolence, given to implacable hatred and inhuman revenge, and diſpoſes the ſoul to the perpetration of the moſt dark and malicious acts of cruelty and fraud. Having familiarity with Venus, and happily ſituated in the figure, he gives a mind fraught with liberality and chearfulneſs, diſpoſed to ſincerity and friendſhip, to circumſpection and ſobriety, and fond of mirth and pleaſure; but, if in an evil poſition of the figure, he inclines to drunkenneſs and debauchery, and furniſhes a mind given to treachery, deceit, and every ſpecies of immorality. If Mars hath familiarity with Mercury in a proſperous ſtation, he gives a mind happily formed for the conducting of military or naval affairs, furniſhes the ſoul with a thirſt for great and noble actions, and fortifies it with temper, deliberation, coolneſs, confidence, and magnanimity; endowing the mind, at the ſame time, with the fineſt feelings of honour, generoſity, humanity, and benevolence; but,

if

if evilly diſpoſed, he furniſhes a careleſs and inconſtant mind, prone to wicked and miſchievous practices, and fond of diſcord, ſtrife, and ſedition.

Venus alone having government of the intellectual faculties, and well placed in the figure, endows the mind with complacency and ſoftneſs, renders the ſentiments delicate, modeſt, and well diſpoſed, and the manners ſweet and engaging; but, contrarily ſituated, ſhe induces to wantonneſs, ſloth, and effeminacy, fraught with cowardice and profligacy. Having familiarity with Mercury, and in a proſperous poſition, ſhe leads the mind to a reliſh for philoſophy and ſcience, gives eloquence and ingenuity, and forms an intellect for divinity, law, or phyſic; but, evilly diſpoſed, ſhe gives a treacherous and unſtable mind, bent on perverſeneſs and contention, and given to ſlander, hypocriſy, and intemperance.

If Mercury alone hath the dominion and government of the mind, he inclines it to the purſuit of prudence and wiſdom, gives a turn for ingenious ſpeculations, and a taſte for poetry and ſcience; the retentive faculty is generally ſtrong, and the wit lively and penetrating; but, if he be poſited in an unpropitious part of the figure, he diſpoſes the mind to forgetfulneſs and indolence, and influences to the purſuit of mean and crafty objects; rendering the native mutable and unſteady in mind and judgment, and in moſt caſes raſh, inconſiderate, and ſubject to error.

The luminaries likewiſe have their peculiar operations upon the mind and mental faculties of the native; for the Moon, being in her greateſt north and ſouth latitude, renders the motions of the animal ſoul more various, crafty, and mutable; but, when ſhe is in her nodes, ſhe makes them more quick, active, and ſprightly. In oriental poſitions, and increaſing in light and motion, ſhe gives a more open, free, and ingenuous, mind; but, if decreaſing, ſhe renders the imagination dull, languid, and heavy, and the temper changeable and uncertain. The Sun contributes his effects according to the familiarity or configuration he makes with the planet which is ruler of the mental faculties. If the aſpect be good, and in a fortunate part of the figure, he conduces to form the mind more honourable, juſt, and perfect; but, in the contrary poſitions, he influences to a more abject, cruel, and unworthy, diſpoſition.

From the foregoing premiſes, the ingenious ſtudent will readily infer, that the qualities and affections of the mind are conſidered, firſt, from the places and poſitions of Mercury and the Moon; ſecondly, from the lords of the different places of the figure; thirdly, from the nature and conſtitution

conſtitution of the planets with thoſe places, or their reſpect to the Sun with their lords; fourthly, from their oppoſition in reſpect to the angles; fifthly, from the nature and property of each ſtar in conjunction with, or beholding, thoſe places; and, ſixthly, from the power or debility of every ſuch ſignificator reſpectively conſidered. Nor ought the fixed ſtars of the firſt and ſecond magnitude, in or near the ecliptic, or that are nearly vertical to the place of birth, and in conjunction with the ſignificators, to be in any wiſe neglected.

We may likewiſe add, that Mercury in conjunction with the Sun produces a mind fitly formed for the prudent and ſucceſsful management of any kind of buſineſs; but, if they irradiate each other at a diſtance of twenty or twenty-four degrees, the mind will be altogether unfit for buſineſs, or any active line of life, but moſtly diſpoſed to ſtudy, or to a ſedentary calling. In equinoctial or tropical ſigns, Mercury has the ſame incitement to activity and public buſineſs as when bodily configurated to the Sun; but in watery ſigns he acts contrarily, in other ſigns more variouſly, but always beſt where beſt dignified.

If Mercury be afflicted with malevolent planets, the wit is always dull, ſlow, and ſtupid; if ſwift in motion, he renders the mind quick, but inconſtant; if retrogade, dubious and unfixed; if under the Sunbeams, the mind will lean to the purſuit of uſeleſs and unprofitable ſpeculations; if poſited in oriental houſes, the diſpoſition will be open and ingenuous; but, if in occidental, it will be wily, ſubtle, and diſſembling. If Mercury be better dignified and ſtronger than the Moon, the reaſonable faculties will be ſtronger than the ſenſitive, particularly if Mercury be in ſigns of long aſcenſion, and the Moon in thoſe of ſhort aſcenſion; but, if Mercury be in commanding ſigns, and the Moon in obeying, the native's intellect will be naturally weak and impaired; and, if the Moon chance to be at the ſame time irradiated by the afflicting rays of either of the infortunes, the native will be irrational and a perfect ideot.

Of the NATURAL DISEASES incident to the MIND.

The affections and properties of the mind are of a ſeparate and diſtinct conſideration from the *diſeaſes* of the mind, ſuch as madneſs, inſanity, the falling ſickneſs, and the like; but are equally deducible from the face of the native's geniture. For this purpoſe we muſt again refer to the configurations of Mercury and the Moon, and obſerve how they are poſited in reſpect of each other, and in reference to the angular houſes,

and alſo to the malefics. For, if Mercury and the Moon are in an inconjunct poſition in reſpect of themſelves, or the oriental horizon, and are irradiated by contrary and malefic configurations, whereby ſuperiors rule or oppoſe, they thus conſtitute various diſeaſes in the qualities of the mind; the particular ſpecies of which is known from the qualities of the ſtars which poſſeſs the places. Hence it is obvious that the more moderate diſeaſes of the mind have their radical cauſe from an exceſs or defect of thoſe operations which induce the mental qualities; for, the predominancy of ſuch qualities naturally promotes an exceſs of evil, and conſtitutes a diſeaſe, in proportion as the ambient matter is unmixed, and above or below a proper mediocrity; but the more obvious and fatal diſeaſes of the mind ariſe from a diſproportion or defect of matter infinitely greater, and wholly beſide nature.

Thoſe who are born when Mercury and the Moon are inconjunct, either in reſpect of themſelves or the oriental horizon, Saturn and Mars being angular, and beholding the configuration, Mars by night, and Saturn by day, will be naturally ſubject to the falling ſickneſs all their lives; but, if Saturn happens to take this poſition by night, and Mars by day, the native will be ſubject to phrenzy and madneſs, more eſpecially if the aſpect fall in Cancer, Virgo, or Piſces. Again, if the Moon, being in her phaſis, is overcome by malefic rays, namely, by the concurrence of Saturn when approaching to a new, or by Mars at her full, either in the ſigns Sagittarius or Piſces, whoever is born under ſuch configurations will be ſubject to lunacy. Therefore the malefic ſtars, overcoming or predominating in any configuration, induce a variety of mental diſeaſes, which are either remarkably violent, or obſcure and latent, according to the nature and energy of each reſpective ruling planet.

If the benevolent planets Jupiter and Venus have familiarity, in oriental poſitions, and angular, with the malefics occidentally poſited, theſe mental diſeaſes, though ſtrong and violent, will be curable; if Jupiter preſides, they will be moved by medical help; but, if Venus, by the natural ſtrength of the mental faculties. But, if theſe poſitions happen to be reverſed, the malefic ſtars angular, and in oriental ſtations, and the benefics ſetting, the diſeaſes will become more manifeſt, and be wholly incurable. Hence we derive the cauſe of the ever-varying mutation of the animal ſpirits, which are always more or leſs affected in proportion as Mercury and the Moon are agitated by the good or evil influences of other concurring and adjuvant cauſes.

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Such are the morbid affections in the active part of the rational ſoul, produced by the planetary configurations, but the great change which ariſes in the patient, that is, in the irrational part of the ſoul*, is induced chiefly from exceſs or defect, according to the particular conformation of male or female, in which they either exceed, or are deficient, in the parts proper to their ſex. For it is found, that, if the Sun be configurated with the Moon in the place of Mercury, and Mars and Venus have familiarity with them, the luminaries being in maſculine ſigns, the men will exceed in that which is natural, having thoſe parts in exceſs that are proper to man; and the woman will have a conformation of parts preternatural and mixed. But, if Mars and Venus ſhould be one or both conſtituted with them after a maſculine manner, the men will be ſubject to mixtures of ſex, and the women to violent luſt and intemperate wantonneſs. If Venus alone be diſpoſed after a maſculine manner, this ſenſation will be leſs ſtrong, and the parties will conduct themſelves with more decency and modeſty; but, if Mars and Venus both are ſo conſtituted, they will be moved to carnal embraces by the moſt violent and irreſiſtible ſenſations.

If the luminaries alone are configurated in feminine ſigns, the women then born will be of immoderate conformation, and will have ſtrong and continual deſires after men; but the men then born will be changed to that conformation which is inferior to nature, and will inherit an effeminate and tender conſtitution of body and parts. And, if Venus be diſpoſed with them in a feminine manner, the women will be more laſcivious and prone to venery; and, in whatever line of life they chance to glide, this paſſion will always be prodominant, and moſt probably ſubject them to diſgrace and infamy. The men under this conſtitution are ſtill more effeminate and impotent; but, if Mars be thus conſtituted inſtead of Venus, they become robuſt and vigorous, and luſt after women. The oriental or diurnal configuration of Mars and Venus contribute to a more maſculine and robuſt conformation, but the occidental and veſpertine to their being more effeminate and debilitated. If Saturn happens to be configurated with them, he contributes to more luſt and wantonneſs, but in an unnatural way; if Jupiter irradiates the aſpect,

* To prevent the reader from being innocently led aſtray, and the deſigning critic from explaining away the author's meaning, it is juſt neceſſary to remark, that what is ſaid here of the mind and ſoul is not to be underſtood of the *ſupernatural ſoul*, *which never dieth*, but of the intellectual rational part of the *animal ſoul*, which is formed, ruled, and wholly governed, by theſe ſupreme and ſole ſecond cauſes, under God, the ſtars; but principally by the Moon and Mercury.

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he conduces to more modeſty and decency; but Mercury influences to a greater mobility of paſſion, to a frequent change of objects, and to a continual love of variety, whether the native be male or female.

Of WEALTH and RICHES.

We have hitherto conſidered only ſuch parts of the native's geniture as relate to the accidents of his body and mind, and the general qualities incident to them, as well before as after the birth. From theſe the ſpeculations naturally follow which regard the contingencies of them; whereof thoſe appertaining to temporal poſſeſſions ſeem peculiarly to agree with what concerns the body, and thoſe which relate to honour and dignity ſeem more particularly to flow from the qualities of the mind.

To aſcertain, therefore, the kind and quality of worldly poſſeſſions, in any rational degree, we are to conſider of the poſition of the Part of Fortune, with the nature and ſtrength of the planet which rules it, together with his configurations and poſitions in reſpect to other ſtars. For, whatever planet aſſumes the lordſhip of the Part of Fortune, if ſtrong and well dignified, he will aſſuredly contribute wealth and riches, but more abundanty and laſting when the luminaries give teſtimony to him by irradiating the place of his poſition. It is to be obſerved that Saturn gives an increaſe of wealth by the improvement and cultivation of lands, or by buildings or navigation. Jupiter contributes riches by the confidence and love of friends, which produce legacies and patrimony; alſo by preferment in the church. Mars conduces to wealth by warfare, intrepidity, and good generalſhip. Venus, by friendſhip, gifts, and marriage. Mercury by ſcience, oratory, or perſeverance in buſineſs.

Saturn having familiarity with the part of Fortune, and configurated at the ſame time with Jupiter, promiſes lands and hereditaments; particularly if poſited in a ſuperior angle, and Jupiter occidental in a double-bodied ſign, or in application with the Moon; for then, being adopted, the native will become the heir of others. And, if thoſe ſtars, which are of the ſame nature with the ſignificator of the Part of Fortune, give teſtimony of dominion, the poſſeſſion will remain with the native; but, if thoſe of a contrary quality are elevated above the lord which has dominion, the poſſeſſion will be of no duration, and future riches precarious. The general time of theſe events is taken from the inclination of the ſtars which produce the cauſe in reſpect to the angles and ſucceedents. It may alſo

be further obſerved, that if theſe lords of the Part of Fortune, commonly called ſignificators of riches, are in an angular poſition, the acquiſition of wealth will happen in youth; and, if on the cuſps of thoſe angular poſitions, ſtill earlier. If they are poſited in ſuccedents, the riches will preſent themſelves at a middle age; if in cadent houſes, either late or in extreme old age. The ſame circumſtances are likewiſe produced by oriental and occidental poſitions, in reſpect of the Sun and the World.

Of DIGNITIES and HONOURS.

Things which relate to honour and dignity are deduced from the diſpoſition of the luminaries, and the familiarity of the ſtars by which they are ſurrounded. Wherefore, if both the luminaries at the time of birth are found in maſculine ſigns, angular, and attended by the five planets, the Sun by oriental ſtars, and the Moon by occidental, thoſe perſons will aſpire to extraordinary power and dignity, and exerciſe authority and dominion over others, from whence great tribute and honour will flow. And if theſe ſorrounding planets are angular, or configurated to a cardinal houſe above the earth, they will be great and powerful in a ſuperior degree; but ſtill more ſo, if the attending planets make a dexter configuration to the angles above the earth, with the Sun in a maſculine ſign, and the Moon in a feminine; for then the native will arrive to a power like that of princes, having abſolute dominion and government, diſpoſing, in a comparative degree, of the iſſues of life and death.

But if the luminaries happen to be thus poſited, and none of the ſurrounding planets are in angular ſtations, nor give teſtimony to the angles, the native will be great and honourable as a magiſtrate or general, but not as having dominion or princely dignity. So if the ſurrounding planets are ſome or moſt of them in angular ſtations, or configurated to the angles, yet, if the luminaries are not in angular poſitions alſo, the native will not arrive to ſuch illuſtrious preferment, and will but moderately excel in dignity and honour. But, if neither of the attending planets is configurated to the angles, the native will be obſcure, and paſs his whole life without promotion or dignity; and if neither of the luminaries are at the ſame time found in a maſculine ſign, nor angular, nor attended by the benefic rays of good planets, the native's life will be abject and miſerable, and his fortune hard.

Thus the general conſideration and mutability of dignity and honour is ſought out and determined. But many things between the two extremes of dignified ſtation and abject ſervility muſt be taken into the account, before any reaſonable judgment can be formed from the native's geniture ; for we muſt recollect, that every perſon born under the ſame propitious configuration cannot alike arrive to the ſelf-ſame height of dignity and honour, becauſe the difference of birth and ſtation will at once deſtroy the poſſibility of it ; not to ſay any thing of croſs aſpects, and other baneful familiarities, which may either cut the thread of life, or tend to leſſen the grateful influences of benefic configurations. It therefore follows, that we are not only to judge of perſonal honour and dignity, under certain reſtrictions, from the nature, quality, and place of birth, but likewiſe from a due conſideration of all occurring and ſubordinate rays, which may in any ſhape be liable to affect the ſignificators of dignity. We muſt not however forget, that, when theſe ſignificators are ſo dignified in a nativity, that no evil rays, either mundane or zodiacal, or any ſubordinate parallels, conſpire to afflict or diminiſh their good influences, and the prorogator of life is ſtrong and durable, be the quality of birth what it may, and the obſcurity of the parents ever ſo remarkable, yet the infant thus brought into the world ſhall be exalted to a degree of eminence and grandeur infinitely beyond whatever could have been expected. And it is juſt the ſame in reſpect of riches, pleaſure, wedlock, children, friends, enemies, travelling, and all other events common to human life ; for, if the place of the nativity proper to either of them be thus ſtrongly and happily configurated, the effects will be produced in an eminent and glorious manner ; but, when there happen croſs and latent familiarities to oppoſe and afflict the reſpective ſignificators, and particularly if there are teſtimonies of ſhort life, death will of courſe enſue, and all inferior or dependent incidents naturally ceaſe, and are prevented.

Of natural INCLINATIONS or PROFESSIONS.

Since the conſequences of the fall produced that unalterable decree of heaven, that *man ſhould eat bread by the ſweat of his brow* ; and ſince the increaſe of mankind upon the face of the earth rendered a variety of profeſſions neceſſary ; ſo it is natural to believe, what obſervation has long confirmed, that the bent of every man's mind is more or leſs diſpoſed towards the purſuit of ſome particular avocation, by which the calls of nature may be ſupplied, and the decrees of heaven fully accompliſhed. And hence it is that the ſtars, as ſecond cauſes under God, derive the power

power of influencing mankind to a natural choice of theſe profeſſions; our propenſities to which are ſo deeply rooted, and ſo ſtrongly imprinted on the mental faculties, that no human bias is able to counteract them, nor the moſt elevated ſtation in life, not even that of majeſty itſelf, ſufficient to repel the inclination from an attachment to ſome branch of mechaniſm or ſcience, by which an advantage might in ſome meaſure be derived, either univerſally or individually.

To enter upon this ſpeculation, we muſt conſider the lord of the profeſſion or planet that aſſumes the dominion, which is taken two ways, either from the Sun, or the ſign upon the midheaven; wherefore we ought to obſerve the ſtar that makes an oriental appearance next to the Sun, or midheaven, but more particularly when approached by the application of the Moon; and if one and the ſame planet paſſes both, or makes the neareſt approaches to the Sun or mid-heaven, we take that planet for lord of the profeſſion. But if one planet be poſited before the Sun, and another in the mid-heaven, having familiarity with the Moon, both are to be conſidered, and that only preferred, as ſignificator, which is apparently the moſt ſtrong, and beſt dignified. In caſes where no planet is found approaching the Sun, nor poſited in the mid-heaven, then that ſhall be taken which hath dominion, or is lord of the mid-heaven.

To endeavour to aſcertain the very profeſſion or mechanical trade each native will follow, is an idle and abſurd attempt, and ſavours of folly and fanaticiſm. For, though it is poſſible to deſcribe the kind and quality of the profeſſion in reſpect to its general tendency and genus, yet it is impoſſible to aſcertain particularly whether a man ſhall be a common carpenter, a wheelwright, or cabinet-maker. What we are able to diſcover is made known by the properties of the three planets, Mars, Venus, and Mercury, conſidered in reſpect of the ſigns in which they are poſited. Mercury influences to the love of literature, and the polite arts; and, if he be lord of the profeſſion, will naturally incline the active qualities of the mind to ſuch purſuits as are conformable thereto, and which come under the various branches of the ſciences and philoſophy. He therefore produces excellent orators, ſtudents in law, phyſic, or divinity; eminent poets and hiſtorians; together with the whole train of dependent and inferior avocations of this claſs, which are diſcoverable by the preſence or aſſiſting rays of the other planetary configurations; for, if Saturn gives teſtimony to Mercury, the profeſſion will be of an inferior order; but, if Jupiter, they will be more excellent and honourable.

If Venus aſſumes the dominion of the profeſſion, ſhe will diſpoſe the native to the ſtudy of flowers, and of botany in general, and conſequently to the knowledge and preparation of unguents, tinctures, eſſences, ſpices, aromatic waters, wines, cordials, and other productions of herbs and flowers, ſome or other of which the native will probably deal in. If Saturn gives teſtimony to her, ſhe makes chemiſts, apothecaries, dealers in dyes and colours, or ſuch as deal in wearing apparel, or the materials of which they are compoſed. But, if Jupiter gives teſtimony, the native will aſpire after ſome eminent office, or place of truſt under government; or to ſome poſt of honour, or official department in the ſtate; or will obtain ſome honourable profeſſion in the navy or army by a perſeverance in that line.

If Mars is ruler of the profeſſion, and irradiated by the Sun, he leads to all thoſe branches of the mechanics which are wrought by the operation of fire; whence he produces all the artificers in braſs and iron, and the workers and refiners of metals. But, being in conjunction with the Sun, he influences to huſbandry, agriculture, and working in wood and ſtone. If Saturn gives teſtimony to him, he carries the inclination towards a ſeafaring life, or to a love of gain by travelling, or by traffic in foreign countries, or by dealing in ſlaves or cattle. If Jupiter gives teſtimony, the native's profeſſion will be that of the army or navy, or ſome place, office, or employment, dependent thereon.

If Mercury and Venus are ſo configurated in the geniture as to become joint rulers of the profeſſion, they will produce excellent muſicians, and good compilers of muſical pieces; alſo, muſical inſtrument makers, compoſers of ſongs and glees, and admirable ſingers; likewiſe comedians, opera dancers, tumblers, and all the tribe of exhibitioniſts. And, if Saturn gives teſtimony, he will make jewellers, toymen, and dealers in ornaments and precious ſtones. But, if Jupiter gives teſtimony to them, he will diſpoſe the mind to the ſtudy of politics, or of national and conſtitutional law; or he will make the profeſſion that of a teacher or ſchoolmaſter, or the ruler and manager of ſome public ſeminary of learning.

If Mars and Mercury are joint lords of the profeſſion, they lead the inclination to the choice of painting or drawing; to ſtatuary, ſculpture, carving, engraving, and ſuch-like ingenious arts. But, becauſe the happy configurations which conſpire to the production of talents proper for theſe purſuits are not often to be found in any geniture, without ſome malevolent

malevolent or afflicting rays, whereby the native's genius is impaired, it ſeldom happens that we find very high perfection, or ſuper-extraordinary merit, among the numerous profeſſors and followers of the polite arts; whence comes the foundation of the common ſaying, ſo ſtrictly conformable to truth and reaſon, that painters, poets, and muſicians, muſt be ſo born; that is, muſt inherit from nature a ſtrong bias for either of theſe profeſſions, to make any extraordinary progreſs in them. And it is remarkable, that, if Saturn gives teſtimony to this joint rule of Mars and Mercury, all the above ingenuity and taſte will be deſtroyed, and the native become wholly untractable and indolent, and given up to theft, ſwindling, ſharping, and other ſpecies and fraud and violence, for the means of a ſubſiſtence.

If Mars and Venus jointly take dominion of the profeſſion, they produce workers and dealers in various kinds of metals; likewiſe huſbandmen, apothecaries, and phyſicians, and all profeſſions in the nature of plants and herbs. If Saturn gives teſtimony to them, they will make ignorant pretenders to muſic and divinity; and, in all other profeſſions under this configuration, the native will betray a want of ingenuity and capacity. But, if Jupiter gives teſtimony, the contrary effects will happen; and, in whatever purſuit the native engages, proper to this mixture of the ruling planets, he will have the ſatisfaction of deriving both honour and profit from his labours.

It muſt alſo be obſerved, that the quality of the ſigns in which theſe congreſſes are made, and wherein the lords of the profeſſion are poſited, confers to the variety and advantage of ſuch profeſſion. Thoſe of human ſhape conduce amazingly to the perfection of all thoſe ſciences and avocations which are for the improvement and information of the mind. Four-footed ſigns contribute to the greater perfection of metallic arts, navigation, and architecture. Tropical and equinoctial ſigns forward the purſuits of huſbandry, agriculture, the mathematics, chemiſtry, and theology. Earthy and watery ſigns to the perfection of phyſic and ſurgery, to the art of conſtructing ſhips, and to the profeſſion of a merchant.

Again, if the Moon poſſeſſes the place of the profeſſion, having configuration with Mercury, at her conjunction with the Sun, either in Taurus, Capricorn, or Cancer, ſhe will conduce to greater ſagacity and penetration in whatever profeſſion the native happens to follow. If this configuration happens in Sagittarius or Piſces, it conduces to a melancholy and timid purſuit of buſineſs, and burthens the mind with enthu-

ſiaſtic and ſuperſtitious affections. If it happens in Virgo or Scorpio, it contributes profound wiſdom and knowledge to the profeſſion of phyſicians, lawyers, or divines; and to the followers of ſcience or philoſophy. If in Libra, Aries, or Leo, it makes enthuſiaſtic preachers, and fills the mind with idle and immoderate ideas of gain by each reſpective buſineſs or avocation.

Thus the kinds and qualities of profeſſions are to be ſought out in a general way, and deſcribed accordingly; but the importance and extent of them muſt be conſidered from the ſtrength and dignity of the ruling ſtars. For, being oriental or angular, they make the profeſſion eminent and profitable; but, if occidental, or declining from angles, it will be unimportant, mean, and unprofitable. If the benefics are ſuperior, the profeſſion will be eminent, honourable, and conducive to great riches; but, if the malefics are ſuperior, it will be mean, inglorious, and wholly unprofitable. Saturn is found to deſtroy the benefits of an active profeſſion by tardineſs, indifference, and inactivity: but Mars through boldneſs, loftineſs, and preſumption; wherefore both act in oppoſition to the ſucceſs and advantage of the native's profeſſion. But the general cauſes of the failure or proſperity of buſineſs muſt be judged of from the diſpoſition and quality of the ſtars which produce this effect; and this in reference to the oriental and occidental angles. The eaſt angle denotes the beginning of life; the weſt angle the end; and the mid-heaven the middle part, from about thirty to forty years: and, as the ſignificators are diſpoſed in the radical figure, ſo will the effects thereof be at the ſet time of life conformable thereto.

It muſt be ever remembered that the doctrine of profeſſions here laid down, and the effects ariſing from them, relates only to ſuch as are followed in conſequence of the natural impulſe of the mind; in which caſes alone we are to ſeek for adequate ſucceſs and perfection in the proſecution of them. Among the obſervations we make of the common occurrences of life, we too often find youth conſigned to ſuch employments, by the will or caprice of their parents, as they are neither deſigned for by nature nor have the leaſt inclination to follow. And hence it is that ſo many bunglers riſe up in all trades and profeſſions, who, finding their buſineſs a continual load of oppreſſion and perplexity, either abandon it altogether, or elſe become indolent, ſottiſh, and inactive, to the utter ruin to their families and to the general annoyance of the more induſtrious part of mankind. From this conſideration, parents and guardians ſhould be careful to educate and bring up the riſing generation, as far as prudence will admit, according to the natural bent and genius

of their own inclinations, which is the only direct road to excellence and perfection. This I think is a fact that needs no further illuſtration, ſince the obſervations of moſt men will furniſh them with inſtances of perſons being regularly bred to ſome profeſſions, which even at an advanced time of life they wholly abandon, in purſuit of ſome other calling more conſonant to their nature and abilities, and in which they often ſucceed, to the aſtoniſhment to their competitors.

Of MARRIAGE.

To what has been ſaid follows the conſideration of marriage, or the fit conjunction and living together of man and woman, according to the divine ordinance of the ſupreme Being. And, as this law was evidently eſtabliſhed from the beginning of things, as well for the propagation of the ſpecies as for the mutual comfort and happineſs of the ſexes, it were ſenſeleſs to ſuppoſe human nature void of the impulſe of reciprocal love; or that the involuntary actions of the ſoul, by which it is moved towards the object of its affections, have not a radical cauſe in the order of nature. If this be admitted, it cannot ſurely be deemed a ſubject of ridicule, to believe that this, as well as the other important tranſactions of our lives, may be ſought out by a contemplation of the celeſtial bodies.

To inveſtigate this point, therefore, in reſpect to men, let the poſitions and conſtitutions of the Moon be particularly conſidered. For, when ſhe is found in the oriental quadrants at the time birth, ſhe influences the native to the conſummation of marriage at an early period of his life; but, if poſited in the occidental quadrants, he will probably live ſingle till the approach of old age, and then marry a very young woman. If the Moon be afflicted by the Sun-beams, and in configuration with Saturn, in either of theſe poſitions the native will never marry at all. If ſhe be found in a ſign of one form, and making application to one planet only, the native will marry but once; but, if poſited in a bicorporal or ſign of many forms, and making application to ſeveral ſtars in the ſame ſign, he will be ſeveral times married. And, if the ſtars which receive the Moon's application, either by a conjunction, ſextile, or trine, are benefic, the wives will be good and virtuous; but, if the application be made to malefic planets, and by evil configurations, they will be altogether of an oppoſite deſcription. Therefore, if Saturn receives the Moon's application, it indicates a laborious, but ſullen, froward, and ungovernable, wife. If it be made to Jupiter, ſhe will be free, open, and generous, truly virtuous, and a good houſewife. If to Mars,

ſhe

ſhe will be bold, ſtubborn, and refractory. If to Venus, chearful, complacent, affable, and chaſte. If to Mercury, wiſe, prudent, loving, and conſtant. But, if Mars irradiates the place, ſhe will be ſurly, paſſionate, talkative, and unſteady.

For the particulars of marriage in reſpect of women, we are to conſider the poſitions of the Sun, inſtead of the Moon; for, if he be ſituated in the oriental houſes, at the time of birth, the native will either marry very young, or elſe at an advanced time of life to a young man; but, if the Sun be found in the occidental houſes, ſhe will marry late, or to a man far advanced in years. And alſo, if he be ſituated in a ſign of one form, ſhe will marry but once; but, if in a ſign of many forms, or configurated to many oriental ſtars, ſhe will have more huſhands than one, who will partake of the ſame nature and qualities as the ſtars to which the configurations are made. Thus, Saturn, if configurated to the Sun, will indicate ſober, grave, and laborious, huſbands, but cold and phlegmatic. Jupiter diſpoſes them to more openneſs of mind, and generoſity. Mars makes them violent, warm, unruly, paſſionate, and arbitrary. Venus foreſhews them to be indulgent, fond, good-natured, and handſome. Mercury diſpoſes them to be careful, prudent, induſtrious, and faithful. But, if Saturn be joined with Mercury, they will be churliſh and reſerved; if with Venus, they will be dull, ſour, and inconſtant: if with Mars, quick, lively, luſtful, and fond of variety. Thoſe are here to be conſidered the oriental quarters in reſpect of the Sun, which precede the oriental and occidental ſign of the zodiac; and, in reſpect of the Moon, thoſe from her new and full to her other quarters; and the occidental houſes are thoſe which fall oppoſite to the foregoing.

As to events that occur after marriage, that is a different ſpeculation, and requires great attention to the following particulars. Whenever the geniture of both huſband and wife have the luminaries configurated in mutual agreement, that is, in trine or ſextile to each other, they will live together in comfort and harmony, and for a long continuance of time, if the luminaries happen to be in mutual reception. And this duration will ſtill be more firm and laſting, if the poſition of the huſband's Moon agrees with that of the Sun in the wife's geniture. But, if the poſitions of the luminaries are placed in ſigns inconjunct, and configurated by quartile or oppoſition, they will either live together in diſcord and enmity, and be rent by violent jealouſies and contention, or elſe be fully and finally eſtranged from each other.

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Again, if the benefic rays of the fortunate planets behold the configurations of the luminaries in mutual reception, the marriage will be durable, conſtant, happy, and profitable; but, if the malefic planets irradiate thoſe places, the marriage will be unhappy, contentious, and miſerable. If the luminaries are not configurated in mutual reception, yet if the benefics give teſtimony to them, the marriage will be moderately happy and durable; and, when ſtrife and diſagreements happen, the ſame will wear off, and reconciliation will take place between them; but, if the malefics give teſtimony to the diſcordant poſitions of the luminaries, inconſtancy and infidelity will enſue, and the marriage will be diſſolved with ſcandal and diſgrace. If Mercury be joined with the malefics, the ſeparation will be for hatred and diſlike, and by mutual conſent; but, if Venus gives teſtimony to them, it will be a divorce, by due courſe of law, for infidelity and adultery.

Marriages, in other reſpects, are conſidered from the familiarities and connexions of Venus, Mars, and Saturn. For, if theſe are all three configurated with the luminaries, the marriage will be good, domeſtic, and profitable; by reaſon of the affinity which the benefic planet Venus hath with Mars and Saturn; with Mars, becauſe of youth and florid countenance, ſeeing they have exaltation in mutual trigonal ſigns, as Mars in Capricorn the triplicity of Venus, and Venus in Piſces the triplicity of Mars; or Mars in Piſces the exaltation of Venus, and Venus in Capricorn the exaltation of Mars. So likewiſe Capricorn and Libra are common to Saturn and Venus; for Venus in Libra hath houſe, and Saturn triplicity; and in Capricorn Saturn hath houſe, and Venus triplicity; and hence ſhe bears relation to Saturn by an older complexion, ſeeing they have their houſes trigonal to each other. Wherefore Venus with Mars conduces to make the inclinations more fond and amorous; and Mercury, giving teſtimony to them, qualifies the paſſions, and keeps the ſenſual appetite within rational bounds. If Venus be found in any of the above familiar and promiſcuous ſigns, ſhe indicates marriages between kinſmen and relations; or, if ſhe be with the Moon in a maſculine geniture, it predicts that two ſiſters, or near relations, will be married to the ſame man; but, if ſhe be thus configurated to Jupiter, or the Sun, in a feminine geniture, it ſhews the woman will marry two brothers, or two men that are nearly related.

It is likewiſe obſervable, that, in all caſes where Venus is thus configurated to Saturn, in the place of marriage, the connubial ſtate will be bliſsful and happy to the native; and, if Mercury be joined with them, he adds proſperity; but, if Mars be ſubſtituted in his place,

the marriage will be altogether wretched, contentious, and unhappy. If Mars be configurated to Venus, Saturn, and Mercury, the native marries with a perſon nearly of an equal age; but, if he be poſited in an oriental or eaſterly ſtation, the native marries with a perſon much younger; and, if in an occidental or weſterly ſtation, with a perſon much older. If Venus and Saturn be found in promiſcuous ſigns, ſuch as Capricorn or Libra, the native will marry among his own kindred; but, if this configuration is made upon the cuſps of the horoſcope or mid-heaven, irradiated by the Moon, and the geniture be maſculine, the native will luſt after his own ſiſter, aunt, or mother-in-law; or, if the geniture be feminine, ſhe will have deſire unto her own brother, uncle, or daughter's huſband. Should the Sun irradiate the place, inſtead of the Moon, then the males will have deſire toward their daughters, or ſon's wife; and the females to their ſons, nephews, or ſiſter's huſband.

Obſervation likewiſe proves, that, if Venus and Saturn are configurated neither in a maſculine nor feminine ſign, but in thoſe of an oppoſite quality, which are alike in ſex, but contrary in nature; or in thoſe that are ruled by places of a contrary nature, as Capricorn is ruled by Saturn and Mars, and Piſces by Jupiter and Venus; the native will be prone to luſt, of a looſe converſation, and immodeſt carriage; more particularly if the configuration be made in the firſt or latter degrees of Aries, near the Hyades, in the latter degrees of Leo, or upon the face of Capricorn. And, if theſe planets occupy the two principal angles, namely, the aſcendant or mid-heaven, theſe libidinous affections will be the more ſtrong, open, and offenſive, making the party glory, as it were, in laſciviouſneſs and debaucheries; but it is a moſt extraordinary circumſtance, that the ſame aſpects in the northern and weſtern angles not only conduce to an oppoſite diſpoſition, but render the native either barren, deficient, or of evil conformation, in reſpect to the parts neceſſary to generation.

The diſpoſition of men, as to modeſt or vicious habits, very much depends on the poſition and configurations of Mars; for, if he be ſeparating from Saturn and Venus, and applying to Jupiter, men born at that time will be diſcreet and modeſt, decent in their intercourſes with the other ſex, and diſpoſed only to the natural uſe. If Jupiter and Venus be configurated to Saturn and Mars, the native will be eaſily moved on, and have a ſecret deſire to acts of venery; but will have an external ſhew of chaſtity, and labour to avoid the ſhame. If Mars and Venns are alone configurated together, or if Jupiter bears teſtimony, the native will be openly laſcivious, and indulge in the moſt luxuriant enjoyments of the oppoſite

oppoſite ſex. If one of theſe planets be oriental, and the other occidental, he will be diſpoſed towards men as well as women; but, if both are found configurated in the occidental quarters, the native's company ſhould be avoided, for he will burn with unnatural deſires after men or boys; more particularly if the aſpect falls in maſculine ſigns, in which caſe the inclination is moſt aſtoniſhingly moved towards this infamous and ſhocking practice. It is likewiſe to be remarked, that, if Venus be alone in an occidental poſition, the native will for the moſt part have intercourſe with none but the meaneſt and moſt proſtituted part of the ſex; but, if Mars be alone in this poſition, he influences to greater delicacy and faſtidiouſneſs, and marks the character with a deſire after married women, or to the more continent and modeſt among the ſingle ones.

Such are the cauſes which vary the ſenſual appetites of men; we will now conſider thoſe peculiar to women.—If Venus be configurated to Jupiter, and Mercury gives teſtimony, the native will be ſober, pure, and moderate in her deſires after men; but, having familiarity with Mercury alone, ſhe will privately give herſelf up to ſenſual embraces, though remarkably coy and reſerved in public. So likewiſe, if Venus be configurated to Mars alone, the native will be wanton and laſcivious; and, if Mercury has familiarity with them, ſhe will be wholly given up to luſtful pleaſures and proſtitution. If Jupiter concurs in this aſpect, and Mars be combuſt of the Sun, the native will be mean and abject, ſubmitting to the uſe of the moſt vulgar and loweſt claſs of mankind; but, if Venus be combuſt inſtead of Mercury, ſhe will ſubmit with more reſerve and caution, and moſtly with decent and genteel perſons. If theſe planets be configurated after a feminine manner, the ſenſual appetite of the native will be only paſſive; but, if diſpoſed after a maſculine manner, it will be active alſo. Saturn, having familiarity with theſe configurations, adds to the greater luſt and licentiouſneſs; but Jupiter to a greater ſhare of modeſty, decency, and external decorum.

Of CHILDREN.

After the conſideration of marriage follows that of children. This ſpeculation is deduced from the ſtars configurated in the midheaven, or ſuccedent, which is the eleventh houſe; but, if none of the planets are found in theſe places, then the oppoſite ones are to be conſidered. The Moon, Jupiter, and Venus, are the givers of children; but the Sun, Mars, and Saturn, occaſion ſterility, or paucity of children. Mercury, as in all other caſes, contributes his influences according to the nature and quality of that ſtar or planet with which he is configurated; adding to the increaſe of children when in the eaſt, but to ſterility and barrenneſs

neſs when occidental, or in the weſt. When therefore theſe ſtars which are givers of children, are thus poſited, and by themſelves, they foreſhew only one child to the native; but, if they are formed in double-bodied or feminine ſigns, they cauſe the generating of twins: ſo likewiſe, in fruitful ſigns, as Piſces, Cancer, or Scorpio, they will produce two or three children at a birth. If they are of a maſculine nature, by being configurated to the Sun, and in muſculine ſigns, they cauſe males; but, if they are diſpoſed after a feminine nature, they give females. If they are overcome by malefic planets, and poſited in barren places or ſigns, ſuch as Leo or Virgo, they will give children, but not of any ſtability or duration; they will be naturally weak and puny, by being void of a proper ſhare of vital heat and nouriſhment. If the Sun and malefic ſtars jointly poſſeſs the midheaven or eleventh houſe, in maſculine or ſterile ſigns, without either of the benefics concurring, they indicate perpetual barrenneſs to the native, and ſhew an utter want of children? but, if they be in feminine or fruitful ſigns, or aided by the benefics, they foreſhew the production of children, but ſuch as are either hurt or blemiſhed in their bodies, or of a ſhort and unhealthy life.

In all theſe caſes it muſt be remembered, that whenever the malefic ſtars have the dominion, and the benefics give teſtimony, being configurated in, or having reſpect to, prolific ſigns, there will happen a rejection of children according to the exceſs which the ſtars giving teſtimony have in each condition, either of all the children, or of a few, or moſt, as they are found more powerful, by being more oriental or angular, or more elevated or ſuccedent. If therefore the lords of thoſe ſigns, being givers of children, are orientally poſited, or in good places of the figure, the children will be fortunate and aſpiring, and will arrive at ſingular fame and honour: but, if the poſition be occidental, or in evil places of the figure, the children will be altogether mean and obſcure. Moreover, if they agree with the part of fortune and horoſcope, they foreſhew mutual love and confidence, and a good underſtanding always to exiſt between the children and parents, and that they will become the heirs and inheritors of their fortunes; but, if theſe be found unconjoined and diſagreeing, the children will be vicious and incorrigible, loſing the eſteem, and wearing out the patience, of their parents, and thereby perhaps miſſing the inheritance of their ſubſtance. If the ſtars which aſſume the dominion of children are agreeably configurated among themſelves, they foreſhew love and harmony among brothers and ſiſters, and that they will help and aſſiſt one another during their lives. But, as to other particulars relative to the fortunes and general purſuit of children, they are to be ſought out by placing the ſign and degree in which the ſignificator of children

is found, upon the aſcendant, and making the ſigns upon the cuſps of all the other houſes agreeable thereto, in the ſame manner as if it was the proper nativity of each child, and then judge of the diſpoſition of the figure, according to the rules heretofore laid down.

Of FRIENDS and ENEMIES.

The things which relate to friendſhip and enmity are conſidered by obſerving the principal places of the geniture wherein the ſignificators thereof have familiarity or aſpect, together with the weakneſs or ſtrength of them. The great and more durable familiarities or differences of theſe ſtars are termed ſympathies and enmities; and the ſmall and temporary familiarities are called ſocieties and contentions. To diſcover theſe, we muſt carefully obſerve the places of the Sun and Moon, in reſpect to the horoſcope and part of fortune; for, if theſe happen in the ſame ſigns, or if they change places when riſing, and not more than ſeventeen degrees diſtant, they foreſhew long and faithful friendſhip; but, if they are inconjunct, or poſited in oppoſite ſigns, they produce great and implacable enmity and hatred. If the luminaries are not found in any of theſe ſituations, but are only configurated in ſigns, either by trine or ſextile, they ſhew ſlight and precarious friendſhip; but, if by quartile, ſmall and impotent enmity. Hence it happens that friendſhips ceaſe and appear as it were at an utter end, while the malefics tranſit the configuration; and yet, when theſe are over, the friendſhip is again renewed, and mutual civilities and good offices take place, as if no ſuch circumſtance had happened. So in like manner the malicious objects of hatred and enmity ſeem to ceaſe and lie dormant, when the benefic ſtars are making their ingreſs upon the configuration; but are renewed with freſh rancour ſoon after theſe ingreſſes are at an end.

Friendſhip and enmity are therefore conſidered under three kinds; for men are obſerved to be ſo diſpoſed either by election, or for profit, or for ſorrow or pleaſure; and when either all or moſt of the forementioned places have familiarity with each other, friendſhip is conſtituted by theſe three kinds; but, if theſe places are found unagreeable, then enmity ariſes in a ſimilar manner. When the places of the luminaries alone have familiarity, friendſhip will ariſe from election, involuntary choice, or natural regard, which is the moſt firm and laſting; but, if the places of the luminaries are contrarily diſpoſed, hatred is in the ſame manner produced, and is the moſt inveterate and fatal. When the place of part of fortune hath familiarity, or is otherwiſe found, then theſe affections

ariſe from motives of ſelf-intereſt or gain; but, when they are from the horoſcope, they are produced by thoſe actions of the mind which ariſe from melancholy and choler, or from vivacity and good humour. But in all theſe caſes we muſt particularly obſerve the ſtars elevated above or configurated with each of theſe reſpective places; for that place ſhall give a higher degree of friendſhip or enmity than any other, to which the elevation or ſucceſſion of ſtars is the neareſt, whether in the ſame ſign or the adjoining. But the place which paſſes the ſtars in configuration, if the ſtars are friendly, denotes advantage and intereſt to be the cauſe of friendſhip; or, if diſcordant ſtars occur, enmity will ariſe from intereſted motives, which will expire with the cauſe of it.

The foregoing obſervations are applicable to the moſt extravagant and laſting inſtances of friendſhip and enmity; but thoſe which ariſe from more temporary and trivial cauſes have a different ſpeculation. The common occaſions of friendſhip or animoſity, which ariſe in the general purſuit of buſineſs or pleaſure, or which ariſe from mixing with the world, are only to be deduced from the motion of the ſtars taken in both genitures, in order to find when the ſignificators in one nativity ſhall come to the ſame point in the other nativity; for at ſuch periods there will ariſe particular friendſhips or enmities, which will have duration no longer than the reſpective familiarity or connexion of theſe ſtars exiſt. Saturn and Jupiter, coming in this manner to each other's places, cauſe friendſhip by meeting in ſocieties or company; or by agreement in huſbandry and agriculture, or by the joint inheritance of fortunes. Saturn and Mars produce ſtrife and contention, and often foreſhew premeditated fraud and villainy. Saturn and Venus denote love and friendſhip through the interference of kindred, but it hath no duration. Saturn and Mercury produce friendſhip by converſation or connexion in buſineſs, ſcience, or confederacy. Jupiter and Mars produce enmity by politics, improper perferment, or intereſted meaſures of government. Jupiter and Venus occaſion friendſhip through the interference of women, eccleſiaſtics, or teachers; Jupiter and Mercury through mutual attachment to literature, ſcience, and philoſophy; Mars and Venus cauſe friendſhip by a like diſpoſition to laſciviouſneſs, diſſipation, and intemperance; Mars and Mercury produce enmity by ſimilar intereſts in buſineſs, or by the ſame parties following the ſame avocation; but Venus and Mercury by means of jealouſy, learning, correſpondence by letter, or love of women.

The increaſe or decreaſe of friendſhip and enmity is diſcerned from the nature of the poſſeſſed places of each ſignificator, compared with the

 firſt

firſt four principal places of the figure; for, if they apply to the place of the part of fortune, or to the luminaries angular, they render the friendſhip or enmity more conſpicuous; but, ſeparated and disjoined, they make them obſcure and ſecret. To know whether theſe affections ſhall be more or leſs injurious or advantageous, we are to obſerve the force and power of the ſtars which behold the above-mentioned places, and judge according to their quality and diſpoſition either to good or evil. But, if it relates to good or evil from ſervants, the place of the ruling diſpoſition in reſpect of them in the figure muſt be taken from the ſign in the twelfth houſe, and from the ſtars which behold the place in the geniture itſelf, with the ingreſſes or oppoſition; but more particularly when the rulers of the ſigns have either familiarity with the principal places of the geniture, or are contrarily and unhappily configurated; from which judgment muſt be made accordingly.

Of the Natural INCLINATION for TRAVELLING.

The circumſtances which relate to travelling are conſidered from the poſition of the luminaries in reſpect to the angles, but chiefly from thoſe of the Moon; for, if ſhe be found in the ſeventh houſe, and declining from angles, ſhe denotes a continual diſpoſition for travelling, and perpetual change of place, to the native. Mars himſelf being occidental, or declining from the midheaven, and having an oppoſite or quartile poſition to the luminaries, will produce the ſame inclination in a ſomewhat leſs degree. But, if the part of fortune falls in the ſame ſign with the ſignificator of travelling, the principal part of the life and actions of the native will be ſpent in a foreign country.

Whenever the benevolent planets irradiate the above-mentioned places of the luminaries, or Mars, or the part of fortune, or ſucceed to them, the native's travelling will be glorious and profitable, and his return ſafe and without impediment; but, if the malevolent ſtars behold or ſucceed, the contrary effects will be found to happen. In all theſe caſes, however, the quality and temperament of the ſmaller familiarities, as they add to or take from the power and force of their configurations, muſt be invariably attended to. If the luminaries incline or fall to the oriental quadrants, the travelling will be towards the eaſtern or ſouthern parts of the globe, conſidered in reſpect to the place of birth; but, if they are found in the occidental quadrants, the peregrination will be towards the north or weſt. If the ſigns in which the ſignificators of travelling are poſited be of one form, either in reſpect of themſelves, or of the ſtars which have the lordſhip over them, the travelling will be far,

far, but at intervals; but, if the ſigns are double-bodied, or of two forms, it will be perpetual, and of vaſt extent. It muſt however be here obſerved, that, though the cauſes and ſucceſs of travelling are influenced by Mars and the part of fortune, yet the quarter towards which the peregrination ſhall be is only to be known from the poſition of the luminaries.

If Jupiter and Venus are rulers both of the luminaries and places of the figure which induce travelling, the journeys will not only be completed without danger, but they will alſo be pleaſant, healthy, and agreeable; for, by the good government of the countries he viſits, and the accidental meeting of friends, he will meet with hoſpitality and kindneſs; the conſtitution of the air, and the plenty of neceſſary accommodations, contributing at the ſame time to his health and preſervation; and, if Mercury be joined to the aforeſaid configuration, an additional ſhare of honour, profit, and information, will be derived from the journey; but, if Saturn and Mars poſſeſs or govern the places of the luminaries, at a great diſtance from each other, they will occaſion great dangers and a variety of ill fortune in the courſe of the journey. Being in moiſt ſigns, they denote misfortune by ſhipwreck, or falling into deſolate and inacceſſible places; in fixed ſigns, by precipices, or tempeſtuous and contrary winds; in tropical and equinoctial ſigns, by want of proviſions, by a ſcorbutic or epidemic diſorder, or by a ſickly temperature of the air; in human ſigns, by the ſudden attack of mountaineers and robbers, of ſavages, or ambuſcades; in earthy ſigns, by the attack of wild and ferocious animals, or by falling into pits, or ſubterraneous places; but if Mercury gives teſtimony in any of the foregoing caſes, the danger may ariſe from venomous creatures, or by poiſon, or ſome villainous accuſation.

Theſe are the general conſiderations; but the more particular, ſuch as relate to the peculiar advantage or injury of each event, muſt be deduced from the nature and property of the principal places and ſignificators of profeſſion and ſubſtance, of dignity and honour, or of bodily and mental endowments, according to the rules already premiſed. But the knowledge of the times when theſe various incidents are to happen is only to be acquired from the reſult of the directions of each reſpective ſignificator, by the method which we ſhall preſently recommend.

Of

Of the APHETA, HYLEG, PROROGATOR, or SIGNIFICATOR of LIFE, and the Places proper thereto.

The aphetic, hylegiacal, or prorogatory, places, are thoſe particular places of the figure, or of the heavens, from whence the apheta, hyleg, prorogator, or ſignificator of life, is to be taken. Theſe appellations have all the ſame meaning, and ſignify that planet or ſtar which is *lord of life*. The firſt is derived from the Greek, the ſecond from the Hebrew, and the latter from the Latin.

The hylegiacal or prorogatory places are in number five, viz, the aſcendant, the ſeventh, ninth, tenth, and eleventh, houſes, and are taken from the five degrees next and immediately above the cuſp of the aſcendant to the twenty-five degrees below the cuſp of the ſame, computed by oblique aſcenſion. In the ſame manner the prorogatory places are determined in the ſeventh, ninth, tenth, and eleventh, houſes; for inſtance, it is computed from the five degrees in the eighth houſe, to the middle of the eleventh houſe, towards the twelfth; which middle is eaſily found, by adding half the ſemidiurnal arch to the right aſcenſion of the medium cœli, and where that ends is the middle of the eleventh houſe; the part beyond which is not hylegiacal or prorogatory. Now theſe only are the places in which the planet who aſſumes the power of hyleg or giver of life can be found; for whatſoever is under the earth is not fit for ſuch dominion; nor is any poſition above the earth, which hath not configuration to the horoſcope. The twelfth houſe, therefore, which is called the *evil angel*, is not prorogatory, becauſe it not only declines from the angle, but alſo makes the influence of the ſtars poſited therein of an evil tendency, ſince it diſturbs, and as it were deſtroys, the thick vapour proceeding from the moiſture of the earth, whereby they become contrary to nature both in colour and magnitude.

If the native's birth be by day, the Sun ſhall be taken for hyleg, prorogator, or giver of life, if he be found in any of the foregoing hylegiacal places; if he be not, then obſerve whether the Moon be poſited in either of them, and, if ſo, then ſhe ſhall be taken for ſignificator of life. But if neither of the luminaries be ſo found, then any planet whatſoever, that hath moſt dignities in the place of the Sun at the preceding conjunction with the Moon, and in the horoſcope, ſhall be preferred as ſignificator of life. It muſt however be remembered, that this planet muſt be dignified three ways or more, in one of the above-mentioned places, to be ſo preferred; but, if no planet ſhould be found ſo dignified, or, if dignified, not in an aphetical place, then take the aſcendant for giver of life.

If the time of birth happens to be by night, the Moon ſhall be preferred for giver of life, if ſhe be poſited in any of the aphetical places of

the figure. If ſhe be not, then the Sun ſhall be preferred, if found in any of theſe places; but, if neither Sun nor Moon be ſo ſituated, then any planet whatever, which was moſt dignified in the place of the preceding full Moon, and in the place of the part of fortune, ſhall be preferred. If none ſuch are found in the geniture, the aſcendant ſhall be taken for giver of life, if a conjunction preceded; but, if it was a full Moon, then the part of fortune muſt be preferred. If both the luminaries, or ſeveral of the planets which aſſume the power of ſignificator of life by the above-mentioned conditions, are found together in the aphetical places, and ſeem to contend for dominion of prorogation, then that ſhall be preferred which is found in the moſt principal place of the luminaries, whether it be the Sun, Moon, or any other planet whatever. The principal places of the luminaries are theſe; firſt, in the medium cœli; next, in the aſcendant; then, in the eleventh houſe; next to that, the ſeventh; and, laſtly, the ninth houſe. According to this order, therefore, by the genethliacal figure at the time of birth, ſhall the ſignificator of life be ſought out and aſcertained.

Of the ANARETICAL or KILLING PLANET, and of the QUALITY of DEATH.

The anaretic or killing places are the places of Saturn and Mars, which kill according to the direction of the hyleg to the ſucceeding ſigns, when they meet either bodily, or caſt their rays from any place of the figure, whether it be by quartile or oppoſition; and ſometimes it happens by ſextiles, when they proceed from ſigns obedient or beholding, becauſe they have then the ſame efficacy with the quartile or oppoſition. So likewiſe a quartile, configurated from the following or ſucceeding ſigns to the aphetic place; and alſo a ſextile evilly affected, when in ſigns of long aſcenſion; and even the trines, in ſhort aſcenſions, have ſufficient force to kill, when unimpeded by benefic rays; as will alſo the ſolar place, if the Moon be hyleg. But it muſt be remembered that theſe places are only anaretic when they are evilly affected; for their anaretic or killing power is impeded or deſtroyed, whenever it falls in the terms of a benefic ſtar, or whenever the benefics caſt a ſextile, quartile, trine, or oppoſitional, ray to the very anaretical point, or to thoſe points which follow. Hence life is generally found to be preſerved, when Jupiter is not above twelve degrees diſtant from the anareta or killing planet; or when Venus is not more than eight. The zodiacal aſpects of the anaretic or killing ſtars will be likewiſe of little force, whenever the latitude of the apheta, or giver of life, and that of the anareta, or deſtroyer of life, doth not correſpond.

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When the aſſiſting and anaretic rays are found two or more on each ſide, we muſt obſerve which of them exceed moſt in number and power, which is to be underſtood when the benefics or anaretas are ſome of them in proper places of the figure, and others not; particularly when ſome are oriental, and others occidental, either in reſpect of the Sun or the figure itſelf; for in general no planet under the beams of the Sun hath power to kill or ſave, unleſs when the Moon is giver of life; in which caſe the place of the Sun, being afflicted by ſome malefic planet joined to it, and receiving no help from benefic rays, will certainly produce death; but, if any benevolent configuration irradiates the place, the native's life will be preſerved.

To define the cauſe and quality of death, we muſt conſider whether it is likely to happen by means of the beams of the malefic ſtars being caſt orientally; for the place of the malefic or anaretical planet, if joined by body, or, if not, the place of the aſpect, ought carefully to be obſerved, in order to judge of the quality of death. If theſe deſtructive beams flow occidentally, conſider the occidental place of the ſtar; for, ſuch as they are which have dignities in the anaretic place, ſuch will be the quality of death; or, if no planet hath dignities therein, then ſuch as before others are carried by their motions to theſe anaretic places are to be eſteemed the cauſers of death, and our judgment ſhould be regulated thereby; the configurations of the ſtars made thereto being likewiſe conſidered, together with the nature of the ſigns and the terms in which they fall.

Saturn, poſſeſſing the dominion of death, cauſeth death by chronic diſtempers, phthyſics, fluxes, agues, diſeaſes of the ſpleen, dropſies, iliac and hyſterie diſtempers, and, in a word, by all thoſe diſorders ariſing from abundance of cold. Jupiter produceth death by the quinzey, inflammation of the lungs, apoplexy, cramps, and cardiac affections, and by thoſe diſorders which happen with vehement and ſtinking breathing. Mars cauſeth death by continual fevers, ſemi-tertians, ſudden ſtrokes and nephritic affections, ſpitting of blood and hemorrhage, by abortion and birth, and St. Anthony's fire, and by all diſorders which ariſe from abundance of heat. Venus induceth death by affections of the ſtomach and liver, ringworms, and bloody flux; alſo by putrefaction and fiſtulas, and giving of poiſon; and, in a word, by all thoſe complaints which proceed from abundance of moiſture, or through want or waſting thereof. Mercury deſtroys life by madneſs, extaſy, and melancholy; falling ſickneſs, coughs, and ſpitting affections, and by thoſe which happen ſimply through much drineſs, or a want thereof. And theſe deaths

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happen naturally, when the rulers of death are in their proper and natural quality, and none of the malefics concur.

Violent and remarkable deaths happen when both the malefics are lords of the anaretic places, or when both or one of the two are joined to, or ſquare, or oppoſe, or evilly affect, both of the luminaries, or the Sun alone, or the Moon; for then the miſchievouſneſs and violence of death is produced by the evil affections of the malefics. But the remarkableneſs and extraordinary circumſtances of the death proceed from the teſtimony of the lights; and its quality is known from the reſt of the aſpecting ſtars, and the ſigns containing the malefics. Saturn therefore in quartile or oppoſition to the Sun, orientally, and in fixed ſigns, cauſeth death by ſuffocation, tumults of the people, or by hanging or ſtrangling; in like manner he doth the ſame if he be occidental, and the Moon follow; or, if he be in beaſt-like ſigns or places, he cauſeth to periſh by beaſts; and Venus, being jointed to them, cauſeth death by poiſon, or by the treachery of women. If he is in Virgo or Piſces, or in moiſt ſigns, configurated to the Moon, he will cauſe death by water, by being ſuffocated and drowned; if he be about Argo, by ſhipwreck; if he be in tropical or equinoctial ſigns, the Sun being with him, or oppoſing, or if Mars be there, he will cauſe death by the effects of a fall; if they are in the tenth houſe, death will happen by precipitation from on high; thus Saturn cauſes theſe effects, being configurated to the luminaries.

Mars in quartile or oppoſition to the Sun, and the Sun or Moon oriental, in ſigns of human form, will cauſe death by ſlaughter, either civil or hoſtile, or by laying violent hands upon himſelf. If Venus give teſtimony, death will enſue by means of women; if Mercury be configurated to them, death will enſue by robbers, and evil doers, and pirates. If he be in mutilated or imperfect ſigns, or with the Gorgon of Perſeus, he will induce to death by beheading, or by the effect of amputation. Being found in Scorpio or Taurus, he will cauſe death by medical cutting and burning, or by contractions; but, if he be found in the midheaven, or oppoſite to the midheaven, he will cauſe death by hanging; particularly if he be found about Cepheus and Andromeda. If he be found in the weſt, or oppoſite to the horoſcope, he will cauſe death by fire; but, if he be found in fourfooted ſigns, he will cauſe death by falling, or by the breaking of limbs. If Jupiter gives teſtimony to Mars, and he evilly affected, death will happen through the anger of princes, or by condemnation. If the malefics eſpecially agree together, and both of them evilly affect any of the ſaid places, they make the cruelty of the death the greater. The quality of death, and the ruling thereof, always

will

will be ſhewn by the ſtar that is in the anaretic place; but death will happen in ſtrange places when the ſtars which poſſeſs the anaretic point fall from angles; and eſpecially when the Moon is either found with, or in quartile or oppoſition to, the ſaid places.

Thus the cauſe and quality of death are to be ſought out, and the extent of life known, by the reſult of the directions of each reſpective ſignificator, either direct, by which the anaretic point is carried to the place of the giver of life; or converſe, by the hyleg being carried to the weſt angle, which alone of all converſe directions hath power to cut off life.

Of DIRECTIONS.

A direction, or an arch of direction, is the pathway or track deſcribed in the heavens by any planet that is ſignificator, or that aſſumes the dominion or government of life, or any other incident or event peculiar to the native, from the moment of birth to its meeting or forming an aſpect with the anaretas, or promittors, at which time the event, be it what it may, that is indicated thereby, comes to paſs. For, as all the heavenly bodies conſtantly move in circles, their progreſs, whether for a long or ſhort time, will neceſſarily form arches, the content or degrees of which, being accurately found, and meaſured, or equated by the ſolar motion, will deſcribe the length of time, whether it be years, months, or days, which the ſignificator will be in forming the arch of direction which produces the event. Now theſe directions are known by the following rules, and are of two diſtinct claſſes, the firſt of which is zodiacal, or according to the circle of the zodiac; and the ſecond, mundane, or according to the motion of the planets round the earth, or in relation to their proportional diſtance from the ſeveral houſes of the figure.

ZODIACAL DIRECTIONS.

How to direct the SUN, being in or near the Midheaven, namely, when he is either on, or not more than three degrees from, the cuſp of the Houſe.

Firſt, Take the right aſcenſion of the Sun, and then the place of the aſpect to which it is to be directed, viz. the right aſcenſion of the aſpect, whether it be a conjunction or oppoſite; the latitude in this caſe is to be neglected if he hath not greater latitude than his orb; if he hath, it is not to be neglected; this is the difference between the horizontal (or mundane) and zodiacal aſpects, becauſe they are made from the greateſt

nearneſs to the greateſt diſtance of the ſtars amongſt themſelves; and above the real path of them in the zodiac. The greateſt nearneſs happens in the ſame partile longitude, although they are diſtant and differ according to latitude; unleſs, as I have ſaid, the latitude, in either oppoſition or conjunction, exceeds the greatneſs of their orb; if it be greater, then is the conjunction or oppoſition in the zodiac of ſmall force; now ſubtract the right aſcenſion of the Sun from the right aſcenſion of the planet's aſpect, and the remainder in the arch of direction. As for example, ſuppoſe the medium cœli, in eight degrees fifteen minutes of Scorpio, and the Sun in eight degrees twenty-one minutes of the ſame ſign, to be directed to the conjunction of Venus in twenty-two degrees forty-five minutes of Sagittary. The right aſcenſion of the Sun is two hundred fifteen degrees fifty-eight minutes, the right aſcenſion of Venus is two hundred and ſixty-two degrees eight minutes; ſubtract the right aſcenſion of the Sun from the right aſcenſion of Venus, and there remains forty-ſix degrees ten minutes, which is the true arch of direction; and which, if equated, or turned into time, according to the ſolar motion, by the rules hereafter laid down, will ſhew the time when this aſpect will be formed.

How to direct the SUN, *being near the Horoſcope or ſeventh Houſe.*

Take the oblique aſcenſion of the Sun, in the latitude of the place, if it be in the aſcendant, and near the cuſp thereof; but, if near the cuſp of the ſeventh houſe, his oblique deſcenſion or the oblique aſcenſion of his oppoſite place; then take the oblique aſcenſion or oblique deſcenſion of the aſpects, under the ſame pole, ſtill neglecting their latitude if it be not greater than their orb; then ſubtract the oblique aſcenſion of the Sun from the oblique aſcenſion of the aſpect, and the remainder is the arch of direction required.

How to direct the SUN *above the Earth, being far diſtant from any of the cardinal Houſes. If the Sun be above the Earth, and above three Degrees diſtant from the Cuſp of the cardinal Houſes, do thus:—*

Take the diſtance of the Sun from the midheaven in right aſcenſion, and from that ſubtract the right aſcenſion of the aſpects, which we call the firſt diſtance; then get the ſemidiurnal arch of the Sun, and alſo of the aſpects, and by the rule of proportion ſay, if the ſemidiurnal arch of the Sun gives that right aſcenſional diſtance, what ſhall the ſemidiurnal arch of the aſpect or promittor give? the product ſhall be the ſecondary right

right aſcenſion; and, if both be made in the aſcending part of heaven, ſubtract the ſecondary aſcenſion from the primary, and the remainder is the arch of direction.

Another Way.

Take the elevation of the pole of the Sun, and therein the oblique aſcenſion of the Sun, and likewiſe the oblique aſcenſion of the aſpect: ſubtract one from the other, and the remainder is the arch of direction. For this reaſon, I have ſet the table of the eleventh, third, twelfth, and ſecond, houſes, from thirty to ſixty degrees of north or ſouth latitude.

How to take the Pole of Poſition, commonly called the Circle of Poſition, of the SUN or any other Significator.

Firſt obſerve whether the ſignificator be above or under the earth: if above, get his ſemidiurnal arch; if under, his ſeminocturnal; which, being obtained, muſt be converted into degrees and minutes, whereof one third part is the pole of one houſe; then take the ſtar's diſtance from the neareſt houſe to which he is placed, and by the rule of proportion ſay, if the third part of the ſemidiurnal or ſeminocturnal arch of the ſignificator gives the pole of the other houſe, what ſhall his diſtance give? which if it falls in the third, fourth, ninth, or tenth, houſes, the remainder is the pole of poſition; but, if it falls in the firſt, ſecond, fifth, ſixth, ſeventh, eighth, or twelfth, houſes, add or ſubtract it to or from the pole of the ſucceeding or preceding houſe; as for example: the Moon's ſemidiurnal arch is eight hours fifteen minutes; a third part is two hours forty-five minutes; which, converted into degrees, give forty-one degrees fifteen minutes for the ſpace of one houſe; the Moon's diſtance from the tenth houſe in right aſcenſion is thirty-three degrees fifty minutes, the pole of the eleventh houſe is twenty-three degrees; then by the rule of proportion ſay, if forty-one degrees fifteen minutes, being the ſpace of one houſe, give twenty-three degrees, the pole of the eleventh houſe, what ſhall thirty-three degree fifty minutes give? It gives eighteen degrees fifty-two minutes for the Moon's true circle or pole of poſition. But, becauſe it is near nineteen degrees, I take nineteen degrees for her pole; and note, that, if odd minutes at any time exceed thirty, accept of it as a whole degree; but, if they be under thirty, then reject them entirely.

How to direct the SUN to any Aſpect, being under the Earth, in the Space of Twilight.

The Sun, being found in the ſpace of twilight, ought to be directed above parallel circles to the horizon, and not above horary circles, as when the Sun is above the earth. If the Sun be found in the morning twilight, firſt direct the Sun to the degree of the aſpect under the latitude of the place, although the Sun is not there, and afterwards take the diſtance of the Sun from the horoſcope, in oblique aſcenſion, which call the Sun's primary diſtance; and be careful that this diſtance be not greater than the parallel of twilight, which does not exceed eighteen degrees, for, if it be, the Sun is not in that parallel, and in this caſe you muſt work by the following rule; but, if the Sun be in the parallel of twilight, then, with the diſtance of the Sun from the horizon above taken, enter the table of twilight under the latitude of the place, which is in the top of the table, and with the ſign and degree in the head or foot of the table: and in the angle of meeting, or body of the table, find the diſtance of the Sun from his riſing, and obſerve the degree of the parallel of twilight, which the Sun poſſeſſes in the firſt column, taking the proportional part of the Sun's place to degrees; and under the ſame parallel look out the diſtance of the direction, that is to ſay, what diſtance the Sun is from the horoſcope, in that parallel of twilight; and this diſtance call the ſecondary diſtance; then, if both the firſt and ſecond diſtance are equal, the true arch of direction is that which was firſt taken in the horoſcope; but, if they are not equal, ſubtract the leſs from the greater, and the remainder call the oriental diſtance; and, if the ſecondary diſtance be greater than the primary, then ſubtract the oriental diſtance from the arch of direction, and the remainder is the true arch of direction, which is to be equated as before. In ſeeking the primary diſtance of the Sun from the horoſcope, in the tables of twilight hereafter inſerted, it is ſufficient to take the proportional part of the degree only, rejecting the minutes, which, when taken, note the degree of the depreſſion or parallel of twilight, and in the right line with parallel diſtance find the neareſt proportional diſtance, which when found by proportional parts, the firſt primary natural diſtance of the Sun may be neglected, for it is not neceſſary to take the degrees and minutes of the depreſſion of twilight, but it is only the greateſt and the neareſt degree of the Sun's longitude with the proportional part; as for example: the Sun directed to the quartile of Mercury in no degree of Cancer, Mercury being in no degree of Aries at birth; at the ſame time eleven degrees of Piſces aſcend. In the latitude forty-four degrees, the Sun being in Aries, fifteen degrees forty-ſix minutes,

nutes, the oblique aſcenſion of the aſcendant in that latitude is three hundred forty-nine degrees forty-five minutes, the oblique aſcenſion of the ſun, with the circle, is three hundred and ſixty-eight degrees twenty-eight minutes, the difference is eighteen degrees forty-three minutes; enter the table of twilight in the latitude of forty-four degrees, and there look for this diſtance, eighteen degrees forty-three minutes, and alſo for ſixteen degrees of Aries, which cannot be found; but there is ten degrees and twenty degrees, which is near enough; now under ten degrees of Aries is eighteen degrees thirty two minutes; and under twenty degrees, I find nineteen degrees one minute, the difference is twenty-nine minutes; then I ſay, If ten degrees give twenty-nine minutes, what ſhall ſix degrees give? anſwer, ſeventeen minutes, which, being added to eighteen degrees thirty-two minutes, make eighteen degrees forty-nine minutes, and againſt that in the firſt column is the parallel of twilight thirteen degrees required.

Now the Sun's primary diſtance, viz. eighteen degrees forty-three minutes, being neglected as aforeſaid, I take eighteen degrees forty-nine minutes; then looking out the aſpect, which falls in no degrees of Cancer, under the latitude forty-four degrees, and thirteen degrees parallel of twilight, I find twenty-four degrees forty-five minutes, which is the ſecondary diſtance, and is greater than the primary by five degrees fifty-ſix minutes; the oblique aſcenſion of the Sun is eight degrees twenty-eight minutes, and the oblique aſcenſion of the aſpect is ſixty-five degrees ten minutes, and both under the latitude of forty-four degrees. Now I ſubtract the oblique aſcenſion of the Sun from the oblique aſcenſion of the aſpect, and the difference is fifty-ſix degrees forty-two minutes. And, becauſe the ſecondary diſtance is greater than the primary, I ſubtract five degrees fifty-ſix minutes from the aforeſaid fifty-ſix degrees forty-two minutes, and there remains fifty degrees forty-ſix minutes, the true arch of direction required, which is to be equated as before. If the Sun is to be directed at evening twilight, all things muſt be noted as before, but juſt contrary in all the operations, or elſe taken in oblique aſcenſion to all the oppoſite places.

To direct the Sun, being found beyond the Parallel of Twilight, under the Earth.

If the Sun be found under the earth, whether oriental or occidental, out of the parallel of twilight: Firſt take his ſeminocturnal arch, and from thence ſubtract his whole arch of twilight, and keep the remainder, which is the obſcure arch; afterwards take the ſeminocturnal arch of the aſpect, from whence ſubtract his whole arch of twilight,

and the remainder is the obſcure arch of the aſpect. Next take the diſtance both of the Sun and aſpect from the fourth houſe in right aſcenſion; then by the rule of proportion ſay, If the whole arch of obſcurity of the Sun gives his diſtance from the fourth houſe, what ſhall the arch of obſcurity of the aſpect give? which diſtance being found, obſerve the ſame rules as in directing the Sun above the earth, and conſider the arches of obſcurity the ſame as the ſemidiurnal or ſeminocturnal arches:

For Example;

Let the Sun, in eleven degrees forty-five minutes of Aquaries, be directed to an aſpect in twenty-two degrees thirty-five minutes of Piſces; the ſeminocturnal arch of the Sun is ſeven hours ſeven minutes, the whole arch of twilight being ſubtracted, which is one hour forty-three minutes, the remaining five hours twenty-four minutes is the arch of obſcurity; the Sun's diſtance from the fourth houſe, in right aſcenſion, is forty degrees eleven minutes. Now the ſeminocturnal arch of the aſpect is ſix hours eleven minutes, and his archof twilight is one hour thirty-nine minutes, which being ſubtracted from the ſeminocturnal arch, leaves four hours thirty-two minutes for the arch of obſcurity. The diſtance of the aſpect from the fourth houſe in right aſcenſion is ſeventy-nine degrees ten minutes; then by the rule of proportion ſay, If five hours twenty-four minutes give forty degrees eleven minutes, what ſhall four hours thirty-two minutes give? thirty three degrees forty-four minutes, the arch of direction required.

To direct the Sun to Zodiacal Parallels, being found in any Part of the Heavens.

Firſt find the declination of the promittors, with latitude if they have any, and ſee what degree and minute of the Ecliptic anſwers to that declination, which is its parallel; if the Sun be near the cardinal houſes, his direction is as aforeſaid, but, if farther diſtant, then direct under his proper pole of poſition, as above ſpecified.

To direct a Significator, having Latitude, to any Conjunction or Aſpect.

As the Sun keeps his true courſe in the Ecliptic, ſo the reſt of the planets which have latitude, when they come to be directed to any aſpect, move in their own ſpheres according to their ſucceſſion of latitude. We call it ſucceſſion, becauſe it is not always the ſame, but is changed according to the greateſt diſtance or nearneſs that they are to the nodes; therefore it follows, that a Significator having latitude when he is to be directed to any aſpect, the latitude of the aſpect is to be neglected,

lected, and the latitude which the ſignificator hath at that place where the aſpect falls is to be taken; and the directions are the ſame as the others; only neglecting the rule of the Sun's direction under the earth.

To direct a Significator, having Latitude, to Parallels.

Firſt find the declination of the ſtar, to whoſe parallel you would direct a ſignificator with latitude, which when found, enter the tables of declination with the latitude the ſignificator ſhall have in that place, until you come to the degrees and minutes of the promittor's declination:

As for Example.

I would direct the Moon to the Parallel of Saturn.

Suppoſe Saturn to be in thirteen degrees of Piſces, and his latitude one degree ſouth; his declination will be found to be ſeven degrees thirty-ſeven minutes, which in the Ecliptic anſwers to about ten degrees of Piſces; the Moon is in twenty-four degrees of Leo; now I enter the tables of declination under Virgo, the oppoſite part, in that place where the Moon meets with this parallel. The Moon's north node is in nineteen degrees of Cancer, ſo in that place ſhe will have three degrees fifty-three minutes north latitude, with which I enter the table of declination; and againſt ten degrees of Virgo, and four degrees north latitude, I find eleven degrees thirty-three minutes, which is too much; ſo under the ſaid four degrees of latitude I come to twenty-one degrees of Virgo, againſt which I find ſeven degrees fifteen-minutes, and under five degrees north latitude I find eight degrees ten minutes, in which ſaid twenty-one degrees of Virgo I find what latitude the Moon will have, and by her diſtance from her node I find ſhe hath four degrees twenty-three minutes north latitude. Now the difference between ſeven degrees fifteen minutes and eight degrees ten minutes is fifty-five minutes; therefore I ſay, If ſixty minutes give fifty-five minutes, what ſhall twenty-three give? anſwer, twenty-one minutes, which, added to ſeven degrees fifteen minutes, will make ſeven degrees thirty-ſix minutes, which ſhews, that twenty-one degrees of Virgo is the true parallel of Saturn.

How to direct a Significator to his own proper Aſpects.

Firſt find his longitude, that is, the longitude of his aſpect in the Ecliptic, if it be the Sun; and according to her latitude, if it be the Moon; always obſerving the latitude that ſhe hath at the place of her aſpect, which is found by her diſtance from her nodes, as before taught; then

then take the right aſcenſion or oblique aſcenſion of the aſpect, both in latitude and longitude, and work according to the former rules; but note that neither the aſcendant nor medium cœli are to be directed to any of the planet's aſpects in the Zodiac, but to thoſe in the world only; nor to parallels in the Zodiac, but to thoſe in the Horizon or world, and to theſe always direct, and never converſe.

Of MUNDANE DIRECTIONS.

The aſpects in the world are proportional diſtances by their motion about the world; for a ſtar, that ſhall be diſtant from the Horizon a third part of his diurnal arch, ſhall caſt his ſextile to the aſcendant; and, if he be half his diurnal arch, he will caſt a quartile to the aſcendant; and two third parts of his arch is a trine, and his whole arch is an oppoſition; therefore the firſt houſe is in ſextile to the eleventh and third, and in quartile to the tenth and fourth; in trine to the ninth and fifth, and in oppoſition to the ſeventh; and ſo of the reſt. And, although the diurnal and nocturnal arches differ among themſelves, yet the houſes have no diſtinction, property, nature, or force, of themſelves, but what they receive from the ſtars, and in the diviſion of the houſes by double horary times, according to the method and rules of Ptolomy. The houſes have no more reſpect to the Ecliptic than if there were no ſuch thing; for they have only reſpect to the ſemidiurnal and ſeminocturnal arches of the ſtars; and the aſpects they make in the world, to any houſe or from any houſe, have no reſpect to the Ecliptic but according to their ſemidiurnal and ſeminocturnal arches, or according to their motion about the world; which being rightly conſidered, and well underſtood, will render the whole mundane art of directions very eaſy.

To direct the Mid-heaven or the Aſcendant to the Sextile, Quartile, or Trine, of any Star.

If you would direct the mid-heaven to a ſextile of any ſtar that is placed either in the twelfth, aſcendant, or ſecond houſe, you have only to do thus: take the oblique aſcenſion of the cuſp of the twelfth houſe, under its proper pole, and under the ſame pole the oblique aſcenſion of the promittor; ſubtract the one from the other, and you will have the arch of direction. For obſerve, that, when the houſe is directed to the body of any planet, at the ſame time the mid-heaven comes to the ſextile, and, when the aſcendant comes to the body of any ſtar, at the ſame time the mid-heaven is directed to the quartile thereof; and, when the cuſp of the ſecond houſe is directed to the body of a ſtar, then the mid-

heaven

heaven comes to the trine; ſo that, by always obſerving this rule, it will be impoſſible to err; for theſe aſpects in the world are not made by their diſtance in ſigns, degrees, and minutes, but by their diſtance according to the order or ſucceſſion of the houſes, which diſtances are aſcertained by the ſemidiurnal or ſeminocturnal arches.

The ſame rule is alſo to be followed in directing the aſcendant as was obſerved in the mid-heaven; for, if it be required to direct the aſcendant to a ſextile, we have no more to do than to direct the cuſp of the eleventh houſe if the promittor be above the earth, or the cuſp of the third houſe if he be under the earth, to his body; in both of which caſes the aſcendant will be found to come to his ſextile. If it be required to direct the aſcendant to a quartile, obſerve whether the promittor be above the earth; and, if ſo, direct the mid-heaven to his body; but, if under the earth, direct the cuſp of the fourth houſe to his body, either of which operations will bring the aſcendant to his quartile; but, if the aſcendant is to be directed to a trine, then, if the promittor be above the earth, direct the cuſp of the ninth houſe to his body; but, if under the earth, the cuſp of the fifth houſe, which will in the ſame manner bring the aſcendant to his trine. By an attention to theſe rules, the angular houſes may at all times be directed with ſingular eaſe and exactneſs; for, having found the cuſp of the houſe required, we are to direct under the pole of that houſe, let the poſition of the ſtar be where it will; which if rightly done, the direction will never fail of being true.

To direct the Aſcendant or Medium-cœli to the Conjunction or Oppoſition of any Star.

To direct the medium-cœli to a conjunction or oppoſition, take the right aſcenſion of the tenth houſe from the right aſcenſion of the ſtar, with latitude; and after the ſame manner the conjunction, with contrary latitude; the remainder is the arch of direction ſought. But, in directing the aſcendant to the conjunction of a ſtar, ſubtract the oblique aſcenſion of the aſcendant from the oblique aſcenſion of the ſtar, with latitude, if any; and in the ſame manner for an oppoſition, only with contrary latitude, and the remainders will be the arches of direction required.

Another Way to direct the Aſcendant.

Subtract the ſemidiurnal arch of the ſtar from his right aſcenſion, and from the remainder ſubtract the right aſcenſion of the medium-

cœli, and there will remain the true arch of direction of the aſcendant, as before. By the ſame operation the aſcendant may be directed to any of the fixed ſtars.

Another Way to direct the Medium-cœli, to a Sextile, Quartile, or Trine.

Firſt enter the tables of declination with the ſtar's place, and take its declination according to its latitude, obſerving to what degree of the ecliptic that declination anſwers; if it be above the greateſt obliquity, work by the tables of aſcenſional difference, and find its ſemidiurnal arch; but, if the declination be within twenty-three degrees thirty minutes, enter the tables of ſemidiurnal arches, and look for the correſponding degrees in the ecliptic, and againſt it will be found the ſemidiurnal arch in hours and minutes, which muſt be converted into degrees and minutes of the equator, whereof two thirds make a ſextile, which muſt be added to the right aſcenſion of the ſtar, if it be poſited in the occidental part of the heavens; but, if it be in an oriental poſition, then ſubtract the two-thirds of the equator: for example, ſuppoſe the right aſcenſion of the medium-cœli to be two hundred and twenty degrees, which anſwers to twelve degrees twenty-ſeven minutes of Scorpio, and a planet were in twenty-eight degrees of Sagittarius, having eleven minutes of north latitude, his declination will be twenty-three degrees twenty minutes, which anſwers to twenty-three degrees of Sagittarius; with this I enter the tables of ſemidiurnal arches, under the latitude of the place, viz. fifty-two degrees, which I find to be three hours forty-ſix minutes, and, being converted into degrees and minutes of the equator, make fifty-two degrees thirty minutes. Now two-thirds thereof is thirty-ſeven degrees forty minutes; which, being ſubtracted from two hundred and ſixty-ſeven degrees forty-nine minutes, the planet's right aſcenſion, leaves two hundred and thirty degrees nine minutes for the right aſcenſion of the ſextile of the planet; from whence the right aſcenſion of the medium-cœli being ſubtracted, there will remain ten degrees nine minutes, the true arch of direction to the ſextile. The directions to a quartile or trine are performed in a ſimilar manner.

Another Way to direct the Aſcendant to a Sextile, Quartile, or Trine, Aſpect of any Planet.

If the aſcendant is to be directed to the aſpect of a planet above the earth, divide the ſemidiurnal arch of the planet into three equal parts, and add two of thoſe parts to the oblique aſcenſion of the planet, taken under the pole of birth, and from that ſubtract the oblique aſcenſion of the aſcendant, and the remainder is the arch of direction to a ſextile.

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By the ſame operation the aſcendant is directed to the quartile and trine aſpects; only obſerving to take four of thoſe parts for a trine, and the whole ſemidiurnal arch for a quartile. It is proper juſt to remark, that the aſcendant and mid-heaven are never to be directed to zodiacal aſpects, but to thoſe only in the world.

Another Way to direct the Aſcendant.

Take one-third part of the ſemidiurnal arch of the planet from its right aſcenſion, and from the remainder ſubtract the right aſcenſion of the mid-heaven, and the reſidue is the true arch of direction to the ſextile aſpect, as before. If the third part of the ſemidiurnal arch of the planet be added to its right aſcenſion, and from that ſum the right aſcenſion of the mid-heaven be deducted, there will remain the true arch of direction to a trine.

But it muſt be carefully remembered, that, in all caſes where directions are to be brought to the aſpects of planets under the earth, we are to divide the ſeminocturnal arch of the planet into three parts, and to work by the right aſcenſion of the fourth houſe, inſtead of that of the mid-heaven, but in all other reſpects the operation is the ſame.

Another Way to direct the Aſcendant to a Quartile Aſpect.

Take the oblique aſcenſion of the planet, under the pole of birth, with latitude if any, and to that add its ſemidiurnal or ſeminocturnal arch, according as the planet may be poſited, either above or under the earth; from this ſum ſubtract the oblique aſcenſion of the aſcendant, and the remainder is the arch of direction to the quartile-aſpect. By a proper attention to theſe ſimple and eaſy rules, the whole myſtery and difficulty of the art of directions, which has ſo long embarraſſed modern aſtrologers, will be entirely removed.

How to direct the Aſcendant or Medium-cœli to a Semiquartile, Quintile, Seſquiquadrate, or Biquintile, Aſpect.

The ſame operation is to be followed in theſe directions as are given above for the ſextiles, quartiles, and trines, with this difference only, that a ſemiquartile, being only half the quartile, and the quintile only a fifth part, are to be ſubtracted in that proportion from the ſemidiurnal or ſeminocturnal arches; the ſeſquiquadrate is the ſemidiurnal or ſeminocturnal arch, and half the ſame added thereto; and the biquintile is a quintile doubled, as appears fully and diſtinctly by the tables of aſpects, which follow at the end of theſe rules for directions.

The

The true Method of directing a Significator to any Aſpect or Promittor, either direct or converſe.

If the ſignificator and promittor happen both to be poſited near the cuſps of houſes, what hath been obſerved in the rules for directing the aſcendant and mid-heaven may ſerve here; for it only requires to bring them both to the cuſps of the houſes to which they are near, and it will form the aſpect that is between the houſes. But in caſes where the ſignificator and promittor are differently poſited, the following rules muſt be obſerved.

Suppoſe a ſignificator to be poſited in the tenth houſe, and to be directed to the ſextile of a promittor in the twelfth or eighth houſe; firſt take the diſtance of the ſignificator in right aſcenſion from the tenth houſe, which call the primary diſtance; then take the diſtance of the promittor from the twelfth houſe, which reſerve; next take the ſemidiurnal arch of the ſignificator, and alſo of the promittor; add the two arches together, and ſay, by the rule of proportion, If two arches give the diſtance of the promittor from the twelfth houſe, what ſhall the ſemidiurnal arch of the ſignificator give? which when found, add it to the primary diſtance of the ſignificator, and the ſum will be the arch of direction required. But it muſt here be obſerved, that, if the ſignificator had been placed beyond the cuſp of the tenth houſe, or in the ninth houſe, then the primary diſtance muſt be ſubtracted from the ſecondary, and the remainder will be the arch of direction. The ſame rule is to be followed for the quartile aſpect, if the promittor be in the aſcendant; but, if the promittor be poſited either in the ſecond or ſixth houſe, then the ſame rule muſt be followed for the trine, always remembering to take the ſeminocturnal arch inſtead of the ſemidiurnal, when the direction is to or from a planet under the earth.

Another Way.

If a ſignificator be poſited within three degrees of the mid-heaven, take his right aſcenſion, and the right aſcenſion alſo of the promittor's body or oppoſition, together with his latitude; but, if the ſignificator be within three degrees of the aſcendant, then take the oblique aſcenſion both of the ſignificator and promittor, under the pole of the houſe, and ſubtract the ſignificator from the promittor, regarding his latitude if he hath any, and the remainder is the arch of direction required; which, if rightly performed, will never be found to err.

It may here be remarked, that, if the ſignificator and promittor be upon or within three degrees of the cuſp of any other houſe, the direction is the ſame with the houſe, and may be directed under the pole of that houſe, or by right aſcenſion if upon the mid-heaven as before; but, if they are in the deſcending part, then uſe the oppoſite places. For example: ſuppoſe the Sun were to be directed to a ſextile of Jupiter, the Sun being on the cuſp of the ninth houſe, in five degrees of Leo, and Jupiter in eighteen degrees of Cancer, the pole of birth being forty-four degrees. Now I take the oppoſite ſign and degree, becauſe the Sun and Jupiter are both in the deſcending part of the heavens; the poles of the ninth and third houſes are eighteen degrees, and the oblique aſcenſion of the Sun's oppoſite place is three hundred and fourteen degrees nearly; from whence I ſubtract ſixty degrees, and the remainder, which is two hundred and fifty-four degrees, is the oblique aſcenſion of the aſcendant. Now the oblique aſcenſion of Jupiter's oppoſite place, under the pole of eighteen degrees, is two hundred ninety-ſeven degrees; from whence I ſubtract the oblique aſcenſion of the aſcendant, viz. two hundred and fifty-four degrees, and there remains the arch of direction required, which is forty-three degrees; becauſe, by the motion of the primum mobile, when the aſcendant comes to the oppoſite place of Jupiter, the Sun at the ſame time comes to his ſextile.

To direct a Significator, being above three Degrees diſtant from the Cuſp of any Houſe.

Find the ſemidiurnal arch of the planet if above the earth, or the ſeminocturnal arch if below the earth, with his diſtance from the preceding or ſucceeding cuſps of the houſes, either of which will anſwer the purpoſe; then take the ſemidiurnal or ſeminocturnal arch of the promittor, as his poſition either above or below the earth ſhall require; for, if the aſpect be above the earth, the ſemidiurnal arch muſt invariably be taken, but, if under the earth, the ſeminocturnal; and this may always be readily known by the houſes themſelves; for the tenth houſe hath the eighth and twelfth houſes in ſextile, the firſt and ſeventh in quartile, and the ſixth and ſecond in trine; and ſo of all the reſt, which is abſolutely neceſſary to be thoroughly underſtood, to render theſe mundane aſpects familiar and intelligible, and therefore I mention it again here. Having aſcertained the arches as above required, ſay, by the rule of proportion, If the ſemidiurnal or ſeminocturnal arch of the ſignificator gives his diſtance from the cuſp of the houſe, what ſhall the ſemidiurnal or ſeminocturnal arch of the promittor give? which when found, call it the ſecondary diſtance of the promittor from the cuſp of the preceding or

ſucceeding houſe, according to which the ſignificator and promittor were taken from; if they are both taken from houſes which precede, or follow, then in either caſe ſubtract the leſs from the greater, and the remainder is the arch of direction ſought. But, if the ſignificator be taken from the cuſp of a preceding houſe, and the promittor from the cuſp of a ſucceeding, or *vice verſa*, then add the two numbers together, and the ſum will be the arch of direction required, as before.

To direct a Significator to his own Aſpects.

This is only applicable to the Sun and Moon, for no other ſignificator can be directed this way; but when either of theſe happen to be the ſignificator, and come to their own aſpects, they are productive of very remarkable effects. The operation is quite eaſy; for to bring up the direction of either the Sun or Moon to their proper ſextile is no more than finding the content of two third parts of their ſemidiurnal or ſeminocturnal arches, according to their poſition either above or below the horizon, and that will be the true arch of direction to the ſextile. For the quartile, the content of the whole ſemidiurnal or ſeminocturnal arch is to be taken; and, if a fifth part of the whole ſemidiurnal or ſeminocturnal arch be added to the ſextile, it will be the direction to the quintile aſpect; and thus, by taking ſuch a proportion of theſe arches as correſponds with each reſpective aſpect, may the true arches of direction of all of them be found.

To direct a Significator to Parallels in the World.

Parallels in the world ſignify nothing more than the poſition of two planets, when equally diſtant from any one of the four cardinal houſes; for example, ſuppoſe one planet to be upon the cuſp of the eleventh houſe, and another upon the cuſp of the ninth houſe, they are then in exact mundane parallel, as being both equally diſtant from the mid-heaven, or tenth houſe. So likewiſe a planet upon the cuſp of the eleventh houſe is in parallel with a planet upon the cuſp of the third houſe, being both equally diſtant from the aſcendant. Again, a planet, when placed on the cuſp of the eleventh houſe, is in parallel to a planet upon the cuſp of the fifth houſe, becauſe they are both equally diſtant from the tenth and fourth houſes; which rule will hold good with regard to the other houſes. Now theſe laſt-mentioned are parallels by their poſition; but, if one planet ſhould be poſited upon the ninth houſe, and another upon the twelfth, they are not in parallel till by the motion of the primum mobile they are brought to that equal point of diſtance, that

that one ſhall be juſt ſo far paſt the mid-heaven as the other wants to it, and, when they are ſo, they are in exact parallel. And, further, if two planets are placed either in the eleventh or twelfth houſe, they will, by the motion of the primum mobile, be brought to that equality of diſtance ſo as to be in exact parallel; for, ſuppoſing them to be ſituated one in twelve degrees and another in ſixteen degrees of the ſame ſign, when the fourteenth degree comes to be upon the cuſp of the mid-heaven, the parallel is then made; becauſe both planets are then juſt two degrees diſtant from the mid-heaven. The ſame rule is to be applied to all the four angular houſes; but, becauſe directions to theſe parallels may be ſomewhat difficult to a learner, I ſhall here give an example at large of the eaſieſt and moſt correct method of taking them.

Find the declination of that planet which is neareſt to the angle from which it is taken, with latitude if he hath any; then obſerve what degree of the ecliptic anſwers thereto, and take the ſemidiurnal or ſeminocturnal arch, according as the planet is ſituated either above or below the horizon. Uſe the ſame operation with the other planet, which is fartheſt from the angle; and, having found the content of both their arches, add them together; then find the diſtance from the angle, with this precaution, that, if it be from the aſcendant, take the diſtance by oblique aſcenſion; if from the ſeventh houſe, by oblique deſcenſion, or by the oblique aſcenſion of the oppoſite point; but, if the diſtance be from the mid-heaven, or the fourth houſe, it muſt be taken by right aſcenſion, and, when found, call it the primary diſtance; then take the difference of the right or oblique aſcenſion of the two planets, and by the rule of proportion ſay, If the two arches give that difference of right or oblique aſcenſion, what ſhall the ſemidiurnal or ſeminocturnal arch of that planet give which is neareſt the angle? and the product ſhall be the ſecondary, right, or oblique, aſcenſion; which, if the planets are ſituated one before the angle, and the other after it, ſubtract the primary diſtance of that which is neareſt the angle from the ſecondary diſtance, and the remainder is the arch of direction required; but, if both planets ſhould be poſited ſhort of the cuſp of the houſe, then add the primary diſtance to the ſecondary, and the ſum will be the arch of direction, as before.

It may not be improper in this place to remark, that, when a ſignificator comes to the parallel of Jupiter or Venus, in good places of the figure, theſe parallels produce very powerful effects, and are nearly of equal force with their ſextiles and trines; ſo that, if a ſignificator, particularly the giver of life, comes to the parallel of the lord of either the fourth

fourth or the eighth houſe, it moſt certainly produces death, unleſs ſome other direction, of an equally powerful but benefic nature, falls in with it at nearly the ſame point of time, and impedes its malefic effect. By the ſame rule, if a ſignificator comes to the parallel of the lord of any other houſe, being evilly placed in the figure, it produces vexation and misfortune, according to the nature of the houſes they govern; and ſo, on the contrary, if the parallel be made in fortunate places of the figure, they denote an increaſe of proſperity and happineſs, according to the nature of the houſe that the promittor is lord of. Theſe parallels are always made by the motion of the primum mobile from eaſt to weſt.

Another Way of directing to Parallels in the World.

If the ſignificator and promittor are in parallel above the earth, take their diſtance from the right aſcenſion of the medium cœli, which call the primary diſtance; then by the rule of proportion ſay, If the ſemidiurnal arch of the ſignificator gives his diſtance from the medium-cœli, what ſhall the ſemidiurnal arch of the promittor give? which having found, work by the ſame rule before laid down for directing the Sun above the earth in the zodiacal aſpects, and the reſult will be the arch of direction required.

When the ſignificator and promittor are both under the earth, their diſtance muſt either be taken from the fourth houſe or from the horizon, but the operation in all other reſpects is preciſely the ſame as the foregoing; but, if one planet be above the earth, and the other below, take the diſtance of the one from the mid-heaven, and of the other from the fourth houſe, and work as before; or otherwiſe take the oppoſite place of the planet under the earth, in manner before ſpecified. Great care muſt however always be taken, in bringing up the directions, not to miſtake the ſemidiurnal for the ſeminocturnal arch, but in all caſes to take the ſemidiurnal arch if the planet be above the earth, and the ſeminocturnal when the planet is under the earth: for by theſe parallels in the world, we conceive the ſignificator to remain immoveable in the horary circle of his poſition, becauſe, in a nativity, the virtue of the ſignificator as well as the promittor in the ſame primum mobile is imprinted; and theſe virtues are brought to by its motion from eaſt to weſt.

To direct the Sun, being under the Earth, to any Aſpect.

If the Sun be in the ſpace of twilight, firſt find the direction of the Sun to the aſpect of the promittor, whether it be a ſextile, quartile, or

trine, in manner already taught, which arch call the feigned arch; then find what degree of the zodiac the Sun comes to at that time, by taking his pole, and then his oblique aſcenſion; to this add the feigned arch above-mentioned, and the ſum will be the oblique aſcenſion of the degree of the zodiac to which the Sun comes on both ſides. Then with the Sun's primary diſtance from the horizon, find what parallel of twilight he poſſeſſes, and therein his ſecondary diſtance, to which the feigned direction ſhall come; and by the rule of proportion ſay, If the ſeminocturnal arch of the Sun give his ſecondary diſtance from the horoſcope, what ſhall the ſemidiurnal or ſeminocturnal arch of the promittor give? the fourth number ſhall be the ſecondary diſtance of the promittor from the cardinal or any other houſe of the genethliacal figure, from whence we are to ſeek the proportional diſtance, and thereby obtain the true arch of direction required.

To direct the Sun, out of the Space of Twilight.

Obtain the feigned place of the aſpect, as taught in the preceding rule, and find what degree of the ecliptic the Sun comes to by this direction; then ſay, If the arch of obſcurity of the Sun gives his primary diſtance from the fourth houſe, what ſhall the obſcure arch of the ecliptical degree give, which the Sun comes to by this direction? the product will be the ſecondary diſtance from the fourth houſe. Now, if the Sun be poſited in the third or fourth houſes, uſe this diſtance; but, if he be in the ſecond or fifth houſes, ſubtract from this diſtance a third part of the Sun's ſeminocturnal arch, and the remainder is the Sun's ſecondary diſtance from the third or fifth houſes; then ſay, If the ſeminocturnal arch of the Sun gives his ſecondary diſtance from the determinate houſe, what diſtance ſhall the ſeminocturnal arch of the promittor give from that houſe alſo? which when found, proceed as in the foregoing rules for the arch of direction required.

Method of directing a Significator to all Aſpects converſe, that are made in the World.

Directions are eaſily brought up to aſpects which are made converſe, by conſidering the promittor as ſignificator; for, if a ſignificator be poſited in the eleventh houſe, and the promittor in the twelfth, the ſextile will fall in the tenth houſe; and to direct a ſignificator from the eleventh houſe into the tenth is contrary to the ſucceſſion of both houſes and ſigns, wherefore the aſpect is called converſe. Now the beſt way to manage theſe aſpects is certainly to direct the promittor to the ſigni-

ficator in all caſes where the directions are converſe, which may be done with the greateſt exactneſs by the preceding rules, only obſerving to take the ſemidiurnal and ſeminocturnal arches of the promittor firſt, inſtead of thoſe of the ſignificator, and perform the operation throughout as if the promittor were ſignificator. But remember that neither the aſcendant, mid-heaven, nor any other of the houſes, are ever to be directed converſely; for they have no motion whatever to any preceding planet or aſpect.

How to equate the Arches of Direction, whereby to aſcertain the Length of Time in which the Events denoted by them will be in coming to paſs.

The art of bringing up the directions of a nativity, from the diſuſe which this ſcience has for ſome years paſt fallen into, is a matter that has puzzled moſt of its preſent followers; and the method of equating theſe directions when found, by a meaſure that ſhall in all caſes correſpond to truth and nature, has been the ſubject of many controverſies and diſputes among modern authors; ariſing, I conceive, from their ignorance of the plain and genuine ſyſtem handed to us by the immortal Ptolomy, and from a want of reflecting that the revolutions of all the heavenly bodies, as well as the periods of all earthly events, are only reducible to one univerſal ſtandard-meaſure of time, namely, the Sun's geocentric motion in the ecliptic. It is therefore ſurpriſing that ſo many inventions ſhould have ariſen, and ſo many errors in conſequence adopted, in equating directions; ſince it muſt be evident to the moſt unlettered mind, and a fact beyond the reach of contradiction, that the ſame rule which eſtimates the days, months, and years, of a man's life, from the moment of his birth, likewiſe eſtimates the progreſſive motion, in days, months, and years, of every luminary within the cognizance, in the vaſt extent of ſpace! This rule is nothing more than the Sun's apparent progreſs through every degree and minute of the ecliptic, meaſured by the degrees of the equator; to which unerring ſtandard every matter that refers to any deſcription or portion of time muſt be ultimately brought, or all our labour, and all our accuracy, will prove abortive and premature.

According to the common adage, "when the diſeaſe is known, the cure is half performed;" and ſo we may ſay of the meaſure of directions; for, when the ſtandard is known, the proceſs is eaſily accompliſhed, as follows. When the true arch of direction is found, by any of the foregoing rules, and is to be equated, take the right aſcenſion of the Sun's place at the time of

of birth, and add the arch of direction to the Sun's right aſcenſion; with this ſum enter the tables of the right aſcenſion, and find what degree and minute of the ecliptic anſwers thereto; then take the Ephemeris for the year of birth, and note how many days and hours the Sun will be, from the time of birth, in coming to that degree and minute of the ecliptic; and for every perfect day, which is twenty-four hours, account a year, and for every two hours over and above the even days, a month, and ſo in the ſame proportion for minutes and ſeconds of time, and the arch of direction will be truly equated; as will be ſhewn by repeated examples, in equating the directions of the following nativities.

I flatter myſelf that the rules given in this ſyſtem of directions, if carefully attended to, will be amply ſufficient to familiarize any of my readers in this important branch of the occult ſciences, without the aid of which, little or nothing can be done in the calculation of nativities. For though it be admitted, that a ſtudent may make great advances in the knowledge of futurity, by acquiring an adequate comprehenſion of the nature and effects of the various configurations and familiarities of the celeſtial bodies, and of their particular influence both benefic and malefic upon the human race; and though we may by this means attain to know that ſuch and ſuch events will certainly come to paſs; yet even this acquiſition in the ſcience muſt be conſidered incomplete, without the ability of pointing out, by ſome fixed and certain rule, the preciſe time when theſe events ſhall happen. This is not to be attained by the methods uſed in the vulgar Aſtrology, as already laid down in the former part of this work, where the common Aſtrology is treated of, but with great riſk and uncertainty, and was therefore only introduced for the purpoſe of anſwering horary queſtions, where correctneſs, in this particular, is little attended to by any modern profeſſors.

This grand acquiſition is therefore not to be obtained by any other mode, than that of bringing up the arch of direction of each reſpective ſignificator in the native's figure of birth, to the aſpect which denotes each reſpective event; and this arch of direction, as I have before obſerved, is nothing more than the track or circle in the heavens formed by the ſignificator in moving from that particular point in the heavens where he is found at the birth; ſo the preciſe point where he forms the aſpect with the promittor that indicates the event, which, upon his arrival there, is to happen. It is conſequently apparent, that if this track or circle can be found, and its content in degrees and minutes accurately taken, and reduced into common time according to the motion of the Sun, which regulates all our accounts of time, it will ſhew us at one view,

view, the exact time when the event, according to the common courſe of nature, ſhall infallibly come to paſs.

In this proceſs conſiſts the whole myſtery of aſcertaining the period of man's life, which is thought ſo wonderful a matter by ſome, and conſidered altogether impoſſible by others; and yet it is no more than a ſimple operation of nature, deduced from an intimate knowledge with ſecond cauſes. For this is a rule that will never be found to fail, if our arithmetic be true, that at the very time the principal ſignificator in a nativity, that is, the giver of life, ſhall arrive at the anaretical point of the aſpect of the killing planet, the native ſhall ſurely depart this life; provided no benefic rays at the ſame time irradiate the place, or in any aſpect concur to impede the killing force, which may always be known from the diſpoſition of the benefic planets in the nativity. If this aſſertion be true, which has been proved by innumerable examples in all ages of the world, and which I truſt will be confirmed by the nativities following, it is evident that we can, by the foregoing rules, bring up the directions with ſufficient accuracy to aſcertain the preciſe length of time in years, months, and days, in which the ſignificator of life will be in moving to the anaretical or killing point; and juſt ſo long will be the life of that native. Where then is the myſtery or impoſſibility of aſcertaining the period of human life, and with extraordinary preciſion? But this accuracy wholly depends upon the true time of birth being obtained; for a failure here in the radical point will deſtroy the whole calculation, and nothing predicted therefrom can poſſibly happen but by the effect of chance.

But it is here neceſſary to remark, that in ſuch nativities as are vital, and afford ſufficient teſtimonies of a ſtrong and healthful conſtitution, one direction alone is ſeldom found to kill: for in ſuch nativities there is required a train of malevolent directions to concur to death; and the interpoſition of one ſingle direction of the benefics, even if it be a quartile or oppoſition, irradiating the very anaretical point, will moſt times preſerve life. But where ſeveral malevolent directions of the malefic ſtars concur together, without the aid or interference of the benevolent planets, they never fail to deſtroy life. And here it muſt be obſerved, that in ſuch trains of directions we are to diſtinguiſh between the *killing planet* and that which is the *cauſer* of the *quality* of death; for one planet doth not ſhew both. The foremoſt of the malefic train is the killing place, and ſhews the time of death; but the following directions, though benevolent, ſhew the quality of it. If this train falls all together, and none follow, then obſerve thoſe which precede, though at a diſtance,

and

and benefic, for the *quality* of death; for, though the benevolent ſtars contribute to the preſervation of life, yet they frequently ſpecify the diſeaſe which is the cauſe of death, as we have already abundantly ſhewn. And with theſe concur the configurating ſtars, the quality of the ſtars and ſigns, and the terms in which the ruling planets happen to be poſited. But in violent deaths the genethliacal poſitions of the luminaries are to be obſerved, and how the malefics affect them, and are alſo connected by directions in the quality of death.

Of SECONDARY DIRECTIONS.

All the directions hitherto treated of are termed *primary* directions, becauſe they are the firſt and moſt important of any thing of the kind in the doctrine of nativities; and without the aid of theſe, all aſtrological calculations would be vain and deluſive, as muſt appear obvious from what has been already premiſed. But *ſecondary* directions are by no means of ſuch an extenſive conſideration; nor of any great utility in the ſcience, that I have as yet been able to diſcover, particularly if accuracy and truth are to be preferred in theſe ſpeculations. For, by the uſe of the primary directions in the calculation of nativities, we are not only enabled to judge of the quality and influence of the aſpects, but can likewiſe trace them to the preciſe time of their operation; whereas the ſecondary directions at beſt only afford the artiſt matter for ſuperficial enquiry and vague conjecture. I ſhall nevertheleſs explain the nature and uſe of them in this place, ſince it is the plan of this work to comprehend every practice hitherto introduced into the ſcience of aſtrology, with a view to enable the reader to diſtinguiſh the uſeful and rational from the inutile and redundant part of it.

By ſecondary directions, then, we are to underſtand thoſe configurations and familiarities of the planets which ariſe daily from the time of birth, and are applied to the prediction of events that are to come to paſs in the ſame ſucceſſion of years from the birth as correſpond with thoſe days. For example, all aſpects of the ſtars, both to the luminaries and cardinal houſes, that happen on the firſt day after birth, are applied to the firſt year; thoſe of the ſecond day after birth to the ſecond year; thoſe of the third day to the third year; thoſe of the fourth day to the fourth year; and ſo on, in progreſſive rotation, as far as this ſpeculation can extend.

In the management of theſe directions, we are principally to obſerve what configurations the Moon has to the other planets; for, if ſhe be joined with benefic ſtars, or irradiated by their good aſpects, or even by the

good aſpects of the infortunes, it denotes a happy, healthful, and proſperous, year to the native, in nature and quality peculiar to the principal ſignificator in each configuration, and to the houſes and ſigns in which they fall in the radical figure. But on the contrary, if the Moon be joined to malevolent ſtars, or irradiated by them, or in parallel declination of the infortunes, it forebodes, to thoſe years pointed out by the days in which theſe evil configurations happen, great afflictions either in mind, body, or eſtate; and, if a primary direction ſhould correſpond with them, of the ſame malignant nature, a complication of temporal misfortunes will moſt probably enſue.

In the conſideration of theſe directions, we are particularly to attend to the critical days and climacterical years; for at thoſe times the good or evil configurations of the planets are moſt powerful in their operation. If upon either of thoſe occaſions the Moon be found in quartile or oppoſition to the place in which ſhe was poſited at the time of birth, and an evil primary direction of the ſignificator of life correſpond therewith, death is then at the door, or at that time very much to be apprehended, even in the ſtrongeſt conſtitutions. And ſo likewiſe, if the Sun or Moon in the ſecondary directions are afflicted by the malignant rays of inauſpicious configurations with an evil primary direction, with which both the revolution and tranſit agree, it is conſidered an irrevocable indication of death to the native.

Theſe ſecondary directions, I underſtand, have always been in reputation among the Arabs and Egyptians, who, in common practice, prefer this method of predicting from the genethliacal figure to the more complicated and laborious mode of calculation by the primary directions. The former practice has doubtleſs the advantage in point of expedition; for by the uſe of it in thoſe countries, they will, upon the bare inſpection of a nativity, give an account of the general and particular incidents during the whole courſe of the native's life; and yet, by repeated trials of it myſelf, I have found it in many inſtances erroneous, and therefore not to be adopted in the ſerious inveſtigation of nativities, where accuracy and truth are to be deſired. It it is a doctrine much on a level with that of horary queſtions, and may be uſed to give a general idea of the native's figure of birth, and of his probable bent of fortune, where time or circumſtances will not admit of particular calculations.

But, upon delivering judgement upon either ſpecies of directions, whether prinary or ſecondary, it is abſolutely neceſſary to pay the greateſt attention to the nature and quality of the aſpects we direct to, as well

thoſe in the world as thoſe in the zodiac: for it often happens that a zodiacal aſpect may import much good, when at the ſame point of time a malignant mundane configuration may come up, of ſo ſtrong and powerful a nature as to fruſtrate all the beneficial effects portended by the former. The want of attending to, or knowing, this, has frequently confounded our modern practitioners; who, confiding in the benignant tendency of ſome extraordinary good aſpects in the zodiac, have promiſed an advance of fortune to the native, which has never come to paſs, becauſe counter-aſpects in the world, which have the ſtrongeſt and neareſt relation to ſublunary things, have conſpired, at the ſame inſtant of time, to ſuperſede the beneficial effects of the zodiacal configurations; and which would perhaps have been felt in an extraordinary degree of malignity, were it not that the above-mentioned ſalutary aſpects were oppoſed to them.

Hence it muſt appear to every rational mind, that the ſtricteſt caution and the utmoſt deliberation are neceſſary, in forming our opinion upon the directions of a nativity; for, if at laſt we err in this, all our labour is loſt, and the unfortunate enquirer is deluded with vain expectations of a happy run of great good fortune, or terrified with the approach of ſome dreadful cataſtrophe, neither of which, by the nature of the ſtars, was ever intended to happen. That this want of judgement has of late years been too commonly practiſed upon the public, cannot be denied, nor too ſeverely reprobated. But ſtill, let not the relentleſs unbeliever of Aſtrology raiſe his exalted creſt too high on this occaſion; nor inſiſt, becauſe theſe errors have been common, that the ſcience of prediction has no exiſtence in truth and nature; his unbelief muſt clearly ariſe from a want of inclination to contemplate the curious effects of ſecond cauſes.

Brute creatures may perhaps enjoy the faculty of beholding viſible things with a more penetrating eye than ourſelves; but ſpiritual objects are as far out of their reach as though they had no being. Neareſt, therefore, to the brute creation, are thoſe men, who ſuffer themſelves to be ſo far governed by external objects, as to believe nothing but what they ſee, and feel, and can accommodate to their own ſhallow imaginations. Let ſuch men doubt whether they have a ſoul in their body, becauſe their eyes never ſaw it; or that there are ſtars in the firmament at noon-day, becauſe the appear not; or that it is not air in which they breathe, becauſe nothing appears to them but an inſenſible vacuity. Surely all that know they poſſeſs a ſoul muſt of neceſſity believe the rule and government of angels, which they ſee not; and, if from no other grounds, they muſt, I think, from that apparent analogy which they

they cannot but perceive between the greater and the leſs world; for, as the little world man conſiſts of an outward viſible body, and an inward ſpiritual ſoul, which gives life and motion to the organical frame, ſo poſſeſſing all parts as to be wholly in all, and in each diſtinct part wholly; ſo muſt it be alſo in the great univerſe, the ſenſible and material part whereof hath being and motion from thoſe ſpiritual powers which dwell in, and wholly fill and actuate, it: therefore the Aſtrologian regards nature with the eyes of St. Paul, 2 Cor. iv. 18. he *looks not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen are temporal, but the things which are not ſeen are eternal.*

Having now completely laid down the rudiments of the Science of Aſtrology, in as comprehenſive, plain, and intelligent, a manner as poſſible, I ſhall immediately proceed to teach the application thereof, in calculating the following nativities. It is my wiſh to perform this taſk in ſuch a manner as to enable the moſt ſuperficial reader to accompany me through every minute proceſs in the buſineſs, and to follow me in bringing up every direction to their proper aſpects, as they ſhall reſpectively occur in the genethliacal figures. If I can do this, I have no doubt of ſoon convincing the moſt obſtinate unbeliever of the ſcience, that it has both utility and truth on its ſide; and that the beings of reaſon, who bear the image of their beneficent Creator, are not wholly left without the help of foreſight and foreknowledge, in a very ample and extraordinary degree, if they will but adopt the neceſſary means of acquiring it.

The nativities that follow fall immediately under my own obſervation and knowledge, and I have choſen them in preference to any that have been before publiſhed, or to thoſe of perſons not now living, becauſe I would avoid putting it in the power of any perſon to ſay, that our calculations are at all founded upon enquiries into the people's way of life, of their good or ill fortune, of their ſickneſs or health, of the particular incidents of their life paſt, or of the external cauſes of their death; for, if the rules that I have laid down will not enable us to accompliſh all this from the ſituation of the planets in the figure of birth, our ſcience is indeed a mere deluſion, and its followers nothing better than jugglers and impoſtors.

But, to make this enquiry eaſy to my readers, and to ſave them as much as poſſible the trouble of long and tedious calculations, I ſhall in this place introduce a ſet of tables, which are ſo contrived as to reſolve every queſtion

queſtion that will ariſe in the management of nativities or horary queſtions; as well in reſpect to the places and poſitions of the planets and their aſpects, as to the bringing up their proper directions. I ſhall likewiſe add a ſhort explanation of each diſtinct ſet of Tables, and reduce them to practice, in calculating the following nativities, in ſuch a manner as to make their uſe eaſy and familiar; hoping by this means to remove, if poſſible, that ſudden impreſſion of difficulty and embarraſſment, which is felt by moſt readers on the firſt view of mathematical Tables. I am perſuaded no difficulty whatever will attend the acquiſition of a competent knowledge of theſe, if a proper attention be paid to them; without which, little progreſs can be expected. The moſt accompliſhed artiſt of us all could never yet beſtow the gift of inſpiration; and therefore, without ſuitable endeavours, let none attempt the intricate paths of ſcience.

The Tables I ſhall introduce in this place, are thoſe for finding the ſemidiurual and ſeminocturnal Arches; Tables of Twilight; of Mundane Aſpects; of Right and Oblique Aſcenſions; of Declination, and Aſcenſional Differences; with ſome others, calculated to make the uſe of the above more comprehenſive and univerſal.

Of the TABLES of SEMIDIURNAL and SEMINOCTURNAL ARCHES.

After what has been premiſed in the foregoing Treatiſe on Directions, the neceſſity of readily finding the ſemidiurnal and ſeminocturnal Arches muſt become obvious. I have therefore calculated a Table of them to every degree of the Ecliptic for the latitude of London, which, being moſt wanted, will of courſe ſave the practitioner ſome trouble. Under the different latitudes in the other Tables, are ſpecified the ſemidiurnal arches of all the northern ſigns, proper to thoſe latitudes; as Aries, Taurus, and Gemini, at the top of the Table; and Cancer, Leo, and Virgo, at the bottom of the Table. But, to find the ſeminocturnal arches proper thereto, it only requires to ſubtract the ſemidiurnal arch from twelve hours, and the remainder will be the ſeminocturnal arch ſought. So likewiſe the ſeminocturnal arches for all the ſouthern ſigns are placed under the different latitudes in the Tables, having Libra, Scorpio, and Sagittarius, at the top of the columns; and Capricorn, Aquaries, and Piſes, at the bottom; and, to obtain the ſemidiurnal arches correſponding with them, add the amount of the ſeminocturnal arch to twelve hours, and the ſum will be the ſemidiurnal arch required; many examples of which will be ſhewn hereafter.

But, ſhould the ſemidiurnal or ſeminocturnal arches be required for any latitude not ſpecified in the Tables, they may be found thus: Firſt, find the declination of the planet under the pole of birth; and, if the declination falls in any of the ſix northern ſigns, add the difference of Aſcenſion to ninety degrees, and the ſum will be the ſemidiurnal arch, in degrees and minutes; if the aſcenſional difference be ſubtracted from ninety degrees, the remainder will be the ſemidiurnal arch. But, if the declination ſhould fall in either of the ſix ſouthern ſigns, then ſubtract the difference of aſcenſion from ninety degrees, for the ſemidiurnal arch; and add the aſcenſional difference to ninety degrees, for the ſeminocturnal arch. If the arches thus found are divided by ſix, they will give the horary times, or true length of the planetary hours; and, if divided by three, they will give the true diſtance of one houſe, by which method the true diviſion of all the houſes may be obtained, according to the rules of Ptolomy; two of which parts make a ſextile, as appears more obviouſly by the Table of Mundane Aſpects, wherein are ſpecified all the aſpects that are made in the world.

Of the TABLES of TWILIGHT.

The uſe of theſe Tables, in bringing up the arches of directions, hath been already mentioned; it will therefore be ſufficient in this place to inform the reader how to make uſe of them. The firſt column on the left hand contains the parallels of Twilight; and the body of the Tables ſhews the diſtance the Sun muſt be from the eaſtern or weſtern angles, that is, from the aſcendant or ſeventh houſe, to be in thoſe parallels; therefore, whenever theſe Tables are uſed for any calculations, the following method muſt be adopted: Take the oblique aſcenſion of the aſcendant under the pole of birth, from whence ſubtract the oblique aſcenſion of the Sun, and the remainder will be its primary diſtance, which is to be ſought in the Tables as near as poſſible to that degree which the Sun is in; which being found, look in the column of Parallels of Twilight, and ſee what parallel correſponds with it, for under that parallel the arch of Twilight muſt be taken; examples of which will hereafter be frequently given.

Of the TABLES of MUNDANE ASPECTS.

The firſt column of theſe Tables contains the ſemidiurnal and ſeminocturnal arches, from three to nine hours, calculated to every ſix minutes. In the next column, and oppoſite to theſe arches, in a direct line, is the ſpace of the houſe that the ſemidiurnal or ſeminocturnal arches

arches reſpectively give; and in the ſucceeding columns are arranged all the mundane aſpects anſwering thereto, truly calculated to the very degree and minute, which are ſometimes twice as much as at others; and the reaſon is, becauſe the ſemidiurnal and ſeminocturnal arches vary in their content to full that amount.

Of the TABLES of RIGHT ASCENSIONS.

To find the right aſcenſion of a ſtar, the longitude muſt be given, with which enter the left hand column of the table; and under the ſign and latitude at the top of the columns, in the angle of meeting, is the right aſcenſion required. For example: Suppoſe a planet to be poſited in ten degrees of Aries, and to have two degrees north latitude; enter the tables of right aſcenſion with ten degrees of Aries, in the left-hand column, and in the angle of meeting, under two degrees of north latitude, will be found the right aſcenſion thereof, viz. eight degrees twenty-three minutes.

Of the TABLES of DECLINATION.

To find the declination of a planet, the longitude muſt be given, with which enter the table of declinations on the left hand; and in the column of longitude, againſt the degree of longitude, is the declination ſought. If the ſtar hath latitude, either north or ſouth, enter the tables under the latitude, as the titles direct, always remembering that, if the ſtar be in Cancer, Leo, Virgo, Libra, Scorpio, or Sagittarius, the degrees of longitude to the left hand, beginning at the top of the tables, are to be taken; but, if the ſtar be in Capricorn, Aquaries, Piſces, Aries, Taurus, or Cancer, then the degrees of longitude to the right hand, beginning at the foot of the table, muſt be reſorted to. Example: Suppoſe a ſtar in ten degrees of Virgo, with one degree twenty-ſeven minutes north latitude; I enter the table of declinations, finding Virgo in the head of the table; and againſt ten degrees under one degree of latitude I find eight degrees forty-ſeven minutes, and againſt ten degrees under two degrees of latitude I find nine degrees forty-two minutes; the difference is fifty-five minutes. Then, for the part proportional agreeing to the odd minutes of latitude, I ſay, If ſixty give fifty-five, what ſhall twenty-ſeven give? It gives twenty-five; which, added to eight degrees forty-ſeven minutes, leaves the declination of the point ſought, nine degrees twelve minutes. But, if the ſtar had been in twenty degrees of Aries, I muſt have entered at the foot of the table; and, having the ſame latitude, the ſame declination would emerge.

Of

Of the TABLES of the ASCENSIONAL DIFFERENCES of the PLANETS.

The aſcenſional difference is a certain arch of diſtance, between the right and oblique aſcenſions of any ſtar or planet, in any degree of the Ecliptic; and, to find it by the following Tables of Differences, obſerve the following rules. Enter with the degrees of declination on the left hand of the Table, and under the circle of poſition in the head, in the common angle of meeting, with equation, will be found the aſcenſional difference required. Example: Suppoſe a planet to have ten degrees of declination, and his circle of poſition be fifty-one degrees forty-two minutes; I enter with ten degrees on the left hand under the circle of fifty-one degrees, and there I find twelve degrees thirty-five minutes; but, having forty-two minutes more, I take the part proportional between fifty-one degrees and fifty-two degrees, viz.

	deg.	deg.	min.
Declination ten degrees latitude.	51	12	35
	52	13	3
Difference		0	28

Then I ſay, by the rule of proportion, If ſixty give twenty-eight, what ſhall forty-two, the odd minutes of the circle of poſition, give? It gives twenty nearly; which, added to twelve degrees thirty-five minutes, gives the true aſcenſional difference, twelve degrees fifty-five minutes of the point ſought.

Having obtained the aſcenſional difference, the uſe of it, in the art of directions, is as follows: Firſt, if the declination be north, ſubtract the aſcenſional difference from the right aſcenſion, and the remainder will be the oblique aſcenſion; but, if you add it to the right aſcenſion, the ſum will be the oblique deſcenſion. Secondly, when the declination is ſouth, add the aſcenſional difference to the right aſcenſion, and the ſum will be the oblique aſcenſion; but, if you ſubtract it from the right aſcenſion, the remainder will be the oblique deſcenſion. And note, that the aſcenſional difference is only of ſervice when the planet or ſtar hath latitude.

Of

Of the TABLES of OBLIQUE ASCENSIONS for the LATITUDE of LONDON.

Enter theſe tables with the degrees of longitude in the left-hand column; and in the common area, under the ſign in the top of the column, is the true oblique aſcenſion ſought. For example, ſuppoſe the ſtar to be in ten degrees of Aries, and the latitude of birth fifty-one degrees thirty-two minutes; look for ten degrees in the ſide column under Aries in the head, and the oblique aſcenſion will be four degrees ten minutes of the point ſought.

To find the oblique deſcenſions by theſe tables, obſerve the following rule: take the oppoſite ſign and degree, and, if it fall in any of the ſix northern ſigns, add one hundred and eighty degrees to the oblique aſcenſion found, and the ſum will be the oblique deſcenſion of the point ſought; but in the ſix ſouthern ſigns ſubtraction muſt be made, and the oblique deſcenſion remains. Example: in the latitude of fifty-one degrees thirty-two minutes, I would know the oblique deſcenſion of ten degrees of Libra. Now I take the oppoſite point Aries, which is northern, and add thereto one hundred and eighty degrees, as follows:

	deg.	min.
Oblique aſcenſion of ten degrees of Aries is	4	10
Add	180	0
	184	10

Thus the oblique deſcenſion of ten degrees of Libra is one hundred and eighty-four degrees ten minutes; but, for the oblique deſcenſion of ten degrees of Aries, I take the oblique aſcenſion of the oppoſite point Libra, which is ſouthern, and ſubtract one hundred and eighty degrees from it, as follows:

	deg.	min.
Oblique aſcenſion of ten degrees of Libra is	194	12
Subtract	180	0
	14	12

Thus the oblique deſcenſion of ten degrees of Aries is fourteen degrees twelve minutes; and the ſame rule will hold good in all ſimilar

operations for the latitude of London. I ſhall likewiſe give a praxis for finding the oblique aſcenſions and deſcenſions of every other latitude, by help of the aforementioned *Tables of Aſcenſional Differences*.

It would be needleſs to enter into any further explanation, or to adduce other examples in this place, to ſhew the nature and uſe of the following ſet of tables, ſince we ſhall hereafter have frequent occaſion to refer to them in calculating and bringing up the directions of the following Nativities, which will at once prove the facility and correctneſs with which any calculations may be found by them, and initiate the young practitioner into a more intimate knowledge of them, without labour or embarraſſment. What I have already premiſed on the ſubject, has been merely to demonſtrate their general expediency, and to remove thoſe ſuggeſtions of difficulty and diſguſt, which are too frequently felt by common readers upon the firſt ſight of a collection of tables, from an ill-founded apprehenſion that they ſhall never be able to underſtand them; and which conſequently is apt to give a fatal blow to the further progreſs of the ſtudent. Now the ſame objections might be made with equal propriety to the uſe of the Trader's Sure Guide, and the Ready Reckoner, ſince both of them conſiſt of nothing but tables, calculated to ſhew the value of any quantity of goods at any given price, and are now univerſally made uſe of by perſons wholly unacquainted with the theory of figures. If, therefore, theſe books can be uſed with ſo much advantage for the above-mentioned purpoſes, by perſons utterly incapable of performing the moſt ſimple rules in addition or multiplication, why may not the following tables be reſorted to with ſimilar eaſe, for ſolving any queſtions upon the ſubject before us? the anſwer is obvious, and the utility of the plan unexceptionable.

A TABLE

A TABLE of Semidiurnal and Seminocturnal ARCHES.

Pole of 44 degrees.					Pole of 47 deg.				Pole of 50 degrees.				
	Semid. ♈	♉	♊		*Semid.* ♈	♉	♊		*Semid.* ♈	♉	♊		
	Semin. ♎	♏	♐		*Semin.* ♎	♏	♐		*Semin.* ♎	♏	♐		
deg.	h. m.	h.m.	h.m.		h. m.	h.m.	h.m.		h. m.	h.m.	h.m.		
0	6 0	6 47	7 24		6 0	6 51	7 34		6 0	6 56	7 44		30
1	6 2	6 48	7 25		6 3	6 53	7 35		6 2	6 58	7 45		29
2	6 4	6 50	7 26		6 5	6 55	7 36		6 4	6 59	7 47		28
3	6 6	6 51	7 27		6 7	6 57	7 37		6 6	7 1	7 48		27
4	6 8	6 52	7 28		6 9	6 59	7 38		6 8	7 3	7 49		26
5	6 9	6 54	7 29		6 10	7 0	7 39		6 9	7 5	7 50		25
6	6 11	6 55	7 30		6 12	7 2	7 40		6 11	7 7	7 51		24
7	6 13	6 56	7 31		6 14	7 4	7 41		6 13	7 9	7 52		23
8	6 14	6 58	7 32		6 15	7 5	7 42		6 15	7 10	7 53		22
9	6 15	6 59	7 33		6 17	7 7	7 43		6 17	7 12	7 54		21
10	6 16	7 0	7 33		6 19	7 8	7 43		6 19	7 14	7 55		20
11	6 18	7 2	7 33		6 20	7 9	7 44		6 21	7 15	7 56		19
12	6 20	7 3	7 34		6 22	7 11	7 45		6 23	7 17	7 57		18
13	6 21	7 4	7 34		6 24	7 12	7 46		6 25	7 19	7 58		17
14	6 23	7 6	7 35		6 25	7 13	7 46		6 26	7 20	7 58		16
15	6 24	7 7	7 35		6 27	7 14	7 47		6 28	7 22	7 59		15
16	6 25	7 8	7 36		6 29	7 16	7 48		6 30	7 24	8 0		14
17	6 27	7 10	7 36		6 30	7 18	7 48		6 32	7 25	8 0		13
18	6 29	7 11	7 37		6 32	7 19	7 49		6 34	7 27	8 1		12
19	6 30	7 12	7 37		6 33	7 20	7 49		6 36	7 28	8 2		11
20	6 32	7 13	7 38		6 34	7 22	7 49		6 38	7 30	8 2		10
21	6 33	7 14	7 38		6 36	7 23	7 50		6 40	7 31	8 3		9
22	6 34	7 15	7 38		6 38	7 24	7 50		6 42	7 33	8 3		8
23	6 36	7 17	7 38		6 39	7 26	7 50		6 43	7 34	8 4		7
24	6 38	7 18	7 38		6 40	7 27	7 51		6 45	7 36	8 4		6
25	6 39	7 19	7 39		6 43	7 28	7 51		6 47	7 37	8 4		5
26	6 40	7 20	7 39		6 44	7 29	7 51		6 49	7 38	8 4		4
27	6 42	7 21	7 39		6 46	7 30	7 51		6 51	7 40	8 5		3
28	6 43	7 22	7 39		6 48	7 31	7 51		6 53	7 41	8 5		2
29	6 45	7 23	7 39		6 49	7 33	7 51		6 54	7 43	8 5		1
30	6 47	7 24	7 39		6 51	7 34	7 51		6 56	7 44	8 5		0
	Semid. ♍	♌	♋		*Semid.* ♍	♌	♋		*Semid.* ♍	♌	♋		deg.
	Semin. ♓	♒	♑		*Semin.* ♓	♒	♑		*Semin.* ♓	♒	♑		

A TABLE of Semidiurnal and Seminocturnal ARCHES.

Pole of 51 degrees.						Pole of 52 degrees.						Pole of 53 degrees.					
	Semid. ♈		♉		♊	*Semid.* ♈		♉		♊		*Semid.* ♈		♉		♊	
	Semin. ♎		♏		♐	*Semin.* ♎		♏		♐		*Semin.* ♎		♏		♐	
deg.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	
0	6	0	6	58	7	48	6	0	7	0	7	52	6	0	7	3	7	57	30
1	6	2	7	0	7	49	6	2	7	2	7	54	6	2	7	5	7	58	29
2	6	4	7	2	7	51	6	4	7	4	7	55	6	4	7	7	8	0	28
3	6	6	7	4	7	52	6	6	7	6	7	56	6	6	7	9	8	1	27
4	6	8	7	6	7	53	6	8	7	8	7	58	6	8	7	11	8	2	26
5	6	10	7	8	7	55	6	10	7	10	7	59	6	10	7	13	8	4	25
6	6	12	7	9	7	56	6	12	7	12	8	0	6	12	7	15	8	6	24
7	6	14	7	11	7	57	6	14	7	14	8	1	6	15	7	17	8	7	23
8	6	16	7	13	7	58	6	16	7	16	8	3	6	17	7	18	8	8	22
9	6	18	7	15	7	59	6	18	7	17	8	4	6	19	7	20	8	9	21
10	6	20	7	17	8	0	6	20	7	19	8	5	6	21	7	22	8	10	20
11	6	22	7	18	8	1	6	22	7	21	8	6	6	23	7	24	8	11	19
12	6	24	7	20	8	2	6	24	7	23	8	7	6	25	7	26	8	12	18
13	6	26	7	22	8	3	6	26	7	25	8	7	6	27	7	28	8	13	17
14	6	28	7	23	8	3	6	28	7	27	8	8	6	30	7	30	8	14	16
15	6	29	7	25	8	4	6	30	7	28	8	9	6	32	7	32	8	15	15
16	6	31	7	27	8	5	6	32	7	30	8	10	6	34	7	34	8	16	14
17	6	35	7	28	8	5	6	34	7	32	8	11	6	36	7	35	8	17	13
18	6	37	7	30	8	6	6	36	7	34	8	11	6	38	7	37	8	17	12
19	6	39	7	32	8	7	6	38	7	35	8	12	6	40	7	39	8	18	11
20	6	41	7	33	8	7	6	40	7	37	8	12	6	42	7	41	8	19	10
21	6	43	7	35	8	8	6	42	7	39	8	13	6	44	7	43	8	19	9
22	6	45	7	37	8	8	6	44	7	40	8	13	6	46	7	44	8	20	8
23	6	47	7	38	8	8	6	46	7	42	8	13	6	48	7	46	8	20	7
24	6	49	7	39	8	9	6	48	7	43	8	14	6	50	7	48	8	20	6
25	6	51	7	41	8	9	6	50	7	45	8	14	6	52	7	50	8	21	5
26	6	53	7	42	8	9	6	52	7	47	8	14	6	54	7	51	8	21	4
27	6	55	7	43	8	10	6	54	7	48	8	15	6	57	7	52	8	21	3
28	6	56	7	45	8	10	6	56	7	50	8	15	6	59	7	54	8	22	2
29	6	57	7	46	8	10	6	58	7	51	8	15	7	1	7	55	8	22	1
30	6	58	7	48	8	10	7	0	7	51	8	15	7	3	7	57	8	22	0
	Semid. ♍		♌		♋	*Semid.* ♍		♌		♋		*Semid.* ♍		♌		♍	deg.
	Semin. ♓		♒		♑	*Semin.* ♓		♒		♑		*Semin.* ♓		♒		♑	

A TABLE of Semidiurnal and Seminocturnal ARCHES.

Pole of 54 degrees.						Pole of 55 deg.						Pole of 56 degrees.					
	Semid. ♈		♉		♊	*Semid.* ♈		♉		♊		*Semid.* ♈		♉		♊	
	Semin. ♎		♍		♐	*Semin.* ♎		♍		♐		*Semin.* ♎		♍		♐	
deg.	h.	m.	h.	m.	h. m.	h.	m.	h.	m.	h. m.		h.	m.	h.	m.	h. m.	
0	6	0	7	5	8 2	6	0	7	7	8 5		6	0	7	9	8 12	30
1	6	2	7	7	8 3	6	2	7	8	8 7		6	2	7	11	8 14	29
2	6	5	7	9	8 5	6	5	7	10	8 9		6	5	7	14	8 15	28
3	6	7	7	11	8 6	6	7	7	12	8 10		6	7	7	16	8 17	27
4	6	9	7	13	8 7	6	9	7	14	8 12		6	9	7	18	8 19	26
5	6	11	7	15	8 9	6	12	7	17	8 13		6	12	7	20	8 20	25
6	6	13	7	17	8 10	6	14	7	19	8 15		6	14	7	22	8 22	24
7	6	15	7	19	8 11	6	16	7	21	8 16		6	16	7	25	8 23	23
8	6	17	7	22	8 13	6	18	7	23	8 17		6	19	7	27	8 25	22
9	6	19	7	24	8 14	6	20	7	25	8 18		6	21	7	29	8 26	21
10	6	22	7	26	8 15	6	22	7	27	8 19		6	23	7	32	8 27	20
11	6	24	7	28	8 16	6	25	7	29	8 20		6	26	7	34	8 29	19
12	6	26	7	30	8 17	6	27	7	31	8 21		6	28	7	36	8 30	18
13	6	28	7	32	8 18	6	29	7	33	8 22		6	30	7	39	8 31	17
14	6	31	7	33	8 19	6	32	7	35	8 23		6	33	7	41	8 32	16
15	6	33	7	35	8 20	6	34	7	37	8 24		6	35	7	43	8 33	15
16	6	35	7	37	8 21	6	36	7	39	8 25		6	37	7	45	8 34	14
17	6	37	7	39	8 22	6	39	7	41	8 26		6	39	7	48	8 35	13
18	6	39	7	41	8 23	6	41	7	43	8 27		6	41	7	50	8 36	12
19	6	41	7	43	8 24	6	43	7	45	8 28		6	43	7	52	8 37	11
20	6	44	7	45	8 25	6	46	7	47	8 29		6	46	7	54	8 37	10
21	6	46	7	47	8 25	6	48	7	49	8 30		6	48	7	56	8 38	9
22	6	48	7	49	8 25	6	50	7	51	8 30		6	50	7	58	8 38	8
23	6	50	7	50	8 26	6	52	7	53	8 30		6	52	7	59	8 39	7
24	6	52	7	52	8 26	6	54	7	54	8 31		6	55	8	1	8 39	6
25	6	54	7	54	8 26	6	56	7	56	8 31		6	57	8	3	8 39	5
26	6	57	7	55	8 27	6	59	7	58	8 32		6	59	8	5	8 40	4
27	6	59	7	57	8 27	7	1	8	0	8 32		7	2	8	7	8 40	3
28	7	1	7	59	8 27	7	3	8	2	8 33		7	4	8	8	8 40	2
29	7	3	8	0	8 27	7	6	8	4	8 34		7	6	8	10	8 41	1
30	7	5	8	2	8 27	7	7	8	5	8 34		7	9	8	12	8 41	0
	Semid. ♍		♌		♋	*Semid.* ♍		♌		♋		*Semid.* ♍		♌		♋	deg.
	Semin. ♓		♒		♑	*Semin.* ♓		♒		♑		*Semin.* ♓		♒		♑	

A TABLE,

Shewing the Semidiurnal Arch to every degree of the Ecliptic.
Calculated for the Latitude of 51 degrees 32 minutes.

	♈	♉	♊	♋	♌	♍	♎	♍	♐	♑	♒	♓
deg.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.
0	6 0	6 59	7 51	8 13	7 50	6 59	6 0	5 1	4 10	3 47	4 10	5 1
1	6 2	7 1	7 52	8 13	7 49	6 58	5 58	4 59	4 8	3 47	4 11	5 2
2	6 4	7 3	7 53	8 12	7 47	6 56	5 56	4 57	4 7	3 47	4 12	5 4
3	6 6	7 5	7 54	8 12	7 46	6 54	5 54	4 55	4 5	3 48	4 13	5 6
4	6 8	7 7	7 55	8 11	7 45	6 52	5 52	4 53	4 3	3 48	4 15	5 8
5	6 10	7 9	7 56	8 11	7 43	6 50	5 50	4 52	4 3	3 48	4 16	5 10
6	6 12	7 11	7 57	8 10	7 42	6 48	5 48	4 50	4 2	3 49	4 18	5 12
7	6 14	7 13	7 59	8 10	7 41	6 46	5 46	4 48	4 1	3 49	4 20	5 14
8	6 16	7 15	8 0	8 9	7 40	6 44	5 44	4 46	4 0	3 50	4 21	5 16
9	6 18	7 17	8 1	8 9	7 39	6 42	5 42	4 45	3 59	3 50	4 23	5 18
10	6 20	7 20	8 2	8 8	7 38	6 40	5 40	4 43	3 58	3 51	4 25	5 20
11	6 22	7 23	8 3	8 8	7 37	6 38	5 38	4 41	3 57	3 51	4 27	5 22
12	6 24	7 26	8 4	8 7	7 36	6 36	5 36	4 39	3 56	3 52	4 29	5 24
13	6 26	7 28	8 4	8 7	7 35	6 34	5 34	4 37	3 55	3 53	4 30	5 26
14	6 28	7 30	8 5	8 6	7 33	6 32	5 32	4 36	3 54	3 53	4 32	5 28
15	6 30	7 33	8 6	8 6	7 31	6 30	5 30	4 34	3 54	3 54	4 34	5 30
16	6 32	7 35	8 6	8 5	7 30	6 28	5 28	4 32	3 53	3 54	4 36	5 32
17	6 34	7 36	8 7	8 4	7 28	6 26	5 26	4 30	3 53	3 55	4 37	5 34
18	6 36	7 37	8 7	8 4	7 26	6 24	5 24	4 29	3 52	3 56	4 39	5 36
19	6 38	7 38	8 8	8 3	7 23	6 22	5 22	4 27	3 51	3 57	4 41	5 38
20	6 40	7 39	8 8	8 2	7 20	6 20	5 20	4 25	3 51	3 58	4 43	5 40
21	6 42	7 40	8 9	8 1	7 17	6 18	5 18	4 23	3 50	3 59	4 45	5 42
22	6 44	7 41	8 9	8 0	7 15	6 16	5 16	4 21	3 50	4 0	4 46	5 44
23	6 46	7 42	8 10	7 59	7 13	6 14	5 14	4 20	3 49	4 1	4 48	5 46
24	6 48	7 43	8 10	7 57	7 11	6 12	5 12	4 18	3 49	4 2	4 50	5 48
25	6 50	7 45	8 11	7 56	7 9	6 10	5 10	4 16	3 48	4 3	4 52	5 50
26	6 52	7 46	8 11	7 55	7 7	6 8	5 8	4 15	3 48	4 4	4 53	5 52
27	6 54	7 47	8 12	7 54	7 5	6 6	5 6	4 13	3 48	4 5	4 55	5 54
28	6 56	7 48	8 12	7 53	7 3	6 4	5 4	4 12	3 47	4 7	4 57	5 56
29	6 58	7 49	8 13	7 52	7 1	6 2	5 2	4 11	3 47	4 8	4 59	5 58
30	6 59	7 50	8 13	7 51	6 59	6 0	5 0	4 10	3 47	4 10	5 1	6 0

A TABLE,

Shewing the Seminocturnal Arch to every degree of the Ecliptic. Calculated for the Latitude of 51 degrees 32 minutes.

	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
deg.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.	h.m.
0	6 0	5 1	4 9	3 47	4 10	5 1	6 0	6 59	7 50	8 13	7 50	6 59
1	5 58	4 59	4 8	3 47	4 12	5 2	6 2	7 1	7 52	8 13	7 49	6 58
2	5 56	4 57	4 7	3 48	4 13	5 4	6 4	7 3	7 53	8 13	7 48	6 56
3	5 54	4 55	4 6	3 48	4 14	5 6	6 6	7 5	7 55	8 12	7 47	6 54
4	5 52	4 53	4 5	3 49	4 15	5 8	6 8	7 7	7 56	8 12	7 45	6 52
5	5 50	4 51	4 4	3 49	4 17	5 10	6 10	7 8	7 57	8 12	7 44	6 50
6	5 48	4 49	4 3	3 50	4 18	5 12	6 12	7 10	7 58	8 11	7 42	6 48
7	5 46	4 47	4 1	3 50	4 19	5 14	6 14	7 12	7 59	8 11	7 40	6 46
8	5 44	4 45	4 0	3 51	4 20	5 16	6 16	7 14	8 0	8 10	7 39	6 44
9	5 42	4 43	3 59	3 51	4 21	5 18	6 18	7 15	8 1	8 10	7 37	6 42
10	5 40	4 40	3 58	3 52	4 22	5 20	6 20	7 17	8 2	8 9	7 35	6 40
11	5 38	4 37	3 57	3 52	4 23	5 22	6 22	7 19	8 3	8 9	7 33	6 38
12	5 36	4 34	3 56	3 53	4 24	5 24	6 24	7 21	8 4	8 8	7 31	6 36
13	5 34	4 32	3 56	3 53	4 25	5 26	6 26	7 23	8 5	8 7	7 30	6 34
14	5 32	4 30	3 55	3 54	4 27	5 28	6 28	7 24	8 6	8 7	7 28	6 32
15	5 30	4 29	3 54	3 54	4 29	5 30	6 30	7 26	8 6	8 6	7 26	6 30
16	5 28	4 27	3 54	3 55	4 30	5 32	6 32	7 28	8 7	8 6	7 24	6 28
17	5 26	4 25	3 53	3 56	4 32	5 34	6 34	7 30	8 7	8 5	7 23	6 26
18	5 24	4 24	3 53	3 56	4 34	5 36	6 36	7 31	8 8	8 4	7 21	6 24
19	5 22	4 23	3 52	3 57	4 37	5 38	6 38	7 33	8 9	8 3	7 19	6 22
20	5 20	4 22	3 52	3 58	4 40	5 40	6 40	7 35	8 9	8 2	7 17	6 20
21	5 18	4 21	3 51	3 59	4 43	5 42	6 42	7 37	8 10	8 1	7 15	6 18
22	5 16	4 20	3 51	4 0	4 45	5 44	6 44	7 39	8 10	8 0	7 14	6 16
23	5 14	4 19	3 50	4 1	4 47	5 46	6 46	7 40	8 11	7 59	7 12	6 14
24	5 12	4 18	3 50	4 3	4 49	5 48	6 48	7 42	8 11	7 58	7 10	6 12
25	5 10	4 17	3 49	4 4	4 51	5 50	6 50	7 44	8 12	7 57	7 8	6 10
26	5 8	4 15	3 49	4 5	4 53	5 52	6 52	7 45	8 12	7 56	7 7	6 8
27	5 6	4 14	3 48	4 6	4 55	5 54	6 54	7 47	8 12	7 55	7 5	6 6
28	5 4	4 13	3 48	4 7	4 57	5 56	6 56	7 48	8 13	7 53	7 3	6 4
29	5 2	4 11	3 47	4 8	4 59	5 58	6 58	7 49	8 13	7 52	7 1	6 2
30	5 1	4 10	3 47	4 9	5 1	6 0	6 59	7 50	8 13	7 50	6 59	6 0

A TABLE of TWILIGHT for the Latitude of 44 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	5 9	5 6	4 59	4 50	4 41	4 30	4 22	4 16	4 13	4 10
4	6 55	6 52	6 42	6 30	6 16	5 3	5 59	6 43	5 38	5 34
5	8 42	8 39	8 26	8 11	7 52	7 34	7 19	7 9	7 2	6 58
6	10 32	10 26	10 11	9 52	9 30	9 8	8 49	8 36	8 27	8 21
7	12 24	12 17	11 59	11 36	11 9	10 43	10 20	10 4	8 52	9 45
8	14 19	14 12	13 51	13 22	12 50	12 19	11 52	11 32	11 18	11 9
9	16 17	16 9	15 44	15 11	14 32	13 55	13 24	13 0	12 44	12 33
10	18 18	18 7	17 38	16 58	16 14	15 33	14 56	14 29	14 10	13 58
11	20 23	20 9	19 35	18 53	17 59	17 12	16 30	15 59	15 37	15 23
12	22 31	22 17	21 38	20 45	19 47	18 53	18 6	17 30	17 4	16 48
13	24 45	24 28	23 45	22 46	21 37	20 35	19 42	19 1	18 32	17 13
14	27 5	26 44	25 14	24 44	23 30	22 19	21 19	20 33	20 1	19 39
15	29 32	29 10	28 10	26 49	25 24	24 6	22 59	22 6	21 30	21 4
16	32 7	31 45	30 32	28 59	27 23	25 54	24 38	23 41	22 59	22 32
17	34 46	34 27	33 2	31 16	29 25	27 45	26 20	25 19	24 30	23 59
18	37 32	37 16	35 40	33 38	31 30	29 38	28 0	26 55	26 3	25 26
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 10	4 12	4 13	4 19	4 26	4 35	4 41	4 48	4 53	4 55
4	5 34	5 35	5 37	5 44	5 53	6 5	6 13	6 22	6 28	6 30
5	6 58	6 58	7 1	7 9	7 20	7 34	7 44	7 56	8 3	8 5
6	8 21	8 21	8 25	8 34	8 47	9 3	9 15	9 28	9 39	9 40
7	9 45	9 44	9 48	9 56	10 13	10 31	10 45	11 0	11 10	11 13
8	11 9	11 7	11 13	11 21	11 39	11 59	12 14	12 31	12 42	12 45
9	12 33	12 31	12 36	12 46	13 4	13 25	13 42	14 1	14 13	14 16
10	13 58	13 55	13 59	14 12	14 29	14 52	15 11	15 30	15 44	15 48
11	15 23	15 19	15 23	15 35	15 54	16 17	16 49	16 59	17 14	17 18
12	16 48	16 43	16 47	16 59	16 19	18 42	18 6	18 28	18 43	18 47
13	18 13	18 7	18 10	18 22	18 45	19 9	19 32	19 56	20 12	20 17
14	19 39	19 31	19 33	19 46	20 12	20 36	20 59	21 24	21 42	21 46
15	21 4	20 55	20 55	21 8	21 34	22 1	22 25	22 51	23 9	23 13
16	22 32	22 19	22 20	22 33	22 55	23 26	23 51	24 17	24 36	24 42
17	23 59	23 44	23 44	23 57	24 19	24 51	25 17	25 44	26 3	26 7
18	25 26	25 9	25 8	25 20	25 43	26 15	26 42	27 10	27 30	27 37
	30	♓ 20	10	0	♒ 20	10	0	♑ 20	10	0

A TABLE of TWILIGHT for the Latitude of 47 degrees.

Paral.	♋ 0		♋ 10		20		♌ 0		♌ 10		20		♍ 0		♍ 10		20		30	
3	5	33	5	31	5	23	5	10	5	0	4	49	4	38	4	33	4	26	4	24
4	7	30	7	26	7	16	6	58	6	43	6	27	6	13	6	5	5	56	5	59
5	9	29	9	24	9	10	8	47	8	27	8	6	7	48	7	35	7	25	7	21
6	11	29	11	24	11	6	10	40	10	10	9	46	9	23	9	7	8	55	8	49
7	13	34	13	28	13	5	12	34	12	0	11	28	11	0	10	39	10	25	10	18
8	15	44	15	35	15	7	14	30	13	50	13	11	12	38	12	10	11	56	11	46
9	17	58	17	46	17	13	16	49	15	41	14	56	14	17	13	45	13	27	13	16
10	20	15	20	3	19	20	18	31	17	34	16	40	15	57	15	19	14	59	14	45
11	22	40	22	26	21	37	20	36	19	30	18	30	17	38	16	54	16	21	16	15
12	25	10	24	54	24	0	22	46	21	30	20	20	19	20	18	29	18	4	17	45
13	27	53	27	30	26	28	25	1	23	33	22	13	21	4	20	7	19	39	19	16
14	30	45	30	18	29	3	27	20	25	39	24	8	22	51	21	50	21	10	20	47
15	33	50	33	19	31	46	29	47	27	50	26	6	24	39	23	36	22	39	22	18
16	37	20	36	37	34	43	32	20	30	6	28	6	26	26	25	18	24	17	23	50
17	41	17	40	20	37	58	35	9	32	28	30	10	28	20	27	0	25	57	25	23
18	46	6	44	46	41	37	38	5	34	57	32	21	30	31	29	3	27	39	26	50
	30		♊ 20		10		0		♉ 20		10		0		♈ 20		10		0	

	♎ 0		♎ 10		20		♏ 0		♏ 10		20		♐ 0		♐ 10		20		30	
3	4	24	4	25	4	28	4	34	4	41	4	50	4	49	5	9	5	16	5	18
4	5	53	5	54	5	57	6	4	6	13	6	26	6	38	6	49	6	57	6	59
5	7	21	7	21	7	25	7	34	7	45	8	0	8	15	8	29	8	39	8	41
6	8	49	8	49	8	50	9	4	9	17	9	34	9	51	10	8	10	20	10	23
7	10	18	10	17	10	20	10	34	10	48	11	7	11	27	11	45	11	58	12	1
8	11	46	11	44	11	50	12	3	12	19	12	50	13	2	13	20	13	36	13	39
9	13	16	13	13	13	19	13	30	13	40	14	10	14	36	14	58	15	13	15	17
10	14	45	14	41	14	46	15	0	15	19	15	43	16	9	16	33	16	50	16	54
11	16	15	16	9	16	14	16	28	16	49	17	14	17	40	18	7	18	25	18	29
12	17	45	17	37	17	42	17	57	18	18	18	45	19	14	19	41	20	0	20	5
13	19	16	19	7	19	11	19	25	19	47	20	15	20	45	21	14	21	33	21	40
14	20	47	20	36	20	38	20	53	21	15	21	45	22	16	22	47	23	7	23	13
15	22	18	22	4	22	5	22	21	22	44	23	15	23	47	24	19	24	30	24	37
16	23	50	23	34	23	34	23	49	24	10	24	44	25	18	25	50	26	10	26	19
17	25	23	25	4	25	0	25	17	25	41	26	13	26	48	27	21	27	24	27	50
18	26	57	26	36	26	30	26	45	27	40	27	40	28	18	28	50	29	16	29	24
	30		♓ 20		10		0		♒ 20		10		0		♑ 20		10		0	

A TABLE of TWILIGHT for the Latitude of 50 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	6 9	6 5	5 54	5 40	5 25	5 13	4 59	4 50	4 40	4 40
4	8 18	8 15	8 1	7 38	7 18	6 58	6 39	6 25	6 18	6 14
5	10 33	10 27	10 9	9 39	9 10	8 46	8 21	8 0	7 43	7 48
6	12 51	12 43	12 18	11 40	11 7	10 31	10 4	9 40	9 28	9 20
7	15 15	15 5	14 33	13 49	13 5	12 20	11 49	11 20	11 3	10 50
8	17 46	17 33	16 54	16 0	15 6	14 15	13 35	13 0	12 39	12 30
9	20 44	20 8	19 20	18 15	17 11	16 10	15 20	14 43	13 16	14 5
10	23 10	22 49	21 50	20 34	19 17	18 6	17 10	16 25	15 54	15 40
11	26 6	25 41	24 30	22 59	21 27	20 6	19 1	18 8	17 33	17 16
12	29 20	28 50	27 24	25 33	23 40	22 10	20 55	19 51	19 14	18 52
13	35 58	32 18	30 28	28 16	26 5	24 17	22 49	21 37	20 56	20 29
14	37 5	36 9	33 51	31 9	28 34	26 26	24 46	23 28	22 38	22 7
15	42 5	40 45	37 38	34 13	31 10	28 43	26 46	25 18	24 20	23 45
16	49 17	46 48	43 50	37 37	33 55	31 3	28 50	27 10	26 8	25 24
17			47 58	41 28	36 50	33 30	30 57	29 3	27 53	27 3
18				46 0	40 5	36 4	33 7	31 1	29 36	28 44
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 40	4 41	4 44	4 51	5 4	5 13	5 25	5 36	5 44	5 46
4	6 14	6 15	6 18	6 27	6 41	6 54	7 10	7 24	7 34	7 37
5	7 48	7 48	7 50	8 3	8 19	8 35	8 54	9 11	9 23	9 27
6	9 20	9 20	9 26	9 38	9 57	10 38	10 38	10 58	11 10	11 17
7	10 56	10 58	11 0	11 13	11 34	11 55	12 20	12 40	12 58	10 4
8	12 30	12 28	12 30	12 48	13 10	13 34	14 1	14 26	14 44	14 51
9	14 5	14 0	14 6	14 20	14 46	15 10	15 41	16 8	16 27	16 35
10	15 40	15 36	15 40	15 56	16 21	16 49	17 21	17 50	18 10	18 18
11	17 16	17 10	17 14	17 30	17 56	18 26	18 59	19 30	19 50	20 1
12	18 52	18 44	18 47	19 3	19 31	20 0	20 38	21 0	21 33	21 40
13	20 29	20 18	20 16	20 37	21 5	21 38	22 15	22 49	23 13	23 23
14	22 7	21 53	21 54	22 10	22 39	23 13	23 50	24 27	24 53	25 3
15	23 45	23 28	23 28	23 44	24 13	24 48	25 28	25 5	26 31	26 41
16	25 24	25 4	25 0	25 17	25 47	26 23	27 4	27 40	28 9	28 20
17	27 3	26 40	26 36	26 51	27 21	27 57	28 40	29 19	29 46	29 57
18	28 44	28 17	28 10	28 24	28 54	29 31	30 15	30 28	31 23	31 34
	30	♑ 20	10	0	♒ 20	10	0	♓ 20	10	0

A TABLE of TWILIGHT for the Latitude of 51 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	6 20	6 19	6 17	5 51	5 35	5 19	5 6	4 56	4 48	4 46
4	8 40	8 33	8 16	7 53	7 30	7 8	6 49	6 35	6 26	6 20
5	11 0	10 51	10 29	9 58	9 28	8 59	8 34	8 15	8 4	7 58
6	13 26	13 14	12 46	12 6	11 28	10 51	10 20	9 57	9 40	9 34
7	15 59	15 44	15 8	14 19	13 31	12 45	12 8	11 40	11 21	11 10
8	18 39	18 21	17 36	16 37	15 37	14 41	13 57	13 23	12 59	12 47
9	21 18	21 6	20 11	18 59	17 46	16 40	15 47	15 7	14 39	14 24
10	24 28	24 1	22 53	21 25	19 59	18 41	17 39	16 50	16 19	16 1
11	27 44	27 0	25 46	23 59	22 17	20 45	19 33	18 38	18 1	17 39
12	31 23	30 39	28 54	26 43	24 41	22 54	21 30	20 27	19 44	19 18
13	35 30	34 35	32 20	29 38	27 11	25 6	23 29	22 16	21 27	20 57
14	40 36	29 13	36 8	32 45	29 48	27 20	25 31	24 8	23 11	22 37
15	47 58	35 23	40 38	36 10	32 30	29 44	27 36	26 0	24 57	24 17
16			46 28	40 4	36 35	32 10	29 45	27 57	26 44	25 59
17			50 0	43 44	38 51	34 48	31 58	29 55	28 35	27 41
18				50 55	42 28	37 34	44 16	31 57	30 23	29 25
	30	♊ 20	10	0	♉ 20	10	0	♈ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 46	4 47	4 51	4 58	5 8	5 20	5 33	5 47	5 56	5 58
4	6 20	6 20	6 26	6 36	6 48	7 5	7 20	7 39	7 50	7 53
5	7 58	7 58	8 3	8 14	8 29	8 48	9 9	9 29	9 40	9 45
6	9 34	9 33	9 39	9 51	10 10	10 35	10 56	11 18	11 13	11 37
7	11 10	11 8	11 14	11 28	11 48	12 10	12 41	13 5	13 20	13 26
8	12 47	12 44	12 50	13 5	13 26	13 53	14 25	14 51	15 10	15 15
9	14 24	14 20	14 26	14 41	15 4	15 33	16 7	16 36	16 56	17 1
10	16 1	15 55	16 1	16 17	16 40	17 13	17 49	18 20	18 40	18 48
11	17 39	17 31	17 36	17 53	18 20	18 50	19 30	20 3	20 26	20 30
12	19 18	19 8	19 10	19 28	19 57	20 31	21 10	21 45	22 10	22 17
13	20 57	20 44	20 47	21 4	21 33	22 9	22 50	23 26	23 50	23 59
14	22 37	22 21	22 23	23 39	23 9	23 46	24 29	25 7	25 34	25 40
15	24 17	23 59	23 59	24 15	24 45	25 23	26 7	26 47	27 15	27 23
16	25 59	25 36	25 34	25 50	26 20	26 59	27 45	28 26	28 55	29 4
17	27 41	27 15	27 11	27 26	27 56	28 36	29 23	30 5	30 35	30 44
18	29 25	28 54	28 47	29 1	29 31	30 20	31 0	31 43	32 14	32 24
	30	♓ 20	10	30	♒ 20	10	0	♑ 20	10	0

A TABLE of TWILIGHT for the Latitude of 52 degrees.

Paral.	♋ 0		♋ 10		20		♌ 0		♌ 10		20		♍ 0		♍ 10		20		30	
3	6	40	6	36	6	22	6	5	5	45	6	27	5	16	5	2	4	56	4	55
4	9	1	8	56	8	36	8	10	7	44	7	19	7	0	6	44	6	35	6	30
5	11	29	11	21	10	54	10	20	9	45	9	13	8	48	8	27	8	15	8	8
6	14	4	13	52	13	18	12	35	11	50	11	9	10	36	10	11	9	55	9	46
7	16	46	16	31	15	48	14	53	13	57	13	7	12	27	11	56	11	36	11	25
8	19	37	19	19	18	25	17	17	16	9	15	8	14	20	13	42	13	17	13	5
9	22	41	22	18	21	10	19	47	18	25	17	10	16	14	15	29	14	49	14	45
10	26	0	25	28	24	6	22	23	20	44	19	17	18	9	17	17	16	43	16	25
11	29	41	28	59	27	16	25	8	23	9	21	27	20	7	19	7	18	28	18	5
12	33	54	32	59	30	43	28	5	25	40	23	40	22	9	21	0	20	13	19	45
13	39	2	37	40	34	35	31	16	28	21	26	1	24	13	22	54	21	59	21	26
14	46	30	43	54	29	0	34	45	31	11	28	24	26	19	24	48	23	46	23	8
15			46	50	45	4	38	40	34	13	30	55	28	30	26	45	25	35	24	50
16							43	23	37	31	33	30	30	45	28	45	27	25	26	36
17							49	40	41	11	36	21	33	5	30	47	29	18	28	21
18									45	26	39	20	35	30	32	55	31	10	30	8
	30		♊ 20		10		0		♉ 20		10		0		♈ 20		10		0	

	0		♎ 10		20		0		♏ 10		20		0		♐ 10		20		30	
3	4	53	4	54	4	58	5	5	5	17	5	29	5	45	5	58	6	7	6	10
4	6	30	6	31	6	36	6	45	7	0	7	16	7	36	7	53	8	5	8	9
5	8	8	8	8	8	13	8	24	8	43	9	2	9	26	9	46	10	0	10	6
6	9	46	9	46	9	50	10	5	10	25	10	47	11	25	11	38	11	55	12	0
7	11	25	11	24	11	30	11	44	12	7	12	31	13	0	13	28	13	46	13	55
8	13	4	13	0	13	8	13	23	13	48	14	15	14	49	15	18	15	37	15	46
9	14	43	14	39	14	45	15	0	15	28	15	57	16	34	17	5	17	26	17	35
10	16	23	16	17	16	23	16	40	17	7	17	39	18	18	18	50	19	15	19	25
11	18	5	17	55	18	0	18	18	18	46	19	20	20	0	20	36	21	2	21	10
12	19	44	19	34	19	37	19	55	20	25	20	1	21	44	22	19	22	48	22	59
13	21	26	21	31	21	15	21	33	22	4	22	41	23	26	24	5	24	30	24	45
14	23	28	22	50	22	53	23	40	23	40	24	21	25	7	25	48	26	16	26	28
15	24	50	24	30	24	31	24	49	25	20	26	0	26	48	27	30	27	59	28	10
16	26	36	26	10	26	9	26	25	26	57	27	39	28	28	29	13	28	40	29	55
17	28	21	27	54	27	49	28	0	28	35	29	17	30	8	30	53	31	25	31	37
18	30	8	29	35	29	27	29	41	30	13	30	55	31	48	32	30	33	5	33	20
	30		♑ 20		10		0		♒ 20		10		0		♓ 20		10		0	

A TABLE of TWILIGHT for the Latitude of 53 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	7 6	6 53	6 38	6 17	5 55	5 36	5 20	5 9	5 3	4 59
4	9 35	9 19	8 58	8 29	7 58	7 31	7 11	6 54	6 46	6 39
5	12 11	11 50	11 23	10 45	10 4	9 28	9 0	8 40	8 28	8 20
6	14 55	14 34	13 56	13 6	12 13	11 29	10 54	10 26	10 10	10 0
7	17 49	17 24	16 35	15 30	14 26	13 30	12 48	12 14	11 52	11 41
8	20 56	20 24	19 24	18 4	16 44	15 38	14 45	14 4	13 38	13 20
9	24 18	23 39	22 23	20 43	19 6	17 46	16 43	15 54	15 22	15 4
10	28 0	27 13	25 38	23 30	21 23	19 57	18 40	17 45	17 9	16 46
11	32 17	31 15	29 10	26 27	24 7	22 13	20 45	19 35	18 56	18 29
12	37 30	36 1	32 39	29 40	26 49	24 34	22 51	21 34	20 44	20 13
13	45 3	42 18	37 36	33 13	29 41	27 0	25 0	23 34	22 32	21 57
14			43 37	37 14	32 46	29 33	27 10	25 34	24 24	23 43
15			57 31	42 0	36 7	32 15	29 29	27 34	26 17	25 28
16				48 23	39 51	35 4	31 50	29 38	28 11	27 16
17					44 10	38 6	34 21	31 46	30 7	29 4
18					49 37	41 25	36 56	33 58	32 6	30 54
	30	♊ 20	10	0	♈ 20	10	0	♓ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 59	4 59	5 5	5 13	5 26	5 41	5 55	6 10	6 21	6 26
4	6 39	6 39	6 46	6 55	7 10	7 31	7 50	8 8	8 20	8 28
5	8 20	8 19	8 26	8 37	8 57	9 20	9 43	10 4	10 21	10 28
6	10 0	9 59	10 7	10 20	10 40	11 8	11 30	12 0	12 19	12 27
7	11 41	11 39	11 47	12 0	12 26	12 55	13 25	13 54	14 15	14 24
8	13 20	13 18	13 26	13 43	14 9	14 41	15 15	15 46	16 9	16 19
9	15 4	14 58	15 6	15 24	15 51	16 26	17 0	17 36	18 0	18 11
10	16 46	16 38	16 46	17 4	17 34	18 10	18 49	19 25	19 50	20 3
11	18 29	18 19	18 26	18 44	19 15	19 54	20 35	21 14	21 40	21 54
12	20 13	20 0	20 6	20 24	20 56	21 37	22 20	23 1	23 31	23 43
13	21 57	21 41	21 45	22 4	22 37	23 19	24 4	24 47	25 18	25 31
14	23 40	23 23	23 26	23 44	24 17	25 1	25 48	26 34	27 5	27 18
15	25 28	25 5	25 6	25 24	25 57	26 40	27 31	28 17	28 54	29 5
16	27 16	26 48	26 48	27 4	27 37	28 23	29 13	30 1	30 36	30 50
17	29 4	28 30	28 28	28 44	29 17	30 4	30 55	31 44	32 20	32 35
18	30 54	30 16	30 9	30 20	30 57	31 44	32 37	33 27	34 3	34 18
	30	♑ 20	10	0	♒ 20	10	0	♉ 20	10	0

A TABLE of TWILIGHT for the Latitude of 54 degrees.

Paral.	♋ 0		♋ 10		20		♌ 0		♌ 10		20		♍ 0		♍ 10		20		30	
3	7	17	7	13	6	55	6	30	6	10	5	49	5	31	5	18	5	10	5	7
4	9	56	9	48	9	23	8	50	8	17	7	48	7	22	7	5	6	54	6	49
5	12	40	12	31	11	57	11	13	10	28	9	50	9	17	8	54	8	39	8	30
6	15	39	15	24	14	38	13	40	12	44	11	55	11	14	10	44	10	25	10	15
7	18	48	18	26	17	28	16	14	15	2	14	5	13	10	12	35	12	11	11	58
8	22	10	21	44	20	29	18	56	17	27	16	15	15	10	14	27	13	58	13	40
9	25	59	25	20	23	44	21	46	19	57	28	27	17	15	16	21	15	46	15	26
10	30	18	29	25	27	16	24	47	22	34	20	44	19	19	18	16	17	34	17	11
11	35	35	34	16	31	16	28	0	25	17	23	7	21	27	20	14	19	24	18	57
12	47	30	40	39	35	58	31	38	28	10	27	35	23	37	22	14	21	17	20	45
13					42	0	35	41	31	20	28	10	25	50	24	15	23	10	22	30
14					56	9	40	31	34	44	30	54	28	11	26	19	25	4	24	18
15							46	59	38	31	33	46	30	36	28	26	26	49	26	8
16									42	54	36	50	33	6	30	36	28	57	27	58
17									48	27	40	15	35	44	32	51	30	58	29	50
18									57	34	44	0	38	30	35	9	33	0	31	45
	30		♊ 20		10		0		♉ 20		10		0		♈ 20		10		0	

	♎ 0		♎ 10		20		♏ 0		♏ 10		20		♐ 0		♐ 10		20		30	
3	5	7	5	7	5	10	5	21	5	34	5	50	6	8	6	20	6	36	6	40
4	6	49	6	48	6	54	7	5	7	29	7	44	8	6	8	26	8	40	8	49
5	8	30	8	31	8	38	8	51	9	10	9	30	10	4	10	26	10	45	10	54
6	10	15	10	14	10	21	10	36	10	58	11	27	11	58	12	25	12	46	12	56
7	11	58	11	55	12	4	12	20	12	44	13	17	13	50	14	20	14	45	14	55
8	13	40	13	37	13	45	14	4	14	30	15	6	15	44	16	18	16	44	16	54
9	15	26	15	19	15	26	15	47	16	15	16	54	17	34	18	11	18	39	18	50
10	17	11	17	0	17	9	17	29	17	59	18	40	19	24	20	4	20	34	20	45
11	18	57	18	46	18	50	19	10	19	44	20	26	21	10	21	54	22	25	22	38
12	20	44	20	29	20	34	20	54	21	27	22	10	23	0	23	45	24	17	24	31
13	22	30	22	14	22	16	22	36	23	10	23	57	24	47	25	34	26	7	26	21
14	24	18	23	58	23	59	24	18	24	54	25	41	26	34	27	20	27	57	28	10
15	26	8	25	44	25	41	26	0	26	36	27	25	28	18	29	9	29	45	30	0
16	27	58	27	28	27	25	27	40	28	18	29	8	30	3	30	55	31	30	31	48
17	29	50	29	15	29	8	29	25	30	0	30	51	32	47	32	41	33	19	33	35
18	31	44	31	0	30	50	31	7	31	40	32	34	33	31	34	26	35	5	35	20
	30		♑ 20		10		0		♒ 20		10		0		♓ 20		10		0	

A TABLE of TWILIGHT for the Latitude of 55 degrees.

Paral.	0	♋ 10	20	0	♌ 10	20	0	♍ 10	20	30
3	7 40	7 34	7 16	6 48	6 20	5 59	5 40	5 26	5 18	5 14
4	10 31	10 18	9 51	9 12	8 35	8 0	7 36	7 16	7 5	6 59
5	13 20	13 10	12 35	11 42	10 50	10 8	9 30	9 8	8 54	8 44
6	16 41	6 19	15 28	14 20	13 14	12 18	11 34	11 1	10 41	10 29
7	20 9	19 40	18 30	17 4	15 14	14 31	13 37	12 56	12 29	12 16
8	23 59	23 20	21 49	19 56	18 12	16 46	15 40	14 52	14 20	14 4
9	28 20	27 26	25 24	23 0	20 50	19 9	17 46	16 49	16 11	15 50
10	33 44	32 21	29 27	26 18	23 38	21 31	19 56	18 48	18 5	17 37
11	41 30	38 50	34 14	29 57	26 34	24 0	22 10	20 49	19 57	19 26
12			40 24	34 5	29 46	26 40	24 27	22 52	21 52	21 15
13				38 56	33 10	29 26	26 48	25 0	23 47	23 5
14				45 30	37 3	32 21	29 15	27 9	25 46	24 57
15					41 31	35 29	31 48	29 21	27 44	26 49
16					47 6	38 54	34 28	31 38	29 49	28 44
17					56 25	42 44	37 18	33 59	31 52	30 40
18						47 10	40 18	36 26	33 55	32 36
	30	♊ 20	10	0	♈ 20	10	0	♉ 20	10	0

	0	♎ 10	20	0	♏ 10	20	0	♐ 10	20	30
3	4 14	5 4	5 21	5 30	5 44	6 2	6 20	6 38	6 52	6 58
4	6 49	6 58	7 6	7 8	7 56	7 59	8 24	8 46	9 3	9 10
5	8 44	8 42	8 52	9 6	9 6	9 54	10 24	10 51	11 11	11 19
6	10 30	10 28	10 37	10 53	11 18	11 48	12 22	12 55	13 16	13 25
7	12 16	12 14	12 22	12 40	12 57	13 41	14 20	14 55	15 19	15 29
8	14 4	13 58	14 7	14 26	14 56	15 34	16 14	16 52	17 20	17 31
9	15 50	15 44	15 51	16 11	16 34	17 25	18 7	18 49	19 19	19 31
10	17 14	17 28	17 36	17 56	18 30	19 14	20 0	20 44	21 17	21 30
11	19 26	19 15	19 22	19 41	20 7	21 2	21 51	22 38	23 13	23 26
12	21 15	21 0	21 6	21 26	22 5	22 50	23 42	24 31	25 8	25 22
13	23 5	22 46	22 50	23 11	23 39	24 37	25 32	26 23	27 1	27 15
14	24 57	24 34	24 36	24 56	25 34	26 24	27 21	28 14	28 53	29 8
15	26 49	26 22	26 21	26 41	27 9	28 11	29 9	30 4	30 44	30 59
16	28 44	28 11	28 8	28 25	29 4	29 57	30 57	31 53	32 35	32 51
17	30 40	30 1	29 55	30 10	30 49	31 44	32 44	33 41	34 24	34 40
18	32 36	31 51	31 41	31 55	39 33	33 28	34 30	35 29	36 13	36 30
	30	♑ 20	10	0	♒ 20	10	0	♓ 20	10	0

A TABLE of TWILIGHT for the Latitude of 56 degrees.

Paral.	♋ 0		♋ 10		20		♌ 0		♌ 10		20		♍ 0		♍ 10		20		30	
3	8	9	8	1	7	32	7	8	6	37	6	12	5	50	5	37	5	26	5	20
4	11	10	10	56	10	24	9	40	8	56	8	20	7	50	7	30	7	16	7	10
5	14	24	14	5	13	19	12	10	11	19	10	31	9	52	9	25	9	7	8	58
6	17	55	17	30	16	26	15	6	13	48	12	46	11	57	11	22	10	58	10	46
7	21	49	21	14	19	42	18	2	16	24	15	4	14	4	13	20	12	50	12	35
8	26	17	25	25	23	26	21	9	19	5	17	27	16	14	15	20	14	44	14	25
9	31	41	30	24	27	35	24	31	22	54	19	55	18	42	17	21	16	39	16	15
10	39	34	36	58	32	25	28	11	24	54	22	28	20	39	19	24	18	35	18	6
11							32	22	28	5	25	8	22	58	21	30	20	31	19	57
12							37	21	31	32	27	56	25	24	23	39	22	30	21	50
13							44	0	35	31	30	54	27	9	25	51	24	31	23	44
14									40	4	34	5	30	27	28	5	26	34	25	38
15									45	45	37	32	33	9	30	21	28	38	27	34
16									55	5	41	27	36	2	32	38	30	45	29	30
17											45	58	39	7	35	6	32	55	31	31
18											51	40	42	25	37	54	35	9	33	34
	30		♊ 20		10		0		♉ 20		10		0		♈ 20		10		0	

	♎ 0		♎ 10		20		♏ 0		♏ 10		20		♐ 0		♐ 10		20		30	
3	5	22	5	24	5	28	5	40	5	54	6	14	6	35	6	55	7	11	7	18
4	7	10	7	10	7	16	7	30	7	49	8	15	8	41	9	7	9	27	9	35
5	8	58	8	58	9	5	9	21	9	44	10	14	10	45	11	16	11	40	11	49
6	10	46	10	45	10	54	11	12	11	37	12	11	12	47	13	22	13	50	14	0
7	12	35	12	32	12	40	13	1	13	29	14	8	14	47	15	28	15	58	16	9
8	14	25	14	20	14	28	14	50	15	21	16	4	16	47	17	29	18	5	18	15
9	16	15	16	8	16	15	16	38	17	11	17	56	18	42	19	29	20	6	20	19
10	18	6	17	56	18	4	18	26	19	1	19	49	20	39	21	28	22	7	22	21
11	19	57	19	44	19	50	20	14	20	50	21	41	22	34	23	27	24	7	24	21
12	21	50	21	34	21	38	22	1	22	39	23	32	24	28	25	24	26	5	26	20
13	23	43	23	24	23	25	23	49	24	28	25	22	26	20	27	18	28	1	28	17
14	25	38	25	14	25	14	25	36	26	16	27	12	28	12	29	10	29	57	30	14
15	27	34	27	4	27	1	27	24	28	4	29	1	30	2	31	5	31	50	32	7
16	29	32	28	56	28	50	29	11	29	51	30	49	31	52	32	57	33	45	34	2
17	31	31	30	49	30	39	30	59	31	39	32	39	33	42	34	50	35	36	35	52
18	33	34	32	44	32	29	32	46	33	26	34	26	35	38	36	28	37	28	37	46
	30		♑ 20		10		0		♒ 20		10		0		♓ 20		10		0	

A TABLE of MUNDANE ASPECTS.

Semidiurnal or seminocturnal Arches.	*Space of one House.*	*Semiquartile.* Smq.	*Sextile.* *	*Quintile.* Q.	*Quartile.* □	*Trine.* △	*Sesquiquadrate.* Sfq.	*Biquintile.* Bq.	*Oppofition.* ☍
h. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
3 0	15 0	22 30	30 0	36 0	45 0	60 0	67 30	72 0	90 0
3 6	15 30	23 15	31 0	37 12	46 30	62 0	69 45	74 24	93 0
3 12	16 0	24 0	32 0	38 24	48 0	64 0	72 0	76 48	96 0
3 18	16 30	24 45	33 0	39 36	49 30	66 0	74 15	79 12	99 0
3 24	17 0	25 30	34 0	40 48	51 0	68 0	76 30	81 36	102 0
3 30	17 30	26 15	35 0	42 0	52 30	70 0	78 45	84 0	105 0
3 36	18 0	27 0	36 0	43 12	54 0	72 0	81 0	86 24	108 0
3 42	18 30	27 45	37 0	44 24	55 30	74 0	83 15	88 48	111 0
3 48	19 0	28 30	38 0	45 36	57 0	76 0	85 30	91 12	114 0
3 54	19 30	29 15	39 0	46 48	58 30	78 0	87 45	93 36	117 0
4 0	20 0	30 0	40 0	48 0	60 0	80 0	90 0	96 0	120 0
4 6	20 30	30 45	41 0	49 12	61 30	82 0	92 15	98 24	123 0
4 12	21 0	31 30	42 0	50 24	63 0	84 0	94 30	100 48	126 0
4 18	21 30	32 15	43 0	51 36	64 30	86 0	96 45	103 12	129 0
4 24	22 0	33 0	44 0	52 48	66 0	88 0	99 0	105 36	132 0
4 30	22 30	33 45	45 0	54 0	67 30	90 0	101 15	108 0	135 0
4 36	23 0	34 30	46 0	55 12	69 0	92 0	103 30	110 24	138 0
4 42	23 30	35 15	47 0	56 24	70 30	94 0	105 45	112 48	141 0
4 48	24 0	36 0	48 0	57 36	72 0	96 0	108 0	115 12	144 0
4 54	24 30	36 45	49 0	58 48	73 30	98 0	110 15	117 36	147 0
5 0	25 0	37 30	50 0	60 0	75 0	100 0	112 30	120 0	150 0
5 6	25 30	38 15	51 0	61 12	76 30	102 0	114 45	122 24	153 0
5 12	26 0	39 0	52 0	62 24	78 0	104 0	117 0	124 48	156 0
5 18	26 30	39 45	53 0	63 36	79 30	106 0	119 15	127 12	159 0
5 24	27 0	40 30	54 0	64 48	81 0	108 0	121 30	129 36	162 0
5 30	27 30	41 15	55 0	66 0	82 30	110 0	123 45	132 0	165 0
5 36	28 0	42 0	56 0	67 12	84 0	112 0	126 0	134 24	168 0
5 42	28 30	42 45	57 0	68 24	85 30	114 0	128 15	136 48	171 0
5 48	29 0	43 30	58 0	69 36	87 0	116 0	130 30	139 12	174 0
5 54	29 30	44 15	59 0	70 48	88 30	118 0	132 45	141 36	177 0
6 0	30 0	45 0	60 0	72 0	90 0	120 0	135 0	144 0	180 0

A TABLE of MUNDANE ASPECTS.

Semidiurnal or seminocturnal Arches.	*Space of one House.*	*Semiquartile.* Smq.	*Sextile.* *	*Quintile.* Q.	*Quartile.* □	*Trine.* △	*Sesquiquadrate.* Sfq.	*Biquintile.* Bq.	*Oppofition.* 8
h. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
6 0	30 0	45 0	60 0	72 0	90 0	120 0	135 0	144 0	180 0
6 6	30 30	45 45	61 0	73 12	91 30	122 0	137 15	146 24	183 0
6 12	31 0	46 30	62 0	74 24	93 0	124 0	139 30	148 48	186 0
6 18	31 30	47 15	63 0	75 36	94 30	126 0	141 45	151 12	189 0
6 24	32 0	48 0	64 0	76 48	96 0	128 0	144 0	153 36	192 0
6 30	32 30	48 45	65 0	78 0	97 30	130 0	146 15	156 0	195 0
6 36	33 0	49 30	66 0	79 12	99 0	132 0	148 30	158 24	198 0
6 42	33 30	50 15	67 0	80 24	100 30	134 0	150 45	160 48	201 0
6 48	34 0	51 0	68 0	81 36	102 0	136 0	153 0	163 12	204 0
6 54	34 30	51 45	69 0	82 48	103 30	138 0	155 15	165 36	207 0
7 0	35 0	52 30	70 0	84 0	105 0	140 0	157 30	168 0	210 0
7 6	35 30	53 15	71 0	85 12	106 30	142 0	159 45	170 24	213 0
7 12	36 0	54 0	72 0	86 24	108 0	144 0	162 0	172 48	216 0
7 18	36 30	54 45	73 0	87 36	109 30	146 0	164 15	175 12	219 0
7 24	37 0	55 30	74 0	88 48	111 0	148 0	166 30	177 36	222 0
7 30	37 30	56 15	75 0	90 0	112 30	150 0	168 45	180 0	225 0
7 36	38 0	57 0	76 0	91 12	114 0	152 0	171 0	182 24	228 0
7 42	38 30	57 45	77 0	92 24	115 30	154 0	173 15	184 48	231 0
7 48	39 0	58 30	78 0	93 36	117 0	156 0	175 30	187 12	234 0
7 54	39 30	59 15	79 0	94 48	118 30	158 0	177 45	189 36	237 0
8 0	40 0	60 0	80 0	96 0	120 0	160 0	180 0	192 0	240 0
8 6	40 30	60 45	81 0	97 12	121 30	162 0	182 15	194 24	243 0
8 12	41 0	61 30	82 0	98 24	123 0	164 0	184 30	196 48	246 0
8 18	41 30	62 15	83 0	99 36	124 30	166 0	186 45	199 12	249 0
8 24	42 0	63 0	84 0	100 48	126 0	168 0	189 0	201 36	252 0
8 30	42 30	63 45	85 0	102 0	127 30	170 0	191 15	204 0	255 0
8 36	43 0	64 30	86 0	103 12	129 0	172 0	193 30	206 24	258 0
8 42	43 30	65 15	87 0	104 24	130 30	174 0	195 45	208 48	261 0
8 48	44 0	66 0	88 0	105 36	132 0	176 0	198 0	211 12	264 0
8 54	44 30	66 45	89 0	106 38	133 30	178 0	200 15	213 36	267 0
9 0	45 0	67 30	90 0	108 0	135 0	180 0	202 30	216 0	270 0

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	0 0	359 37	359 13	358 49	358 25	358 1	357 37
1	0 55	0 32	0 8	359 44	359 20	358 56	358 32
2	1 50	1 27	1 3	0 39	0 15	359 51	359 27
3	2 45	2 22	1 58	1 34	1 10	0 46	0 22
4	3 40	3 17	2 53	2 29	2 5	1 41	1 17
5	4 35	4 12	3 48	3 24	3 0	2 36	2 12
6	5 30	5 7	4 43	4 19	3 55	3 31	3 7
7	6 25	6 2	5 38	5 14	4 50	4 26	4 2
8	7 21	6 57	6 33	6 9	5 45	5 21	4 57
9	8 16	7 52	7 28	7 4	6 40	6 16	5 52
10	9 11	8 47	8 23	7 59	7 35	7 11	6 47
11	10 6	9 42	9 18	8 55	8 31	8 7	7 43
12	11 2	10 38	10 14	9 51	9 27	9 3	8 39
13	11 57	11 33	11 9	10 46	10 22	9 58	9 34
14	12 53	12 29	12 5	11 42	11 18	10 54	10 30
15	13 48	13 25	13 1	12 38	12 14	11 50	11 26
16	14 44	14 20	13 57	13 34	13 10	12 46	12 22
17	15 40	15 16	14 53	14 30	14 6	13 42	13 18
18	16 31	16 12	15 49	15 26	15 2	14 39	14 15
19	17 35	17 8	16 45	16 22	15 58	15 35	15 11
20	18 27	18 4	17 41	17 18	16 54	16 31	16 7
21	19 23	19 0	18 37	18 14	17 51	17 28	17 4
22	20 20	19 56	19 33	19 11	18 48	18 25	18 1
23	21 16	20 53	20 30	20 8	19 45	19 22	18 58
24	22 12	21 50	21 27	21 5	20 42	20 19	19 55
25	23 9	22 47	22 24	22 2	21 39	21 16	20 52
26	24 6	23 44	23 21	22 59	22 36	22 13	21 50
27	25 2	24 41	24 19	23 57	23 34	23 11	22 48
28	25 59	25 38	25 16	24 44	24 31	24 9	23 46
29	26 57	26 35	26 13	25 51	25 29	25 7	24 44
30	27 54	27 33	27 11	26 49	26 27	26 5	25 42

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	0 0	0 23	0 47	1 11	1 35	1 59	2 23
1	0 55	1 18	1 42	2 6	2 30	2 54	3 18
2	1 50	2 13	2 37	3 1	3 25	3 49	4 13
3	2 45	3 8	3 32	3 56	4 20	4 44	5 8
4	3 40	4 3	4 27	4 51	5 15	5 39	6 3
5	4 35	4 58	5 22	5 46	6 10	6 34	6 58
6	5 30	5 54	6 18	6 42	7 6	7 30	7 53
7	6 25	6 49	7 13	7 37	8 1	8 25	8 48
8	7 21	7 44	8 8	8 32	8 56	9 20	9 43
9	8 16	8 40	9 4	9 28	9 51	10 15	10 38
10	9 11	9 35	9 59	10 23	10 46	11 10	11 33
11	10 6	10 30	10 54	11 18	11 41	12 5	12 28
12	11 2	11 25	11 49	12 13	12 36	13 0	13 23
13	11 57	12 20	12 44	13 8	13 31	13 55	14 18
14	12 53	13 16	13 39	14 3	14 26	14 50	15 13
15	13 48	14 12	14 35	14 58	15 21	15 45	16 8
16	14 44	15 7	15 30	15 53	16 16	16 40	17 3
17	15 40	16 2	16 25	16 48	17 11	17 35	17 58
18	16 35	16 58	17 21	17 44	18 7	18 30	18 53
19	17 31	17 54	18 17	18 40	19 2	19 25	19 48
20	18 27	18 50	19 13	19 36	19 58	20 21	20 43
21	19 23	19 46	20 9	20 22	20 54	21 17	21 39
22	20 20	20 42	21 5	21 28	21 50	22 12	22 34
23	21 16	21 38	22 1	22 24	22 46	23 8	23 30
24	22 12	22 35	22 57	23 20	23 42	24 4	24 26
25	23 9	23 31	23 43	24 16	24 38	25 0	25 21
26	24 6	24 28	24 50	25 12	25 34	25 56	26 17
27	25 2	25 25	25 47	26 9	26 30	26 52	27 13
28	25 59	26 22	26 43	27 5	27 26	27 48	28 9
29	26 57	27 19	27 40	28 1	28 22	28 44	29 5
30	27 54	28 16	28 37	28 58	29 19	29 40	30 1

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	27 54	27 33	27 11	26 49	26 27	26 5	25 42
1	28 51	28 30	28 8	27 57	27 25	27 3	26 40
2	29 49	29 27	29 6	28 45	28 23	28 1	27 38
3	30 46	30 25	30 4	29 43	29 21	28 59	28 37
4	31 44	31 23	31 2	30 39	30 19	29 58	29 46
5	32 42	32 21	32 0	31 41	31 18	30 57	30 35
6	33 40	33 20	32 59	32 38	32 17	31 56	31 34
7	34 38	34 18	33 58	33 37	33 16	32 55	32 33
8	35 37	35 17	34 57	34 36	34 15	33 54	33 33
9	36 36	36 16	35 56	35 36	35 15	34 54	34 33
10	37 34	37 15	36 55	36 35	36 15	35 54	35 33
11	38 33	38 14	37 54	37 35	37 15	36 54	36 33
12	39 33	39 14	38 54	38 35	38 15	37 55	37 34
13	40 32	40 13	39 54	39 35	39 15	38 56	38 35
14	41 31	41 13	40 54	40 35	40 16	39 57	39 36
15	42 31	42 13	41 54	41 36	41 17	40 58	40 38
16	43 31	43 13	42 54	42 36	42 18	41 59	41 39
17	44 31	44 13	43 55	43 37	43 19	43 0	42 40
18	45 31	45 14	44 56	44 38	44 20	44 1	43 42
19	46 32	46 14	45 57	45 39	45 21	45 3	44 44
20	47 32	47 15	46 58	46 40	46 23	46 7	45 46
21	48 33	48 16	47 59	47 42	47 25	47 5	46 49
22	49 34	49 17	49 0	48 44	48 27	48 9	47 52
23	50 35	50 18	50 2	49 46	49 29	49 12	48 55
24	51 36	51 20	51 4	50 48	50 32	50 15	49 58
25	52 38	52 22	52 6	51 51	51 35	51 18	51 2
26	53 40	53 24	53 9	52 54	52 38	52 22	52 6
27	54 42	54 27	54 12	53 57	53 42	53 26	53 10
28	55 44	55 29	55 15	55 0	54 45	54 30	54 14
29	56 46	56 32	56 18	56 3	55 49	55 34	55 18
30	57 48	57 35	57 21	57 7	56 53	56 38	56 23

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
♉	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	27 54	28 16	28 37	28 58	29 19	29 40	30 1
1	28 51	29 13	29 34	29 55	30 16	30 37	30 57
2	29 49	30 10	30 31	30 52	31 13	31 34	31 54
3	30 46	31 7	31 28	31 49	32 10	32 31	32 51
4	31 44	32 5	32 25	32 46	33 7	33 27	33 47
5	32 42	33 3	33 23	33 43	34 4	34 24	34 44
6	33 40	34 1	34 21	34 41	35 1	35 21	35 41
7	34 38	34 59	35 19	35 39	35 58	36 18	36 38
8	35 37	35 57	36 17	36 37	36 56	37 15	37 35
9	36 36	36 56	37 15	37 35	37 54	38 13	38 32
10	37 34	37 54	38 13	38 33	38 52	39 11	39 29
11	38 33	38 53	39 12	39 31	39 50	40 9	40 27
12	39 33	39 52	40 11	40 30	40 48	41 7	41 25
13	40 32	40 51	41 10	41 28	41 46	42 5	42 23
14	41 31	41 50	42 9	42 27	42 45	43 3	43 21
15	42 31	42 50	43 8	43 26	43 44	44 2	44 19
16	43 31	43 49	44 7	44 25	44 43	45 0	45 17
17	44 31	44 49	45 6	45 24	45 42	45 59	46 15
18	45 31	45 49	46 6	46 23	46 41	46 58	47 14
19	46 32	46 49	47 6	47 23	47 40	47 57	48 13
20	47 32	47 49	48 6	48 23	48 39	48 56	49 12
21	48 33	48 50	49 6	49 23	49 39	49 55	50 11
22	49 34	49 50	50 6	50 23	50 38	50 54	51 10
23	50 35	50 51	51 6	51 23	51 38	51 53	52 9
24	51 36	51 52	52 7	52 23	52 38	52 53	53 8
25	52 38	52 53	53 8	53 24	53 38	53 53	54 8
26	53 40	53 55	54 9	54 24	54 38	54 53	55 7
27	54 42	54 56	55 11	55 25	55 39	55 53	56 7
28	55 44	55 58	56 12	56 26	56 40	56 54	57 7
29	56 46	57 0	57 13	57 27	57 41	57 54	58 7
30	57 48	58 2	58 15	58 29	58 42	58 55	59 7

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	57 48	57 35	57 21	57 7	56 53	56 38	56 23
1	58 51	58 38	58 24	58 10	57 57	57 42	57 28
2	59 53	59 41	59 27	59 14	59 1	58 47	58 33
3	60 56	60 44	60 31	60 18	60 5	59 52	59 38
4	61 59	61 47	61 35	61 22	61 10	60 57	60 44
5	63 3	62 51	62 39	62 27	62 15	62 2	61 50
6	64 6	63 55	63 43	63 32	63 20	63 8	62 56
7	65 9	64 59	64 47	64 37	64 25	64 13	64 2
8	66 13	66 3	65 52	65 42	65 30	65 19	65 8
9	67 17	67 7	66 57	66 47	66 36	66 25	66 14
10	68 21	68 11	68 2	67 52	67 42	67 31	67 21
11	69 25	69 16	69 7	68 57	68 48	68 38	68 28
12	70 29	70 21	70 12	70 3	69 54	69 45	69 35
13	71 34	71 26	71 17	71 9	71 0	70 51	70 42
14	72 38	72 31	72 22	72 15	72 6	71 58	71 49
15	73 43	73 36	73 28	73 21	73 13	73 5	72 57
16	74 47	74 41	74 33	74 27	74 19	74 12	74 4
17	75 52	75 46	75 39	75 33	75 26	75 19	75 12
18	76 57	76 51	76 45	76 39	76 33	76 27	76 20
19	78 2	77 56	77 51	77 45	77 40	77 34	77 28
20	79 7	79 2	78 57	78 52	78 47	78 41	78 36
21	80 12	80 8	80 3	79 59	79 54	79 49	79 44
22	81 17	81 13	81 9	81 5	81 1	80 56	80 52
23	82 22	82 18	82 15	82 11	82 8	82 4	82 0
24	83 38	83 24	83 21	83 18	83 15	83 11	83 9
25	84 33	84 30	84 27	84 25	84 22	84 20	84 17
26	85 38	85 36	85 33	85 32	85 29	85 28	85 25
27	86 44	86 42	86 40	86 39	86 37	86 36	86 34
28	87 49	87 49	87 46	87 46	87 44	87 44	87 42
29	88 55	88 55	88 53	88 53	88 52	88 52	88 51
30	90 0	90 0	90 0	90 0	90 0	90 0	90 0

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
☊	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	57 48	58 2	58 15	58 29	58 42	58 55	59 7
1	58 51	59 4	59 17	59 30	59 43	59 55	60 7
2	59 53	60 6	60 19	60 31	60 44	60 56	61 8
3	60 56	61 8	61 21	61 33	61 46	61 57	62 9
4	61 59	62 11	62 23	62 35	62 48	62 58	63 9
5	63 3	63 14	63 25	63 37	63 50	63 59	64 10
6	64 6	64 17	64 28	64 39	64 52	65 1	65 11
7	65 9	65 20	65 31	65 41	65 54	66 2	66 12
8	66 13	66 23	66 34	66 44	66 56	67 4	67 13
9	67 17	67 27	67 37	67 46	67 58	68 6	68 15
10	68 21	68 30	68 40	68 49	68 59	69 7	69 16
11	69 25	69 34	69 43	69 52	70 1	70 9	70 17
12	70 29	70 38	70 46	70 55	71 3	71 11	71 19
13	71 34	71 42	71 49	71 58	72 5	72 13	72 21
14	72 38	72 46	72 53	73 1	73 8	73 15	73 23
15	73 43	73 50	73 57	74 4	74 11	74 18	74 25
16	74 47	74 54	75 1	75 7	75 14	75 20	75 27
17	75 52	75 58	76 5	76 11	76 17	76 23	76 29
18	76 57	77 3	77 9	77 15	77 20	77 26	77 31
19	78 2	78 7	78 13	78 18	78 23	78 28	78 33
20	79 7	79 12	79 17	79 21	79 26	79 31	79 35
21	80 12	80 17	80 21	80 25	80 29	80 34	80 38
22	81 17	81 21	81 25	81 28	81 32	81 36	81 40
23	82 22	82 25	82 29	82 32	82 35	82 39	82 42
24	83 28	83 30	83 33	83 36	83 39	83 42	83 45
25	84 33	84 35	84 37	84 40	84 42	84 45	84 47
26	85 38	85 40	85 41	85 44	85 45	85 48	85 49
27	86 44	86 45	86 46	86 48	86 49	86 51	86 52
28	87 49	87 50	87 50	87 52	87 52	87 54	87 54
29	88 55	88 55	88 55	88 56	88 56	88 57	88 57
30	90 0	90 0	90 0	90 0	90 0	90 0	90 0

A TABLE of RIGHT ASCENSIONS.—North Latitude.

♋	0		1		2		3		4		5		6	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	90	0	90	0	90	0	90	0	90	0	90	0	90	0
1	91	5	91	6	91	7	91	7	91	7	91	8	91	8
2	92	9	92	12	92	14	92	14	92	15	92	16	92	18
3	93	16	93	18	93	20	93	20	93	23	93	24	93	26
4	94	22	94	24	94	27	94	28	94	30	94	32	94	35
5	95	27	95	30	95	33	95	35	95	38	95	40	95	43
6	96	32	96	26	96	39	96	42	96	45	96	48	96	50
7	97	38	97	42	97	45	97	49	97	52	97	56	98	0
8	98	43	98	47	98	50	98	55	99	0	99	4	99	8
9	99	48	99	52	99	57	100	0	100	7	100	12	100	16
10	100	53	100	58	101	3	101	8	101	14	101	19	101	24
11	101	58	102	4	102	9	102	15	102	20	102	26	102	52
12	103	3	103	9	103	15	103	20	103	37	103	33	103	40
13	104	8	104	14	104	20	104	27	104	34	104	40	104	48
14	105	13	105	19	105	27	105	33	105	40	105	48	105	56
15	106	17	106	24	106	33	106	39	106	47	106	55	107	3
16	107	22	107	29	107	38	107	43	107	53	108	2	108	9
17	108	26	108	34	108	43	108	53	108	59	109	9	109	18
18	109	30	106	39	109	48	109	57	110	5	110	15	110	25
19	110	35	110	44	110	53	111	3	111	12	111	22	111	32
20	111	39	111	49	111	58	112	8	112	18	112	29	112	35
21	112	43	112	53	113	3	113	13	113	24	113	35	113	46
22	113	47	113	57	114	8	114	18	114	30	114	40	114	52
23	114	51	115	0	115	13	115	23	115	35	115	47	115	58
24	115	54	116	5	116	17	116	28	116	40	116	52	117	4
25	116	57	117	9	117	21	117	33	117	46	117	58	118	10
26	118	0	118	13	118	25	118	38	118	55	119	3	119	16
27	119	4	119	16	119	29	119	42	119	55	120	8	120	22
28	120	7	120	19	120	33	120	46	120	59	121	13	121	27
29	121	9	121	22	121	36	121	50	122	3	122	18	122	32
30	122	12	122	25	122	39	122	53	123	7	123	22	123	37

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0		1		2		3		4		5		6	
☌	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	90	0	90	0	90	0	90	0	90	0	90	0	90	0
1	91	5	91	5	91	5	91	4	91	4	91	3	91	3
2	92	9	92	10	92	9	92	8	92	8	92	6	92	6
3	93	16	93	15	93	14	93	12	93	9	93	9	93	8
4	94	22	94	20	94	19	94	16	94	15	94	12	94	9
5	95	27	95	25	95	23	95	20	95	18	95	15	95	13
6	96	32	96	30	96	27	96	24	96	20	96	18	96	15
7	97	38	97	35	97	30	97	28	97	25	97	20	97	18
8	98	43	98	39	98	35	98	32	98	28	98	24	98	20
9	99	48	99	43	99	39	99	35	99	30	99	26	99	22
10	100	53	100	38	100	43	100	89	100	34	100	29	100	25
11	101	58	101	53	101	47	101	42	101	37	101	32	101	27
12	103	3	102	57	102	50	102	45	102	40	102	34	102	29
13	104	8	104	2	103	55	103	49	103	43	103	37	103	30
14	105	13	105	6	104	59	104	52	104	46	104	40	104	33
15	106	17	106	10	106	3	105	56	105	49	105	42	105	35
16	107	22	107	14	107	7	106	59	106	52	106	45	106	37
17	108	26	108	18	108	9	108	2	107	55	107	47	107	39
18	109	31	109	22	109	14	109	5	108	57	108	49	108	40
19	110	35	110	26	110	17	110	8	110	0	109	51	109	43
20	111	39	111	30	111	20	111	9	111	2	110	53	110	44
21	112	43	112	33	112	23	112	13	112	4	111	54	111	45
22	113	47	113	37	113	26	113	16	113	6	112	56	112	47
23	114	51	114	40	114	29	114	19	114	8	113	58	113	48
24	115	54	115	43	115	32	115	20	115	10	114	59	114	49
25	116	57	116	46	116	35	116	23	116	12	116	0	115	50
26	118	0	117	49	117	37	117	25	117	14	117	2	116	50
27	119	4	118	50	118	39	118	27	118	15	118	3	117	52
28	120	7	119	54	119	40	119	29	119	16	119	4	118	52
29	121	9	120	56	120	43	120	30	120	17	120	5	119	53
30	122	12	121	58	121	45	121	30	121	18	121	5	120	53

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
♌	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	122 12	122 25	122 39	122 53	123 7	123 22	123 37
1	123 14	123 28	123 42	123 57	124 9	124 26	124 42
2	124 16	124 30	124 45	125 0	125 15	125 30	125 46
3	125 18	125 33	125 48	126 3	126 18	126 34	126 50
4	126 20	126 36	126 50	127 6	127 22	127 38	127 54
5	127 22	127 38	127 54	128 9	128 25	128 42	128 58
6	128 24	128 40	128 56	129 12	129 28	129 45	130 2
7	129 25	129 42	129 58	130 14	130 30	130 48	131 5
8	130 26	130 43	131 0	131 16	131 33	131 50	132 8
9	131 27	131 44	132 0	132 18	132 35	132 53	133 11
10	132 28	132 45	133 2	133 20	133 37	133 55	134 14
11	133 28	133 46	134 3	134 21	134 39	134 57	135 16
12	134 29	134 47	135 4	135 22	135 40	135 59	136 18
13	135 29	135 47	136 5	136 23	136 40	137 0	137 20
14	136 29	136 47	137 6	137 24	137 42	138 1	138 21
15	137 29	137 47	138 6	138 24	138 43	139 2	139 22
16	138 29	138 47	139 6	139 25	139 44	140 3	140 24
17	139 28	139 47	140 6	140 25	140 45	141 4	141 25
18	140 28	140 46	141 6	141 25	141 45	142 5	142 26
19	141 27	141 46	142 6	142 25	142 45	143 6	143 27
20	142 26	142 45	143 5	143 25	143 45	144 6	144 27
21	143 25	143 44	144 4	144 24	144 45	145 6	145 27
22	144 23	144 43	145 3	145 24	145 45	146 6	146 27
23	145 22	145 42	146 2	146 23	146 44	147 5	147 27
24	146 20	146 40	147 0	147 22	147 43	148 4	148 26
25	147 18	147 39	148 0	148 20	148 42	149 3	149 25
26	148 16	148 37	148 58	149 19	149 41	150 2	150 24
27	149 14	149 35	149 56	150 18	150 39	151 1	151 23
28	150 12	150 33	150 54	151 15	151 37	151 59	152 20
29	151 9	151 30	151 52	152 13	152 35	152 57	153 22
30	152 6	152 27	152 49	153 9	153 33	153 55	154 18

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
☊	d. m.	d. m.	d. m.	d. m.	d m..	d. m.	d. m.
0	122 12	121 58	121 45	121 32	121 18	121 5	120 53
1	123 14	123 0	122 47	122 33	122 19	122 6	121 53
2	124 16	124 2	123 48	123 34	123 20	123 6	122 53
3	125 19	125 3	124 49	124 35	124 20	124 7	123 53
4	125 20	126 5	125 51	125 36	125 22	125 7	124 53
5	126 22	127 7	126 52	126 36	126 22	126 7	125 52
6	128 24	128 8	127 53	127 37	127 22	127 7	126 52
7	129 25	129 9	128 54	128 37	128 22	128 7	127 50
8	130 26	130 9	129 54	129 37	129 22	129 6	128 50
9	131 27	131 9	130 54	130 37	130 20	130 5	129 49
10	132 28	132 10	131 54	131 37	131 20	131 4	130 48
11	133 28	133 10	132 54	132 37	132 20	132 3	131 47
12	134 29	134 11	133 54	133 37	133 19	133 2	132 46
13	135 29	135 11	134 54	134 36	134 18	134 0	133 45
14	136 29	136 11	135 53	135 35	135 17	135 0	134 43
15	137 29	137 10	136 52	136 34	136 16	135 58	135 40
16	138 29	138 10	137 51	137 33	137 15	136 57	136 39
17	139 28	139 9	138 50	138 32	138 14	137 55	137 37
18	140 27	140 8	139 49	139 30	139 13	138 53	138 35
19	141 27	141 7	140 48	140 29	140 9	139 50	139 33
20	142 26	142 6	141 27	141 27	141 8	140 49	140 30
21	143 24	143 4	142 25	142 25	142 6	141 47	141 28
22	144 23	144 3	143 23	143 23	143 4	142 45	142 25
23	145 22	145 1	144 21	144 20	144 2	143 42	143 22
24	146 20	145 59	145 39	145 19	144 59	144 39	144 19
25	147 18	146 57	146 37	146 17	145 56	145 36	145 16
26	148 16	147 55	147 35	147 14	146 53	146 33	146 13
27	149 14	148 53	148 32	148 9	147 50	147 39	147 9
28	150 12	149 50	149 29	149 8	148 47	148 26	148 6
29	151 9	150 47	150 26	150 5	149 44	149 23	149 3
30	152 6	151 44	151 23	151 2	150 40	150 20	149 59

A TABLE of RIGHT ASCENSIONS.—North Latitude.

♏	0		1		2		3		4		5		6	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	152	6	152	27	152	49	153	10	153	33	153	55	154	18
1	153	4	153	26	153	47	154	9	154	30	154	53	155	16
2	154	0	154	22	154	44	155	6	155	29	155	50	156	14
3	154	58	155	19	155	40	156	3	156	26	156	49	157	12
4	155	54	156	16	156	39	157	0	157	24	157	47	158	10
5	156	50	157	13	157	36	157	58	158	20	158	44	159	8
6	157	48	158	10	158	33	158	55	159	18	159	40	160	5
7	158	44	159	7	159	30	159	52	160	15	160	38	161	2
8	159	40	160	4	160	27	160	49	161	12	161	35	161	59
9	160	37	161	0	161	23	161	46	162	9	162	32	162	56
10	161	33	161	56	162	19	162	42	163	6	163	29	163	53
11	162	29	162	52	163	15	163	38	164	2	164	25	164	49
12	163	25	163	48	164	10	164	34	164	58	165	20	165	45
13	164	20	164	44	165	7	165	30	165	54	166	18	166	42
14	165	16	165	40	166	3	166	26	166	50	167	14	167	38
15	166	12	166	35	166	59	167	22	167	46	168	10	168	34
16	167	7	167	30	167	55	168	18	168	42	169	6	169	30
17	168	3	168	27	168	50	169	14	169	38	170	2	170	26
18	168	58	169	23	169	46	170	9	170	33	170	57	171	20
19	169	54	170	18	170	42	171	5	171	29	171	53	172	17
20	170	49	171	13	171	37	172	0	172	25	172	49	173	13
21	171	44	172	8	172	32	172	56	173	20	173	44	174	8
22	172	39	173	3	173	27	173	50	174	15	174	39	175	3
23	173	35	173	58	174	22	174	46	175	10	175	34	175	58
24	174	30	174	53	175	17	175	40	176	5	176	29	176	53
25	175	25	175	48	176	12	176	36	177	0	177	24	177	49
26	176	20	176	43	177	7	177	30	177	56	178	19	178	43
27	177	15	177	38	178	2	178	25	178	50	179	14	179	38
28	178	10	178	33	178	57	179	20	179	45	180	9	180	33
29	179	5	179	28	179	52	180	16	180	40	181	4	181	28
30	180	0	180	23	180	47	181	10	181	35	181	59	182	23

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
♏	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	152 6	151 44	151 23	151 2	150 40	150 20	149 59
1	153 4	152 40	152 20	151 59	151 38	151 16	150 55
2	154 0	153 38	153 17	152 55	152 34	152 12	151 51
3	154 58	154 35	154 13	153 40	153 30	153 8	152 47
4	155 54	155 32	155 10	154 48	154 26	154 4	153 43
5	156 50	156 29	156 5	155 44	155 22	155 0	154 39
6	157 48	157 25	157 3	156 40	156 18	155 56	155 34
7	158 44	158 22	157 59	157 36	157 14	156 52	156 30
8	159 40	159 18	158 55	158 32	158 10	157 48	157 26
9	160 37	160 14	159 50	159 28	159 6	158 43	158 20
10	161 52	161 10	160 47	160 24	160 2	159 39	159 17
11	162 29	162 6	161 43	161 20	160 58	160 35	160 12
12	163 25	163 2	162 39	162 16	161 53	161 30	161 7
13	164 20	163 58	163 35	163 12	162 49	162 25	162 2
14	165 16	164 53	164 30	164 7	163 44	163 20	162 57
15	166 12	165 48	165 25	165 2	164 39	164 15	163 52
16	167 7	166 44	166 20	165 57	165 34	165 10	164 47
17	168 3	167 40	167 17	166 52	166 29	166 5	165 42
18	168 58	168 35	168 12	167 47	167 24	167 0	166 37
19	169 54	169 30	169 7	168 43	168 19	167 55	167 32
20	170 49	170 26	170 2	169 38	169 14	168 50	168 27
21	171 44	171 20	170 57	170 33	170 9	169 45	169 22
22	172 39	172 16	171 52	171 28	171 4	170 40	170 17
23	173 35	173 10	172 47	172 23	171 59	171 35	171 12
24	174 30	174 6	173 42	173 18	172 54	172 30	172 7
25	175 25	175 2	174 38	174 14	173 50	173 26	173 2
26	176 20	175 57	175 33	175 9	174 45	174 20	173 57
27	177 15	176 52	176 28	176 4	175 40	175 16	174 52
28	178 10	177 47	177 33	176 59	176 35	176 10	175 47
29	179 5	178 42	178 18	177 54	177 30	177 6	176 42
30	180 0	179 37	179 13	178 49	178 25	178 0	177 37

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0	1	2	3	4	5	6
♎	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	180 0	180 23	180 47	181 10	181 35	181 59	182 23
1	180 55	181 18	181 42	182 6	182 30	182 54	183 18
2	181 50	182 13	182 37	183 0	183 25	183 49	184 13
3	182 45	183 8	183 32	183 56	184 20	184 44	185 8
4	183 40	184 3	184 27	184 50	185 15	185 39	186 3
5	184 35	184 58	185 22	185 46	186 10	186 34	186 58
6	185 30	185 54	186 18	186 42	187 6	187 30	187 53
7	186 25	186 49	187 13	187 37	188 0	188 25	188 48
8	187 20	187 44	188 8	188 32	188 56	189 20	189 43
9	188 16	188 39	189 3	189 27	189 50	190 15	190 38
10	189 10	189 34	189 58	190 22	190 46	191 10	191 33
11	190 6	190 29	190 53	191 17	191 40	192 5	192 28
12	191 2	191 25	191 48	192 13	192 36	193 0	193 23
13	191 57	192 20	192 43	193 8	193 30	193 55	194 18
14	192 53	193 16	193 39	194 3	194 26	194 50	195 13
15	193 48	194 12	194 35	194 58	195 20	195 45	196 8
16	194 44	195 7	195 30	195 53	196 16	196 40	197 3
17	195 40	196 2	196 25	196 48	197 10	197 35	197 58
18	196 35	196 58	197 20	197 44	198 7	198 30	198 53
19	197 30	197 54	198 17	198 40	199 2	199 25	199 48
20	198 27	198 50	199 13	199 36	199 58	200 20	200 43
21	199 23	199 46	200 9	200 32	200 54	201 16	201 39
22	200 20	200 42	201 5	201 28	201 50	202 12	202 34
23	201 16	201 38	202 1	202 24	202 46	203 8	203 30
24	202 12	202 35	202 57	203 20	203 42	204 4	204 26
25	203 9	203 30	203 53	204 16	204 38	205 0	205 20
26	204 6	204 29	204 50	205 12	205 34	205 56	206 17
27	205 2	205 25	205 47	206 9	206 30	206 52	207 16
28	205 59	206 22	206 43	207 0	207 26	207 48	208 9
29	206 57	207 19	207 40	208 5	208 22	208 44	209 5
30	207 54	208 16	208 37	208 58	209 19	209 40	210 0

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
♎	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	180 0	179 37	179 13	178 49	178 25	178 0	177 37
1	180 55	180 32	180 8	179 44	179 20	178 59	178 32
2	181 50	181 27	181 3	180 39	180 15	179 50	179 27
3	182 45	182 22	181 58	181 34	181 10	180 46	180 22
4	183 40	183 17	182 53	182 29	182 5	181 40	181 17
5	184 35	184 12	183 48	183 24	183 0	182 36	182 12
6	185 30	185 7	184 43	184 19	183 55	183 30	183 7
7	186 25	186 2	185 38	185 14	184 50	184 26	184 2
8	187 20	186 57	186 33	186 9	185 45	185 20	184 57
9	188 16	187 52	187 28	187 4	186 40	186 16	185 52
10	189 10	188 47	188 23	187 59	187 35	187 10	186 47
11	190 6	189 42	189 18	188 55	188 30	188 7	187 43
12	191 2	190 38	190 14	189 50	189 27	189 3	188 39
13	191 57	191 33	191 9	190 46	190 22	189 58	189 34
14	192 53	192 29	192 5	191 42	191 18	190 54	190 30
15	193 48	193 25	193 0	192 38	192 14	191 50	191 26
16	194 44	194 20	193 57	193 34	193 10	192 46	192 22
17	195 40	195 16	194 53	194 30	194 6	193 42	193 18
18	196 35	196 12	195 49	195 26	195 2	194 39	194 15
19	197 30	197 8	196 45	196 22	195 58	195 35	195 10
20	198 27	198 4	197 40	197 18	196 54	196 30	196 7
21	199 23	199 0	198 37	198 14	197 50	197 28	197 4
22	200 20	199 56	199 33	199 10	198 48	198 25	198 0
23	201 16	200 53	200 30	200 8	199 45	199 22	198 58
24	202 12	201 50	201 27	201 5	200 42	200 19	199 55
25	203 9	202 47	202 24	202 2	201 39	201 16	200 52
26	204 6	203 44	203 20	202 59	202 36	202 13	201 50
27	205 2	204 40	204 19	203 57	203 34	203 10	202 48
28	205 59	205 38	205 16	204 54	204 30	204 9	203 46
29	206 57	206 35	206 13	205 50	205 29	205 7	204 44
30	207 57	207 33	207 10	206 49	206 27	206 5	205 42

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0		1		2		3		4		5		6	
m	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	207	54	208	16	208	37	208	58	209	19	209	40	210	1
1	208	51	209	13	209	34	209	55	210	16	210	37	210	57
2	209	49	210	10	210	31	210	52	211	13	211	34	211	54
3	210	46	211	7	211	28	211	49	212	10	212	31	212	51
4	211	44	212	5	212	25	212	46	213	7	213	27	213	47
5	212	41	213	3	213	23	213	43	214	4	214	24	214	44
6	213	40	214	1	214	21	214	41	215	1	215	21	215	41
7	214	38	214	59	215	29	215	39	215	58	216	18	216	38
8	215	37	215	57	216	17	216	37	216	56	217	15	217	35
9	216	36	216	56	217	15	217	35	217	54	218	13	218	31
10	217	34	217	54	218	13	218	33	218	51	219	11	219	29
11	218	33	218	53	219	11	219	31	219	50	220	9	220	27
12	219	33	219	51	220	11	220	30	220	48	221	7	221	25
13	220	31	220	51	221	10	221	28	221	46	222	5	222	23
14	221	31	221	50	222	9	222	27	222	45	223	3	223	21
15	222	31	222	50	223	8	223	26	223	44	224	1	224	19
16	223	31	223	49	224	7	224	25	224	43	225	0	225	17
17	224	31	224	49	225	6	225	24	225	41	225	59	226	15
18	225	31	225	49	226	6	226	23	226	41	226	58	227	14
19	226	31	226	49	227	6	227	23	227	40	227	57	228	13
20	227	31	227	49	228	6	228	23	228	39	228	56	229	12
21	228	33	228	49	229	6	229	23	229	39	229	55	230	11
22	229	34	229	50	230	6	230	23	230	38	230	54	231	10
23	230	35	230	51	231	6	231	23	231	38	231	53	232	9
24	231	36	231	51	232	7	232	23	232	38	232	53	233	8
25	232	33	232	53	233	8	233	24	233	38	233	53	234	8
26	233	40	233	55	234	9	234	24	234	38	234	53	235	7
27	234	41	234	57	235	11	235	25	235	39	235	53	236	7
28	235	43	235	58	236	13	236	26	236	40	236	54	237	7
29	236	46	237	0	237	14	237	27	237	41	237	54	238	7
30	237	48	238	1	238	15	238	29	238	41	238	55	239	7

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
m	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	207 54	207 33	207 11	206 49	206 27	206 5	205 41
1	208 51	208 30	208 8	207 47	207 25	207 3	206 40
2	209 49	209 27	209 6	208 45	208 23	208 1	207 38
3	210 46	210 25	210 4	209 43	209 21	208 59	208 37
4	211 44	211 25	211 1	210 41	210 19	209 58	209 36
5	212 41	212 21	212 0	211 39	211 18	210 57	210 35
6	213 40	213 20	212 59	212 38	212 17	211 56	211 34
7	214 38	214 18	213 58	213 37	213 16	212 55	212 33
8	215 37	215 17	214 57	214 36	214 15	213 54	213 33
9	216 36	216 16	215 56	215 36	215 15	214 54	214 33
10	217 34	217 15	216 55	216 35	216 15	215 54	215 33
11	218 33	218 14	217 54	217 35	217 15	216 54	216 33
12	219 33	219 14	218 54	218 35	218 15	217 55	217 34
13	220 31	220 13	219 54	219 35	219 15	218 56	218 35
14	221 31	221 13	220 54	220 35	220 16	219 57	219 36
15	222 31	222 13	221 54	221 36	221 17	220 58	220 38
16	223 31	223 13	222 54	222 36	222 18	221 59	221 39
17	224 31	224 13	223 55	223 37	223 19	223 0	222 40
18	225 31	225 14	224 56	224 38	224 20	224 1	223 41
19	226 31	226 14	225 57	225 39	225 21	225 3	224 44
20	227 31	227 15	226 58	226 40	226 23	226 5	225 46
21	228 33	228 16	227 59	227 41	227 25	227 7	226 49
22	229 34	229 17	229 0	228 44	228 27	228 9	227 51
23	230 35	230 18	230 1	229 46	229 29	229 11	228 55
24	231 36	231 20	231 4	230 48	230 31	230 15	229 58
25	232 38	232 21	232 6	231 51	231 35	231 18	231 1
26	233 40	233 24	233 9	232 54	232 38	232 21	232 6
27	234 41	234 27	234 11	233 57	233 41	233 26	233 10
28	235 43	235 29	235 15	235 0	234 45	234 30	234 14
29	236 46	236 31	236 18	236 3	235 49	235 34	235 18
30	237 48	237 35	237 21	237 7	236 53	236 38	236 23

A TABLE of RIGHT ASCENSIONS.—North Latitude.

☥	0		1		2		3		4		5		6	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	237	48	238	1	238	15	238	29	238	41	238	55	239	7
1	238	51	239	4	239	17	239	30	239	43	239	55	240	4
2	239	53	240	6	240	19	240	31	240	44	240	56	241	8
3	240	56	241	9	241	21	241	33	241	45	241	57	242	9
4	241	59	242	11	242	23	242	35	242	46	242	58	243	9
5	243	3	243	14	243	25	243	37	243	48	243	59	244	10
6	244	6	244	17	244	28	244	39	244	50	245	1	245	11
7	245	9	245	19	245	31	245	41	245	51	246	1	246	11
8	246	13	246	23	246	34	246	44	246	54	247	4	247	13
9	247	17	247	27	247	37	247	47	247	56	248	6	248	15
10	248	21	248	30	248	40	248	49	248	58	249	7	249	16
11	249	25	249	34	249	43	249	51	250	0	250	9	250	17
12	250	29	250	38	250	46	250	55	251	3	251	11	251	19
13	251	34	251	41	251	49	251	58	252	5	252	13	252	21
14	252	38	252	46	252	53	253	1	253	8	253	15	253	23
15	253	43	253	50	253	57	254	4	254	11	254	18	254	25
16	254	47	254	54	255	1	255	7	255	14	255	20	255	23
17	255	51	255	58	256	5	256	11	256	17	256	21	256	29
18	256	57	257	3	257	9	257	15	257	19	257	25	257	31
19	258	1	258	7	258	13	258	18	258	23	258	28	258	33
20	259	7	259	11	259	17	259	21	259	26	259	31	259	35
21	260	11	260	17	260	21	260	25	260	29	260	34	260	38
22	261	17	261	21	261	25	261	28	261	31	261	36	261	40
23	262	21	262	25	262	29	262	31	262	35	262	39	262	41
24	263	28	263	30	263	33	263	36	263	39	263	41	263	45
25	264	33	264	35	264	37	264	40	264	41	264	45	264	47
26	265	38	265	40	265	41	265	44	265	45	265	48	265	49
27	266	44	266	45	266	46	266	48	266	49	266	51	266	51
28	267	49	267	50	267	50	267	51	267	51	267	54	267	54
29	268	55	268	55	268	55	268	56	268	56	268	57	268	57
30	270	0	270	0	270	0	270	0	270	0	270	0	270	0

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
☉	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	237 48	237 35	237 21	237 7	236 53	236 38	236 23
1	238 51	238 38	238 24	238 10	237 57	237 41	237 28
2	239 53	239 41	239 28	239 14	239 1	238 47	238 33
3	240 56	240 44	240 31	240 18	240 5	239 51	239 38
4	241 59	241 47	241 35	241 21	241 10	240 57	240 44
5	243 3	242 51	242 39	242 27	242 15	242 1	241 50
6	244 6	243 55	243 43	243 31	243 20	243 8	242 56
7	245 9	244 59	244 47	244 37	244 25	244 13	244 2
8	246 13	246 3	245 51	245 41	245 30	245 19	245 8
9	247 17	247 7	246 57	246 47	246 36	246 25	246 14
10	248 21	248 11	248 1	247 51	247 41	247 31	247 21
11	249 24	249 16	249 7	248 57	248 48	248 38	248 28
12	250 29	250 21	250 11	250 3	249 54	249 45	249 35
13	251 34	251 26	251 17	251 9	251 0	250 51	250 41
14	252 38	252 31	252 21	252 15	252 6	251 58	251 49
15	253 43	253 36	253 28	253 21	253 13	253 5	252 57
16	254 47	254 41	254 33	254 27	254 19	254 11	254 4
17	255 51	255 46	255 39	255 33	255 26	255 19	255 11
18	256 57	256 51	256 45	256 39	256 33	256 27	256 19
19	258 1	257 56	257 51	257 45	257 40	257 34	257 28
20	259 7	259 1	258 57	258 51	258 47	258 41	258 36
21	260 11	260 8	260 3	259 59	259 54	259 49	259 44
22	261 17	261 13	261 9	261 5	261 1	260 56	260 52
23	262 21	262 18	262 15	262 11	262 8	262 4	262 0
24	263 28	263 24	263 21	263 18	263 15	263 11	263 9
25	264 33	264 30	264 27	264 25	264 21	264 19	264 17
26	265 38	265 36	265 33	265 31	265 29	265 28	265 26
27	266 44	266 41	266 40	266 39	266 37	266 36	266 34
28	267 49	267 49	267 46	267 46	267 44	267 44	267 43
29	268 55	268 54	268 53	268 53	268 51	268 51	268 51
30	270 0	270 0	270 0	270 0	270 0	270 0	270 0

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0		1		2		3		4		5		6	
♈	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	270	0	270	0	270	0	270	0	270	0	270	0	270	0
1	271	5	271	5	271	5	271	4	271	4	271	3	271	3
2	272	11	272	10	272	10	272	8	272	8	272	6	272	6
3	273	16	273	15	273	14	273	11	273	11	273	9	273	8
4	274	21	274	19	274	19	274	16	274	15	274	11	274	11
5	275	27	275	25	275	23	275	20	275	18	275	15	275	13
6	276	31	276	30	276	27	276	24	276	21	276	18	276	15
7	277	38	277	35	277	31	277	28	277	25	277	21	277	18
8	278	43	278	39	278	35	278	31	278	28	278	24	278	20
9	279	48	279	43	279	39	279	35	279	31	279	26	279	21
10	280	53	280	48	280	43	280	39	280	34	280	29	280	25
11	281	58	281	53	281	47	281	41	281	37	281	31	281	27
12	283	3	282	57	282	51	282	45	282	40	282	34	282	29
13	284	8	284	1	283	55	283	49	283	43	283	37	283	31
14	285	13	285	6	284	59	284	53	284	46	284	40	284	33
15	286	17	286	10	286	3	285	56	285	49	285	41	285	35
16	287	21	287	14	287	7	286	59	286	51	286	45	286	37
17	288	26	288	18	288	11	288	1	287	55	287	47	287	39
18	289	31	289	21	289	14	289	5	288	57	288	49	288	41
19	290	35	290	26	290	17	290	8	290	0	289	51	289	43
20	291	39	291	30	291	20	291	11	291	1	290	53	290	44
21	292	43	292	33	292	23	292	13	292	4	291	55	291	45
22	293	47	293	37	293	26	293	16	293	6	292	56	292	47
23	294	51	294	40	294	29	294	19	294	8	293	58	293	48
24	295	54	295	43	295	31	295	21	295	10	294	59	294	49
25	296	57	296	46	296	35	296	23	296	11	296	1	295	50
26	298	1	297	49	297	37	297	25	297	14	297	2	296	51
27	299	4	298	51	298	39	298	27	298	15	298	3	297	51
28	300	7	299	54	299	41	299	29	299	16	299	4	298	52
29	301	9	300	56	300	43	300	30	300	17	300	5	299	53
30	302	11	301	58	301	45	301	31	301	18	301	5	300	53

A TABLE of RIGHT ASCENSIONS.—SOUTH LATITUDE.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	270 0	270 0	270 0	270 0	270 0	270 0	270 0
1	271 5	271 6	271 7	271 8	271 8	271 8	271 9
2	272 11	272 11	272 14	272 15	272 16	272 16	272 18
3	273 16	273 18	273 20	273 23	273 23	273 24	273 26
4	274 21	274 24	274 26	274 31	274 31	274 31	274 34
5	275 27	275 30	275 33	275 38	275 38	275 40	275 43
6	276 32	276 36	276 39	276 45	276 45	276 48	276 51
7	277 38	277 41	277 45	277 51	277 51	277 56	278 0
8	278 43	278 47	278 51	278 59	278 59	279 4	279 8
9	279 48	279 51	279 57	280 6	280 6	280 11	280 16
10	280 53	280 58	281 3	281 13	281 13	281 19	281 24
11	281 58	282 4	282 9	282 20	282 20	282 26	282 31
12	283 3	283 9	283 15	283 27	283 27	283 33	283 40
13	284 8	284 14	284 21	284 34	284 34	284 41	284 48
14	285 13	285 19	285 27	285 41	285 41	285 48	285 56
15	286 17	286 24	286 31	286 47	286 47	286 55	287 3
16	287 21	287 29	287 38	287 54	287 54	288 1	288 11
17	288 26	288 34	288 43	289 17	289 0	289 9	289 18
18	289 31	289 39	289 48	290 56	290 6	290 15	290 25
19	290 35	290 44	290 53	291 3	291 11	291 21	291 31
20	291 39	291 49	291 58	292 8	292 18	292 29	292 39
21	292 43	292 53	293 3	293 13	293 24	293 35	293 46
22	293 47	293 57	294 8	294 18	294 30	294 41	294 51
23	294 51	295 1	295 13	295 23	295 35	295 47	295 58
24	295 54	296 5	296 17	296 28	296 40	296 53	297 4
25	296 57	297 9	297 21	297 33	297 45	297 58	298 10
26	298 1	298 13	298 25	298 38	298 50	299 3	299 16
27	299 4	299 16	299 29	299 41	299 55	300 8	300 22
28	300 7	300 19	300 33	300 46	300 59	301 13	301 27
29	301 8	301 21	301 36	301 50	302 3	302 18	302 31
30	302 11	302 25	302 39	302 53	303 7	303 21	303 37

A TABLE of RIGHT ASCENSIONS.—NORTH LATITUDE.

	0	1	2	3	4	5	6
♈	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	302 11	301 58	301 45	301 31	301 18	301 5	300 52
1	303 14	303 0	302 47	302 33	302 19	302 6	301 52
2	304 16	304 1	303 48	303 34	303 20	303 6	302 52
3	305 18	305 3	304 50	304 35	304 21	304 7	303 52
4	306 20	306 5	305 51	305 36	305 21	305 7	304 52
5	307 21	307 7	306 51	306 36	306 21	306 7	305 51
6	308 24	308 8	307 53	307 37	307 22	307 7	306 51
7	309 25	309 9	308 54	308 37	308 22	308 7	307 51
8	310 26	310 10	309 54	309 37	309 21	309 6	308 50
9	311 27	311 10	310 54	310 37	310 21	310 5	309 49
10	312 28	312 11	311 54	311 37	311 21	311 4	310 48
11	313 28	313 12	312 54	312 37	312 20	312 3	311 47
12	314 29	314 11	313 54	313 37	313 19	313 2	312 46
13	315 29	315 11	314 54	314 36	314 18	314 1	313 45
14	316 29	316 11	315 53	315 35	315 17	315 0	314 42
15	317 29	317 10	316 51	316 34	316 16	315 58	315 41
16	318 29	318 10	317 51	317 33	317 15	316 57	316 39
17	319 28	319 9	318 50	318 31	318 14	317 55	317 37
18	320 27	320 8	319 49	319 30	319 11	318 53	318 35
19	321 27	321 7	320 48	320 29	320 10	319 51	319 32
20	322 26	322 6	321 47	321 27	321 8	320 49	320 31
21	323 25	323 4	322 45	322 25	322 6	321 47	321 28
22	324 23	324 3	323 43	323 23	323 4	322 45	322 25
23	325 22	325 1	324 41	324 21	323 51	323 41	323 22
24	326 20	325 59	325 39	325 19	324 59	324 39	324 19
25	327 18	326 57	326 37	326 17	325 56	325 36	325 16
26	328 16	327 55	327 33	327 14	326 53	326 33	326 12
27	329 14	328 53	328 31	328 11	327 50	327 30	327 10
28	330 11	329 50	329 29	329 8	328 47	328 27	328 6
29	331 9	330 47	330 26	330 5	329 44	329 23	329 3
30	332 6	331 44	331 23	331 1	330 41	330 20	329 59

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
♒	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	302 12	302 25	302 39	302 53	303 7	303 21	303 37
1	303 14	303 28	303 42	303 57	304 11	304 26	304 41
2	304 16	304 31	304 45	305 0	305 15	305 30	305 46
3	305 18	305 33	305 48	306 4	306 18	306 34	306 50
4	306 20	306 36	306 51	307 6	307 21	307 38	307 54
5	307 22	307 38	307 54	308 9	308 25	308 41	308 58
6	308 24	308 40	308 56	309 11	309 29	309 45	310 1
7	309 25	309 41	309 58	310 14	310 31	310 48	311 5
8	310 26	310 43	311 0	311 16	311 34	311 51	312 8
9	311 27	311 44	312 1	312 18	312 35	312 54	313 11
10	312 28	312 45	313 2	313 19	313 37	313 55	314 14
11	313 28	313 46	314 4	314 21	314 39	314 57	315 16
12	314 29	314 46	315 4	315 2	315 40	315 59	316 18
13	315 29	315 47	316 5	316 22	316 41	317 0	317 19
14	316 29	316 47	317 6	317 24	317 41	318 1	318 21
15	317 29	317 47	318 6	318 24	318 44	319 1	319 21
16	318 29	318 47	319 6	319 25	319 44	320 4	320 24
17	319 28	319 47	320 6	320 25	320 45	321 4	321 25
18	320 27	320 46	321 6	321 25	321 45	322 5	322 26
19	321 27	321 46	322 6	322 25	322 45	323 6	323 27
20	322 26	322 45	323 5	323 25	323 45	324 6	324 27
21	323 25	323 44	324 4	324 24	324 45	325 6	325 27
22	324 23	324 42	325 3	325 24	325 45	326 6	326 27
23	325 21	325 42	326 1	326 23	326 44	327 5	327 27
24	326 20	326 40	327 1	327 21	327 44	328 4	328 26
25	327 18	327 39	328 0	328 21	328 41	329 4	329 25
26	328 16	328 37	328 58	329 19	329 41	330 1	330 24
27	329 14	329 35	329 56	330 17	330 39	331 1	331 24
28	330 11	330 33	330 54	331 15	331 37	331 59	332 21
29	331 9	331 30	331 51	332 14	332 35	332 57	333 20
30	332 6	332 27	332 49	333 11	333 34	333 55	334 18

A TABLE of RIGHT ASCENSIONS.—North Latitude.

	0		1		2		3		4		5		6	
♈	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
0	332	6	331	44	331	23	331	2	330	41	330	20	329	59
1	333	4	332	41	332	20	331	59	331	38	331	16	330	55
2	334	1	333	38	333	17	332	55	332	34	332	12	331	51
3	334	58	334	35	334	13	333	51	333	30	333	8	332	47
4	335	55	335	32	335	10	334	48	334	26	334	4	333	43
5	336	51	336	29	336	7	335	44	335	22	335	0	334	39
6	337	48	337	25	337	3	336	40	336	18	335	56	335	34
7	338	44	338	22	337	59	337	36	337	14	336	52	336	30
8	339	40	339	18	338	55	338	32	338	10	337	48	337	26
9	340	37	340	14	339	51	339	28	339	6	338	43	338	21
10	341	33	341	10	340	47	340	24	340	2	339	39	339	17
11	342	29	342	6	341	43	341	20	340	58	340	35	340	12
12	343	25	343	2	342	39	342	16	341	53	341	30	341	7
13	344	20	343	58	343	35	343	12	342	49	342	25	342	2
14	345	16	344	53	344	30	344	7	343	44	343	20	342	57
15	346	12	345	48	345	25	345	2	344	39	344	15	343	52
16	347	7	346	44	346	21	345	57	345	34	345	10	344	47
17	348	3	347	40	347	17	346	52	346	29	346	5	345	42
18	348	58	348	36	348	12	347	47	347	24	347	0	346	37
19	349	54	349	31	349	7	348	43	348	19	347	55	347	32
20	350	49	350	26	350	2	349	38	349	14	348	50	348	27
21	351	44	351	21	350	57	350	33	350	9	349	45	349	22
22	352	39	352	16	351	52	351	28	351	4	350	40	350	17
23	353	35	353	11	352	47	352	23	351	59	351	35	351	12
24	354	30	354	6	353	42	353	18	352	54	352	30	352	7
25	355	25	355	1	354	38	354	14	353	50	353	26	353	2
26	356	20	355	57	355	33	355	9	354	45	354	21	353	57
27	357	15	356	52	356	28	356	4	355	40	355	16	354	52
28	358	10	357	47	357	23	356	59	356	35	356	11	355	47
29	359	5	358	42	358	18	357	54	357	30	357	6	356	42
30	360	0	359	37	359	13	358	49	358	25	358	1	357	37

A TABLE of RIGHT ASCENSIONS.—South Latitude.

	0	1	2	3	4	5	6
♐	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	332 6	332 28	332 49	333 11	333 33	333 55	334 18
1	333 4	333 25	333 47	334 9	334 31	334 53	335 16
2	334 1	334 22	334 44	335 6	335 29	335 51	336 14
3	334 58	335 19	335 41	336 3	336 26	336 49	337 12
4	335 55	336 16	336 39	337 1	337 24	337 47	338 10
5	336 51	337 13	337 36	337 58	338 21	338 44	339 8
6	337 48	338 10	338 33	338 55	339 18	339 41	340 5
7	338 44	339 7	339 30	339 52	340 15	340 38	341 2
8	339 40	340 4	340 27	340 49	341 12	341 35	341 59
9	340 37	341 0	341 23	341 46	342 9	342 32	342 56
10	341 33	341 56	342 19	342 42	343 6	343 29	343 53
11	342 29	342 52	343 15	343 38	344 2	344 25	344 49
12	343 25	343 48	343 11	344 34	344 58	345 21	345 45
13	344 20	344 44	345 7	345 30	345 54	346 18	346 42
14	345 16	345 40	346 3	346 26	346 50	347 14	347 38
15	346 12	346 35	346 59	347 22	347 46	348 10	348 34
16	347 7	347 31	347 55	348 18	348 42	349 6	349 30
17	348 3	348 27	348 51	349 14	349 38	350 2	350 26
18	348 58	349 22	349 46	350 9	350 33	350 57	351 21
19	349 54	350 18	350 42	351 5	351 29	351 53	352 17
20	350 49	351 13	351 37	352 1	352 25	352 49	353 13
21	351 44	352 8	352 32	352 56	353 20	353 44	354 8
22	352 39	353 3	353 27	353 51	354 15	354 39	355 3
23	353 35	353 58	354 22	354 46	355 10	355 34	355 58
24	354 30	354 53	355 17	355 41	356 5	356 29	356 53
25	355 25	355 48	356 12	356 36	357 0	357 24	357 48
26	356 20	356 43	357 7	357 31	357 55	358 19	358 43
27	357 15	357 38	358 2	358 26	358 50	359 14	359 38
28	358 10	358 33	358 57	359 21	359 45	360 9	360 32
29	359 5	359 28	359 52	360 16	360 40	361 4	361 28
30	360 0	360 23	360 47	361 11	361 35	361 59	362 23

TABLES

SHEWING THE

DECLINATIONS

OF THE

PLANETS.

A TABLE of DECLINATIONS.—North Latitude.

☌	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	23 32	24 32	25 32	26 32	27 32	28 32	29 32	30
1	23 31	24 31	25 31	26 31	27 31	28 31	29 31	29
2	23 31	24 31	25 31	26 31	27 31	28 31	29 31	28
3	23 30	24 30	25 30	26 30	27 30	28 30	29 30	27
4	23 28	24 29	25 28	26 28	27 28	28 28	29 28	26
5	23 26	24 26	25 26	26 26	27 26	28 26	29 26	25
6	23 23	24 23	25 23	26 23	27 22	28 22	29 22	24
7	23 20	24 20	25 20	26 20	27 19	28 19	29 19	23
8	23 17	24 17	25 17	26 16	27 16	28 16	29 16	22
9	23 13	24 13	25 13	26 12	27 13	28 12	29 12	21
10	23 9	24 9	25 9	26 9	27 8	28 8	29 8	20
11	23 4	24 4	25 4	26 4	27 3	28 3	29 3	19
12	22 59	23 59	24 59	25 59	26 59	27 58	28 58	18
13	22 53	23 53	24 53	25 53	26 52	27 52	28 52	17
14	22 47	23 47	24 46	25 46	26 46	27 45	28 45	16
15	22 41	23 41	24 40	25 40	26 40	27 39	28 39	15
16	22 34	23 34	24 33	25 33	26 33	27 32	28 32	14
17	22 27	23 27	24 26	25 26	26 25	27 25	28 24	13
18	22 19	23 19	24 18	25 18	26 17	27 16	28 16	12
19	22 10	23 10	24 9	25 9	26 8	27 7	28 6	11
20	22 2	23 2	24 1	25 0	25 59	26 58	27 57	10
21	21 53	23 43	23 52	24 51	25 50	26 49	27 45	9
22	21 43	22 43	23 42	24 41	25 40	26 39	27 38	8
23	21 33	22 33	23 32	24 31	25 30	26 29	27 28	7
24	21 23	22 22	23 21	24 20	25 19	26 18	27 17	6
25	21 13	22 11	23 10	24 9	25 8	26 7	27 6	5
26	21 1	22 0	22 59	23 58	24 57	25 56	26 55	4
27	20 50	21 48	22 47	23 46	24 45	25 44	26 43	3
28	20 38	21 36	22 35	23 34	24 33	25 32	26 30	2
29	20 26	21 23	22 22	23 21	24 20	25 19	26 17	1
30	20 13	21 12	22 10	23 9	24 7	25 6	26 4	0
	♌	1	2	3	4	5	6	♍

A TABLE of DECLINATIONS.—South Latitude.

☉	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	23 32	22 32	21 32	20 32	19 32	18 32	17 31	30
1	23 31	22 31	21 31	20 31	19 31	18 31	17 31	29
2	23 31	22 31	21 31	20 31	19 31	18 31	17 31	28
3	23 30	22 30	21 30	20 30	19 53	18 30	17 30	27
4	23 28	22 28	21 28	20 28	19 28	18 28	17 28	26
5	23 26	22 26	21 26	20 26	19 26	18 16	17 26	25
6	23 23	22 23	21 23	20 23	19 23	18 23	17 23	24
7	23 20	22 20	21 20	20 20	19 20	18 20	17 20	23
8	23 17	22 17	21 17	20 17	19 17	18 17	17 17	22
9	23 13	22 13	21 13	20 13	19 13	18 13	17 13	21
10	23 9	22 9	21 9	20 9	19 9	18 9	17 10	20
11	23 4	22 4	21 4	20 4	19 5	18 5	17 5	19
12	22 59	21 59	20 59	19 59	19 0	18 0	17 0	18
13	22 53	21 53	20 53	19 53	18 54	17 54	16 54	17
14	22 47	21 47	20 47	19 47	18 48	17 48	16 48	16
15	22 41	21 41	20 41	19 41	18 42	17 42	16 42	15
16	22 34	21 35	20 35	19 35	18 36	17 36	16 36	14
17	22 27	21 28	20 28	19 28	18 29	17 29	16 29	13
18	22 19	21 20	20 20	19 21	18 21	17 21	16 21	12
19	22 10	21 11	20 11	19 12	18 13	17 13	16 13	11
20	22 2	21 3	20 4	19 4	18 5	17 5	16 5	10
21	21 53	20 54	19 55	18 56	17 57	16 47	15 58	9
22	21 43	20 44	19 45	18 46	17 47	16 37	15 48	8
23	21 33	20 34	19 35	18 36	17 37	16 47	15 38	7
24	21 23	20 24	19 25	18 26	17 27	16 28	15 28	6
25	21 12	20 14	19 15	18 16	17 17	16 18	15 19	5
26	21 1	20 2	19 3	18 4	17 5	16 7	15 8	4
27	20 50	19 51	18 52	17 53	16 54	15 56	14 57	3
28	20 38	19 39	18 40	17 41	16 42	15 44	14 45	2
29	20 26	19 27	18 28	17 29	16 30	15 32	14 33	1
30	20 13	19 14	18 15	17 17	16 18	15 19	14 20	0
	0	1	2	3	4	5	6	8

A TABLE of DECLINATIONS.—North Latitude.

☌	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	20 13	21 12	22 10	23 9	24 7	25 6	26 5	30
1	20 0	20 59	21 57	22 56	23 54	24 53	25 51	29
2	19 47	20 45	21 44	22 42	23 40	24 39	25 37	28
3	19 33	20 31	21 30	22 28	23 26	24 25	25 23	27
4	19 19	20 17	21 16	22 14	23 12	24 11	25 9	26
5	19 5	20 3	21 2	22 0	22 58	23 56	24 54	25
6	18 50	19 49	20 47	21 45	22 43	23 41	24 39	24
7	18 35	19 34	20 32	21 29	22 27	23 25	24 23	23
8	18 20	19 18	20 16	21 13	22 11	23 9	24 7	22
9	18 4	19 2	20 0	20 57	21 55	22 53	23 51	21
10	17 48	18 46	19 44	20 41	21 39	22 37	23 34	20
11	17 32	18 29	19 27	20 25	21 22	22 20	23 17	19
12	17 15	18 12	19 10	20 8	21 5	22 3	23 0	18
13	16 58	17 55	18 53	19 51	20 48	21 46	22 43	17
14	16 41	17 38	18 36	19 33	20 30	21 28	22 25	16
15	16 24	17 21	18 18	19 13	20 12	21 10	22 7	15
16	16 6	17 3	18 0	18 57	19 54	20 52	21 49	14
17	15 48	16 45	17 42	18 39	19 36	20 33	21 30	13
18	15 29	16 26	17 23	18 20	19 17	20 14	21 11	12
19	15 11	16 8	17 4	18 1	18 58	19 55	20 52	11
20	14 52	15 49	16 45	17 42	18 39	19 36	20 33	10
21	14 33	15 30	16 26	17 23	18 20	19 17	20 13	9
22	14 14	15 11	16 7	17 4	18 0	18 57	19 53	8
23	13 54	14 51	15 47	16 44	17 40	18 37	19 33	7
24	13 34	14 31	15 27	16 42	17 20	18 17	19 13	6
25	13 14	14 11	15 7	16 4	17 0	17 57	18 53	5
26	12 54	13 51	14 47	15 43	16 39	17 36	18 33	4
27	12 33	13 30	14 26	15 22	16 18	17 15	18 11	3
28	12 13	13 9	14 5	15 1	15 57	16 54	17 50	2
29	11 52	12 48	13 44	14 40	15 36	16 33	17 29	1
30	11 31	12 27	13 23	14 19	15 15	16 11	17 7	0
	0	1	2	3	4	5	6	☌

A TABLE of DECLINATIONS.—South Latitude.

☊	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.	
0	20 13	19 14	18 16	17 17	16 18	15 20	14 21	30
1	20 0	19 1	18 3	17 4	16 5	15 7	14 8	29
2	19 47	18 48	17 50	16 51	15 52	14 54	13 55	28
3	19 33	18 35	17 36	16 38	15 39	14 41	13 42	27
4	19 19	18 21	17 22	16 24	15 26	14 27	13 29	26
5	19 5	18 7	17 8	16 10	15 12	14 13	13 15	25
6	18 50	17 52	16 54	15 56	14 58	13 59	13 1	24
7	18 35	17 38	16 39	15 41	14 43	13 44	12 46	23
8	18 20	17 22	16 24	15 26	14 28	13 29	12 31	22
9	18 4	17 6	16 8	15 10	14 12	13 14	12 16	21
10	17 48	16 50	15 52	14 54	13 56	12 58	12 1	20
11	17 32	16 34	15 36	14 38	13 40	12 42	11 45	19
12	17 15	16 17	15 20	14 22	13 24	12 26	11 29	18
13	16 58	16 0	15 3	14 5	13 8	12 10	11 13	17
14	16 41	15 43	14 46	13 48	12 51	11 53	10 56	16
15	16 24	15 26	14 28	13 31	12 34	11 36	10 39	15
16	16 6	15 8	14 11	13 14	12 17	11 19	10 22	14
17	15 48	14 50	13 53	12 56	11 59	11 1	10 4	13
18	15 29	14 32	13 35	12 38	11 41	10 43	9 46	12
19	15 11	14 14	13 17	12 20	11 23	10 25	9 28	11
20	14 52	13 55	12 58	12 1	11 4	10 7	9 10	10
21	14 33	13 36	12 39	11 42	10 45	9 48	8 51	9
22	14 14	13 17	12 20	11 23	10 26	9 29	8 32	8
23	13 54	12 58	12 1	11 4	10 7	9 10	8 13	7
24	13 34	12 38	11 41	10 44	9 48	8 51	7 54	6
25	13 14	12 18	11 21	10 24	9 28	8 31	7 35	5
26	12 54	11 59	11 1	10 4	9 8	8 11	7 15	4
27	12 33	11 38	10 39	9 43	8 47	7 50	6 54	3
28	12 13	11 17	10 20	9 24	8 28	7 31	6 35	2
29	11 52	10 56	10 0	9 4	8 7	7 11	6 15	1
30	11 31	10 35	9 39	8 43	7 46	6 50	5 54	0
	0	1	2	3	4	5	6	☊

A TABLE of DECLINATIONS.—North Latitude.

	0	1	2	3	4	5	6
♍	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	11 31	12 27	13 23	14 19	15 15	16 11	17 7
1	11 9	12 5	13 1	13 57	14 53	15 46	16 45
2	10 48	11 45	12 41	13 36	14 32	15 28	16 24
3	10 26	11 23	12 19	13 14	14 10	15 6	16 2
4	10 5	11 1	11 57	12 52	13 48	14 44	15 40
5	9 43	10 39	11 35	12 30	13 26	14 22	15 18
6	9 21	10 17	11 13	12 8	13 4	14 0	14 55
7	8 58	9 55	10 51	11 46	12 42	13 37	14 33
8	8 36	9 32	10 28	11 23	12 19	13 14	14 10
9	8 13	9 10	9 6	11 1	11 56	12 52	13 47
10	7 51	8 47	9 42	10 38	11 33	12 29	13 24
11	7 28	8 23	9 18	10 14	11 9	12 5	13 0
12	7 5	8 0	8 55	9 51	10 46	11 42	12 37
13	6 42	7 37	8 32	9 28	10 23	11 19	12 14
14	6 19	7 14	8 9	9 5	10 0	10 36	11 51
15	5 56	6 52	7 47	8 42	9 37	10 33	11 28
16	5 33	6 29	7 24	8 19	9 14	10 10	11 5
17	5 9	6 5	7 0	7 55	8 50	9 46	10 41
18	4 46	5 42	6 37	7 32	8 27	9 22	10 17
19	4 22	5 18	6 13	7 8	8 3	8 58	9 53
20	3 58	4 54	5 49	6 44	7 39	8 34	9 29
21	3 35	4 30	5 25	6 20	7 15	8 10	9 5
22	3 11	4 7	5 2	5 57	6 2	7 47	8 42
23	2 47	3 43	4 38	5 33	6 28	7 23	8 18
24	2 24	3 19	4 14	5 9	6 4	6 59	7 54
25	2 0	2 55	3 50	4 45	5 50	6 35	7 30
26	1 36	2 31	3 26	4 21	5 10	6 11	7 6
27	1 12	2 7	3 2	3 57	4 52	5 47	6 42
28	0 48	1 43	2 38	3 33	4 28	5 23	6 18
29	0 24	1 19	2 14	3 9	4 3	4 59	5 54
30	0 0	0 55	1 50	2 45	3 40	4 35	5 30

A TABLE of DECLINATIONS.—South Latitude.

	0	1	2	3	4	5	6
♏	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	11 31	10 35	9 39	8 43	7 46	6 50	5 54
1	11 9	10 14	9 18	8 22	7 25	6 29	5 33
2	10 48	9 53	8 57	8 1	7 4	6 8	5 12
3	10 26	9 31	8 35	7 39	6 43	5 47	4 51
4	10 5	9 9	8 14	7 18	6 22	5 26	4 30
5	9 43	8 47	7 52	6 56	6 0	5 4	4 8
6	9 21	8 25	7 30	6 34	5 38	4 42	3 46
7	8 58	8 3	7 7	6 11	5 15	4 19	3 23
8	8 36	7 40	6 44	5 49	4 53	3 57	3 1
9	8 13	7 17	6 21	5 26	4 30	3 34	2 39
10	7 51	6 55	5 59	5 4	4 8	3 12	2 17
11	7 28	6 32	5 37	4 41	3 46	2 50	1 55
12	7 5	6 9	5 14	4 18	3 23	2 27	1 32
13	6 42	5 46	4 51	3 55	3 0	2 4	1 9
14	6 19	5 23	4 28	3 32	2 37	1 41	0 46
15	5 56	5 1	4 6	3 10	2 15	1 19	0 24
16	5 33	4 38	3 41	2 57	1 52	0 56	0 0
17	5 9	4 14	3 19	2 24	1 29	0 33	0 24
18	4 46	3 51	2 56	2 1	1 5	0 10	0 47
19	4 22	3 27	2 32	1 37	0 41	0 14	1 9
20	3 58	3 3	2 8	1 13	0 18	0 38	1 33
21	3 35	2 29	1 44	0 49	0 6	1 2	1 57
22	3 11	2 16	1 21	0 26	0 29	1 25	2 20
23	2 47	1 52	0 57	0 2	0 53	1 48	2 43
24	2 24	1 28	0 33	0 22	1 17	2 12	3 7
25	2 0	1 5	0 9	0 46	1 41	2 36	3 31
26	1 36	0 41	0 15	1 10	2 5	3 0	3 55
27	1 12	0 17	0 39	1 34	2 29	3 24	4 19
28	0 48	0 7	1 3	1 57	2 52	3 47	4 42
29	0 24	0 31	1 27	2 21	3 16	4 11	5 6
30	0 0	0 55	1 50	2 45	3 40	4 35	5 30

A TABLE of DECLINATIONS.—North Latitude.

♎	0	1	2	3	4	5	6
	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	0 0	0 55	1 50	2 45	3 40	4 35	5 30
1	0 24	0 31	1 27	2 21	3 16	4 11	5 6
2	0 48	0 7	1 3	1 57	2 52	3 47	4 42
3	1 12	0 1	0 39	1 34	2 29	3 24	4 19
4	1 36	0 41	0 15	1 10	2 5	3 0	3 55
5	2 0	1 5	0 9	0 46	1 41	2 36	3 31
6	2 24	1 29	0 34	0 22	1 17	2 12	3 7
7	2 47	1 52	0 57	0 2	0 53	1 48	2 43
8	3 11	2 16	1 21	0 26	0 29	1 25	2 20
9	3 35	2 30	1 44	0 49	0 6	1 2	1 57
10	3 58	3 3	2 8	1 13	0 18	0 38	1 33
11	4 22	3 27	2 32	1 37	0 41	0 14	1 9
12	4 46	3 51	2 55	2 0	1 4	0 9	0 46
13	5 9	4 14	3 19	2 24	1 28	0 32	0 23
14	5 33	4 38	3 43	2 47	2 52	0 56	0 0
15	5 56	5 1	4 6	3 10	2 15	1 19	0 24
16	6 19	5 24	4 29	3 33	2 38	1 42	0 47
17	6 42	5 46	4 51	3 55	3 0	2 4	1 9
18	7 5	6 9	5 14	4 18	3 23	2 27	1 32
19	7 28	6 32	5 37	4 41	3 46	2 50	1 55
20	7 51	6 56	6 0	5 5	4 9	3 13	2 18
21	8 13	7 18	6 22	5 27	4 31	3 35	2 40
22	8 36	7 41	6 45	5 50	4 54	3 58	3 2
23	8 58	8 3	7 7	6 12	5 16	4 20	3 24
24	9 21	8 25	7 30	6 34	5 38	5 42	3 46
25	9 43	8 47	7 52	6 56	6 0	5 4	4 8
26	10 5	9 9	8 14	7 18	6 22	5 26	4 30
27	10 26	9 31	8 36	7 40	6 43	5 47	4 51
28	10 48	9 53	8 57	8 1	7 4	6 8	5 12
29	11 9	10 14	9 18	8 22	7 25	6 29	5 33
30	11 31	10 35	9 39	8 43	7 46	6 50	5 5

A TABLE of DECLINATIONS.—South Latitude.

	0	1	2	3	4	5	6
♑	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	0 0	0 55	1 50	2 45	3 40	4 35	5 30
1	0 24	1 19	2 14	3 9	4 4	4 59	5 54
2	0 48	1 43	2 38	3 33	4 28	5 23	6 18
3	1 12	2 7	3 2	3 57	4 52	5 47	6 42
4	1 36	2 31	3 26	4 21	5 16	6 11	7 6
5	2 0	2 55	3 50	4 45	5 40	6 35	7 30
6	2 24	3 19	4 14	5 9	6 4	6 59	7 54
7	2 47	3 42	4 37	5 32	6 27	7 22	8 17
8	3 11	4 6	5 1	5 56	6 51	7 46	8 41
9	3 35	4 29	5 24	6 19	7 15	8 10	9 5
10	3 58	4 53	5 48	6 43	7 39	8 34	9 29
11	4 22	5 17	6 12	7 7	8 3	8 58	9 53
12	4 46	5 41	6 36	7 31	8 26	9 21	10 16
13	5 9	6 5	7 0	7 55	8 50	9 45	10 40
14	5 33	6 29	7 24	8 19	9 14	10 9	11 4
15	5 56	6 52	7 47	8 42	9 37	10 33	11 28
16	6 19	7 14	8 9	9 5	10 9	10 56	11 51
17	6 41	7 37	8 32	9 28	10 23	11 19	12 14
18	7 5	8 0	8 55	9 51	10 46	11 42	12 37
19	7 28	8 23	9 18	10 14	11 9	12 5	13 0
20	7 51	8 47	9 42	10 37	11 32	12 28	13 23
21	8 13	9 9	10 5	11 0	11 55	12 51	13 46
22	8 36	9 32	10 28	11 23	12 19	13 14	14 10
23	8 58	9 54	10 50	11 46	12 42	13 37	14 33
24	9 21	10 17	11 12	12 8	13 4	14 0	14 55
25	9 43	10 39	11 35	12 30	13 26	14 22	15 18
26	10 5	11 1	11 57	12 52	13 48	14 44	15 40
27	10 26	11 23	12 19	13 14	14 10	15 6	16 2
28	10 48	11 45	12 41	13 36	14 32	15 28	16 24
29	11 9	12 6	13 2	13 58	14 54	15 50	16 46
30	11 31	12 27	13 23	14 19	15 15	16 11	17 7

A TABLE of DECLINATIONS.—North Latitude.

	0	1	2	3	4	5	6
m	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	11 31	10 35	9 39	8 43	7 46	6 50	5 54
1	11 52	10 56	10 0	9 4	8 7	7 11	6 15
2	12 13	11 17	10 20	9 24	8 28	7 31	6 35
3	12 33	11 37	10 40	9 44	8 48	7 51	6 55
4	12 54	11 58	11 1	10 4	9 8	8 11	7 15
5	13 14	12 18	11 21	10 24	9 28	8 31	7 35
6	13 34	12 38	11 41	10 44	9 48	8 51	7 54
7	13 54	12 58	12 1	11 4	10 7	9 10	8 13
8	14 14	13 17	12 20	11 23	10 26	8 29	8 32
9	14 33	13 36	12 39	11 42	10 45	9 48	8 51
10	14 52	13 55	12 58	12 1	11 4	10 7	9 10
11	15 11	14 14	13 17	12 20	11 23	10 25	9 28
12	15 29	14 32	13 35	12 38	11 41	10 43	9 46
13	15 48	14 50	13 53	12 56	11 59	11 1	10 4
14	16 6	15 8	14 11	13 14	12 17	11 19	10 22
15	16 24	15 26	14 29	13 31	12 34	11 36	10 39
16	16 41	15 43	14 46	13 48	12 51	11 53	10 56
17	16 58	16 0	15 3	14 5	13 8	12 10	11 13
18	17 15	16 17	15 20	14 22	13 24	12 26	11 29
19	17 32	16 34	15 36	14 38	13 40	12 42	11 45
20	17 48	16 50	15 52	14 54	13 56	12 58	12 1
21	18 4	17 6	16 8	15 10	14 12	13 14	12 16
22	18 20	17 22	16 24	15 26	14 28	13 29	12 31
23	18 35	17 37	16 39	15 41	14 43	13 44	12 46
24	18 50	17 52	16 54	15 56	14 58	13 59	13 1
25	19 5	18 7	17 8	16 10	15 12	14 13	13 15
26	19 19	18 21	17 23	16 25	15 26	14 27	13 29
27	19 33	18 35	17 36	16 38	15 39	14 41	13 42
28	19 47	18 48	17 50	16 51	15 52	14 54	13 55
29	20 0	19 1	18 3	17 4	16 5	15 7	14 8
30	20 13	19 14	18 16	17 17	16 18	15 20	14 21

A TABLE of DECLINATIONS.—South Latitude.

	0	1	2	3	4	5	6
m	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	11 31	12 27	13 23	14 19	15 15	16 11	17 7
1	11 52	12 48	13 44	14 40	15 36	16 33	17 29
2	12 13	13 9	14 5	15 1	15 57	16 54	17 50
3	12 33	13 20	14 25	15 21	16 18	17 14	18 10
4	12 54	13 56	14 46	15 42	16 39	17 35	18 31
5	13 14	14 11	15 7	16 3	17 0	17 56	18 52
6	13 34	14 31	15 27	16 24	17 20	18 17	19 13
7	13 54	14 51	15 47	16 44	17 40	18 37	19 33
8	14 14	15 11	16 7	17 4	18 0	18 57	19 53
9	14 33	15 30	16 26	17 23	18 20	19 17	20 13
10	14 52	15 49	16 45	17 42	18 39	19 36	20 33
11	15 11	16 8	17 4	18 1	18 58	19 55	20 52
12	15 29	16 26	17 23	18 20	19 17	20 14	21 11
13	15 48	16 45	17 42	18 39	19 36	20 33	21 30
14	16 6	17 3	18 0	18 57	19 54	20 52	21 49
15	16 24	17 21	18 18	19 15	20 12	21 10	22 7
16	16 41	17 38	18 36	19 33	20 30	21 28	22 25
17	16 58	17 55	18 53	19 51	20 48	21 46	22 43
18	17 15	18 12	19 10	20 8	21 5	22 3	23 0
19	17 32	18 29	19 27	20 25	21 23	22 20	23 17
20	17 48	18 46	19 44	20 41	21 39	22 37	23 34
21	18 4	19 2	20 0	20 57	21 55	22 53	23 51
22	18 20	19 18	20 16	21 13	22 11	23 9	24 7
23	18 35	19 34	20 32	21 29	22 27	23 25	24 23
24	18 50	19 49	20 47	21 45	22 43	23 41	24 39
25	19 5	20 3	21 2	22 0	22 58	23 56	24 54
26	19 19	20 17	21 16	22 14	23 12	24 11	25 9
27	19 33	20 31	21 30	22 28	23 26	24 25	25 23
28	19 47	20 45	21 44	22 42	23 40	24 39	25 37
29	20 0	20 59	21 47	22 56	23 54	24 53	25 51
30	20 13	21 12	22 10	23 9	24 7	25 6	26 11

A TABLE of DECLINATIONS.—North Latitude.

	0	1	2	3	4	5	6
☌	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	20 13	19 14	18 16	17 17	16 18	15 20	14 21
1	20 26	19 27	18 28	17 29	16 30	15 32	14 33
2	20 38	19 39	18 40	17 41	16 42	15 44	14 45
3	20 50	19 51	18 52	17 53	16 54	15 55	14 57
4	21 1	20 2	19 3	18 4	17 5	16 7	15 8
5	21 13	20 13	19 15	18 16	17 17	16 18	15 19
6	21 23	20 24	19 25	18 26	17 27	16 28	15 28
7	21 33	20 34	19 35	18 36	17 37	16 38	15 38
8	21 43	20 44	19 45	18 46	17 47	16 47	15 48
9	21 53	20 54	19 55	18 56	17 56	16 57	15 58
10	22 2	21 3	20 4	19 5	18 5	17 6	16 6
11	22 10	21 11	20 12	19 13	18 13	17 14	16 14
12	22 19	21 19	20 20	19 21	18 21	17 22	16 22
13	22 27	21 28	20 28	19 28	18 29	17 29	16 29
14	22 34	21 35	20 35	19 35	18 36	17 36	16 36
15	22 41	21 41	20 41	19 41	18 42	17 42	16 42
16	22 47	21 47	20 47	19 47	18 48	17 48	16 48
17	22 53	21 53	20 53	19 53	18 54	17 54	16 54
18	22 59	21 59	20 59	19 59	19 0	18 0	17 0
19	23 4	22 4	21 4	20 4	19 5	18 5	17 5
20	23 9	22 9	21 9	20 9	19 10	18 10	17 10
21	23 13	22 13	21 13	20 13	19 14	18 14	17 14
22	23 17	22 17	21 17	20 17	19 17	18 17	17 17
23	23 20	22 20	21 20	20 20	19 20	18 20	17 20
24	23 23	22 23	21 23	20 23	19 23	18 23	17 23
25	23 26	22 26	21 26	20 26	19 26	18 26	17 26
26	23 28	22 28	21 28	20 28	19 28	18 28	17 28
27	23 30	22 30	21 30	20 30	19 30	18 30	17 30
28	23 31	22 31	21 31	20 31	19 31	18 31	17 31
29	23 31	22 31	21 31	20 31	19 31	18 31	17 31
30	23 32	22 32	21 32	20 32	19 32	18 32	17 32

A TABLE of DECLINATIONS.—South Latitude.

	0	1	2	3	4	5	6
t	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.	d. m.
0	20 13	21 12	22 10	23 9	24 7	25 6	26 4
1	20 26	21 25	22 23	23 22	24 20	25 19	26 17
2	20 38	21 37	22 36	23 35	24 33	25 32	26 30
3	20 50	21 49	22 48	23 47	24 45	25 44	26 43
4	21 1	22 0	22 59	23 58	24 57	25 55	26 55
5	21 13	22 11	23 10	24 9	25 8	26 7	27 6
6	21 23	22 22	23 21	24 20	25 19	26 18	27 17
7	21 33	22 32	23 31	24 31	25 30	26 29	27 28
8	21 43	22 42	23 41	24 41	25 40	26 39	27 38
9	21 53	22 52	23 51	24 51	25 50	26 49	27 48
10	22 2	23 1	24 0	25 0	25 59	26 58	27 57
11	22 10	23 10	24 9	25 9	26 8	27 7	28 6
12	22 19	23 19	24 18	25 18	26 17	27 16	28 15
13	22 27	23 27	24 26	25 26	26 25	27 24	28 24
14	22 34	23 34	24 33	25 33	26 32	27 31	28 31
15	22 41	23 41	24 40	25 39	26 39	27 38	28 38
16	22 47	23 47	24 46	25 45	26 45	27 45	28 44
17	22 53	23 53	24 53	25 52	26 52	27 52	28 51
18	22 59	23 59	24 59	25 58	26 58	27 58	28 57
19	23 4	24 4	25 4	26 3	27 3	28 3	29 2
20	23 9	24 9	25 9	26 8	27 8	28 8	29 7
21	23 13	24 13	25 13	26 13	27 13	28 12	29 12
22	23 17	24 17	25 17	26 17	27 16	28 16	29 16
23	23 20	24 20	25 20	26 20	27 19	28 19	29 19
24	23 23	24 23	25 23	26 23	27 22	28 22	29 22
25	23 26	24 26	25 26	26 26	27 25	28 25	29 25
26	23 28	24 28	25 28	26 28	27 28	28 28	29 28
27	23 30	24 30	25 30	26 30	27 30	28 30	29 30
28	23 31	24 31	25 31	26 31	27 31	28 31	29 31
29	23 31	24 31	25 31	26 31	27 31	28 31	29 31
30	23 32	24 32	25 32	26 32	27 32	28 32	29 32

TABLES

SHEWING THE

ASCENSIONAL DIFFERENCES

OF THE

PLANETS.

A TABLE OF ASCENSIONAL DIFFERENCES,

To Sixty DEGREES of LATITUDE.

DEGREES of DECLINATION.	1		2		3		4		5		6		7		8		9		10	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
1	0	1	0	2	0	3	0	4	0	5	0	6	0	7	0	8	0	9	0	11
2	0	2	0	4	0	6	0	8	0	10	0	13	0	15	0	17	0	19	0	21
3	0	3	0	6	0	9	0	13	0	16	0	19	0	22	0	25	0	29	0	32
4	0	4	0	8	0	13	0	17	0	21	0	25	0	30	0	34	0	38	0	42
5	0	5	0	10	0	16	0	21	0	26	0	32	0	37	0	42	0	48	0	53
6	0	6	0	13	0	19	0	25	0	32	0	38	0	44	0	51	0	57	1	4
7	0	7	0	15	0	22	0	30	0	37	0	44	0	52	0	59	1	7	1	14
8	0	8	0	17	0	25	0	34	0	42	0	51	0	59	1	8	1	16	1	25
9	0	9	0	19	0	29	0	38	0	48	1	57	1	7	1	16	1	26	1	36
10	0	11	0	21	0	32	0	42	0	53	1	4	1	14	1	25	1	36	1	47
11	0	12	0	23	0	35	0	47	0	58	1	10	1	22	1	34	1	46	1	58
12	0	13	0	25	0	38	0	51	1	4	1	17	1	30	1	43	1	56	2	9
13	0	14	0	28	0	42	0	56	1	9	1	23	1	37	1	52	2	6	2	20
14	0	15	0	30	0	45	1	0	1	15	1	30	1	45	2	1	2	16	2	31
15	0	16	0	32	0	48	1	4	1	21	1	37	1	53	2	10	2	26	2	42
16	0	17	0	34	0	52	1	9	1	26	1	44	2	1	2	19	2	36	2	54
17	0	18	0	37	0	55	1	14	1	32	1	50	2	9	2	28	2	47	3	5
18	0	19	0	39	0	59	1	18	1	38	1	57	2	17	2	37	2	57	3	17
19	0	21	0	41	1	2	1	23	1	44	2	4	2	25	2	46	3	8	3	29
20	0	22	0	44	1	6	1	27	1	49	2	12	2	34	2	56	3	18	3	41
21	0	23	0	46	1	9	1	32	1	55	2	19	2	41	3	6	3	29	3	53
22	0	24	0	49	1	13	1	37	2	2	2	26	2	50	3	15	3	40	4	5
23	0	25	0	51	1	17	1	42	2	8	2	33	2	59	3	25	3	51	4	18
24	0	27	0	53	1	20	1	47	2	14	2	41	3	0	3	35	4	3	4	30
25	0	28	0	56	1	24	1	52	2	20	2	49	3	17	3	45	4	14	4	43
26	0	29	0	59	1	28	1	57	2	27	2	56	3	26	3	56	4	26	4	56
27	0	31	1	1	1	32	2	3	2	33	3	4	3	35	4	6	4	38	5	9
28	0	32	1	4	1	36	2	8	2	40	3	12	3	45	4	17	4	50	5	23
29	0	33	1	7	1	40	2	13	2	47	3	20	3	54	4	28	5	2	5	37
30	0	35	1	9	1	44	2	19	2	54	3	29	4	4	4	39	5	15	5	51
31	0	36	1	12	1	48	2	24	3	1	3	37	4	14	4	51	5	28	6	5
32	0	37	1	15	1	53	2	30	3	8	3	46	4	24	5	2	5	41	6	20
33	0	39	1	18	1	57	2	36	3	15	3	55	4	34	5	14	5	54	6	35
34	0	40	1	21	2	2	2	43	3	23	4	4	4	45	5	26	6	8	6	50
35	0	42	1	24	2	6	2	48	3	31	4	13	4	56	5	39	6	22	7	6
36	0	44	1	27	2	11	2	55	3	39	4	23	5	7	5	52	6	36	7	22
37	0	45	1	30	2	16	3	2	3	47	4	33	5	18	6	5	6	51	7	38
38	0	47	1	34	2	21	3	8	3	55	4	43	5	30	6	18	7	6	7	55
39	0	49	1	37	2	26	3	15	4	4	4	53	5	42	6	32	7	22	8	13
40	0	50	1	41	2	31	3	22	4	13	5	4	5	55	6	46	7	38	8	31
41	0	52	1	44	2	37	3	29	4	22	5	15	6	8	7	1	7	55	8	49
42	0	54	1	48	2	42	3	37	4	31	5	26	6	21	7	16	8	12	9	8
43	0	56	1	52	2	48	3	44	4	41	5	38	6	34	7	32	8	30	9	28
44	0	58	1	56	2	54	3	52	4	51	5	50	6	49	7	48	8	48	9	48
45	1	0	2	0	3	0	4	1	5	1	6	2	7	3	8	5	9	7	10	9

A TABLE OF ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	1		2		3		4		5		6		7		8		9		10	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
46	1	2	2	4	3	7	4	9	5	1	6	15	7	18	8	22	9	29	10	31
47	1	4	2	9	3	13	4	18	5	23	6	28	7	34	8	40	9	47	10	54
48	1	7	2	13	3	20	4	27	5	35	6	42	7	50	8	59	10	8	11	1
49	1	9	2	19	3	27	4	37	5	47	6	57	8	7	9	19	10	30	11	42
50	1	12	2	23	3	35	4	47	5	59	7	11	8	25	9	39	10	53	12	8
51	1	14	2	28	3	43	4	57	6	12	7	27	8	43	10	0	11	17	12	35
52	1	17	2	34	3	51	5	8	6	26	7	44	9	3	10	22	11	42	13	3
53	1	20	2	39	3	59	5	19	6	40	8	1	9	23	10	45	12	8	13	32
54	1	23	2	45	4	8	5	31	6	55	8	19	9	43	11	9	12	35	14	3
55	1	26	2	52	4	18	5	44	7	11	8	38	10	6	11	35	13	4	14	35
56	1	29	2	58	4	27	5	57	7	27	8	58	10	29	12	2	13	35	15	9
57	1	32	3	5	4	38	6	11	7	44	9	19	10	54	12	30	14	7	15	45
58	1	36	3	12	4	49	6	26	8	2	9	41	11	20	13	0	14	41	16	23
59	1	40	3	20	5	0	6	41	8	22	10	4	11	48	13	32	15	17	17	4
60	1	44	3	28	5	21	6	57	8	43	10	29	12	17	14	5	15	55	17	47
61	1	48	3	37	5	25	7	15	9	5	10	56	12	48	14	45	16	3	18	33
62	1	53	3	46	5	39	7	33	9	28	11	24	13	21	15	20	17	20	19	22
63	1	58	3	56	5	54	7	53	9	53	11	54	13	57	16	1	18	7	20	15
64	2	3	4	6	6	10	8	15	10	20	12	27	14	35	16	45	18	57	21	12
65	2	9	4	18	6	27	8	37	10	49	13	2	15	16	17	32	19	51	22	13
66	2	15	4	30	6	46	9	2	11	20	13	39	16	1	18	24	20	50	23	20
67	2	21	4	33	7	6	9	29	1	55	14	20	16	49	19	20	21	55	24	33
68	2	29	4	57	7	27	9	58	12	30	15	5	17	42	20	21	23	5	25	53
69	2	36	5	13	7	51	10	3	13	10	15	53	18	39	21	29	24	23	27	21
70	2	45	5	30	8	17	11	5	13	55	16	47	19	43	22	43	25	48	28	59
71	2	54	5	49	8	45	11	43	14	43	17	46	20	53	24	5	27	13	30	48
72	3	5	6	10	9	17	12	26	15	37	18	52	22	12	25	38	29	10	32	52
73	3	16	6	34	9	52	13	13	16	38	20	6	23	41	27	22	31	12	35	13
74	3	29	7	0	10	32	14	7	17	46	21	30	25	21	29	21	33	32	37	56
75	3	44	7	29	11	17	15	8	19	3	23	6	27	10	31	38	36	14	41	9
76	4	1	8	3	12	8	16	17	20	33	24	56	29	38	34	19	39	2	45	1
77	4	20	8	42	13	7	17	38	22	16	27	5	32	8	37	30	43	19	49	48
78	4	43	9	27	14	16	19	12	24	18	29	38	35	17	41	23	48	1	56	3
79	5	9	10	2	15	38	21	4	26	45	32	44	39	10	46	18	54	34	65	7
80	5	41	11	25	17	1	23	22	29	45	36	35	44	8	52	51	63	55	90	0
81	6	19	12	44	19	19	26	12	33	32	41	35	50	50	2	33	90	0		
82	7	8	14	23	21	54	29	50	38	30	48	24	60	33	90	0				
83	8	10	16	31	25	16	34	43	45	27	58	52	90	0						
84	9	34	19	24	29	55	41	42	56	21	90	0								
85	11	31	23	31	36	49	53	0	90	0										
86	14	27	30	58	48	23	90	0												
87	19	27	41	47	90	0														
88	36	51	90	0																
89	90	0																		
90																				

A TABLE OF ASCENTIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	11		12		13		14		15		16		17		18		19		20	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
1	0	12	0	13	0	14	0	15	0	16	0	17	0	18	0	19	0	21	0	22
2	0	23	0	25	0	28	0	30	0	32	0	34	0	37	0	39	0	42	0	44
3	0	35	0	38	0	42	0	45	0	48	0	52	0	54	0	59	1	2	1	6
4	0	47	0	51	0	56	1	0	1	4	1	9	1	14	1	18	1	23	1	27
5	0	58	1	4	1	9	1	15	1	21	1	26	1	32	1	38	1	44	1	49
6	1	10	1	17	1	23	1	30	1	37	1	44	1	50	1	57	2	4	2	12
7	1	22	1	30	1	37	1	45	1	53	2	1	2	9	2	17	2	25	2	34
8	1	35	1	43	1	52	2	0	2	9	2	19	2	28	2	37	2	46	2	56
9	1	46	1	56	2	6	2	16	2	26	2	36	2	43	2	57	3	8	3	18
10	1	58	2	9	2	20	2	31	2	42	2	54	3	5	3	17	3	30	3	41
11	2	10	2	22	2	34	2	47	2	59	3	12	3	24	3	37	3	50	4	3
12	2	22	2	35	2	49	3	2	3	16	3	30	3	44	3	58	4	12	4	26
13	2	34	2	49	3	3	3	18	3	33	3	48	4	3	4	18	4	34	4	49
14	2	47	3	2	3	18	3	34	3	50	4	6	4	22	4	39	4	56	5	12
15	2	59	3	16	3	33	3	50	4	7	4	24	4	42	5	0	5	18	5	36
16	3	12	3	30	3	48	4	6	4	24	4	43	5	2	5	21	5	40	5	59
17	3	24	3	44	4	3	4	22	4	42	5	2	5	22	5	42	6	2	6	23
18	3	37	3	58	4	18	4	39	5	0	5	21	5	42	6	4	6	25	6	47
19	3	50	4	12	4	34	4	55	5	18	5	40	6	3	6	26	6	49	7	12
20	4	3	4	26	4	49	5	12	5	36	5	59	6	24	6	48	7	12	7	37
21	4	17	4	41	5	5	5	30	5	54	6	19	6	45	7	10	7	36	8	2
22	4	30	4	56	5	21	5	47	6	13	6	39	7	6	7	33	8	0	8	27
23	4	44	5	11	5	37	6	5	6	32	6	59	7	27	7	56	8	24	8	53
24	4	58	5	26	5	54	6	23	6	51	7	20	7	49	8	19	8	49	9	19
25	5	12	5	41	6	11	6	41	7	11	7	41	8	12	8	43	9	14	9	46
26	5	26	5	57	6	28	6	59	7	31	8	2	8	35	9	7	9	40	10	14
27	5	41	6	13	6	45	7	18	7	51	8	24	8	58	9	32	10	6	10	41
28	5	56	6	29	7	3	7	37	8	11	8	46	9	21	9	57	10	33	11	9
29	6	11	6	46	7	21	7	57	8	32	9	9	9	45	10	23	11	0	11	38
30	6	27	7	3	7	40	8	17	8	54	9	32	10	10	10	49	11	28	12	8
31	6	42	7	20	7	59	8	37	9	16	9	55	10	35	11	16	11	56	12	38
32	6	59	7	38	8	18	8	58	9	38	10	19	11	1	11	43	12	25	13	9
33	7	15	7	56	8	37	9	19	10	1	10	44	11	27	12	11	12	55	13	40
34	7	32	8	15	8	57	9	41	10	25	11	9	11	54	12	40	13	26	14	13
35	7	49	8	34	9	18	10	3	10	49	11	35	12	22	13	9	13	57	14	46
36	8	7	8	53	9	39	10	26	11	13	12	1	12	50	13	39	14	29	15	20
37	8	25	9	13	10	1	10	50	11	39	12	29	13	10	14	10	15	2	15	55
38	8	44	9	34	10	23	11	14	12	5	12	57	13	45	14	42	15	36	16	31
39	9	3	9	55	10	46	11	39	12	32	13	26	14	20	15	15	16	11	17	8
40	9	23	10	16	11	10	12	5	13	0	13	55	14	51	15	49	16	48	17	47

A TABLE OF ASCENTIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	11		12		13		14		15		16		17		18		19		20	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
41	9	44	10	39	11	35	12	31	13	28	14	26	15	25	16	24	17	25	18	27
42	10	5	11	2	12	0	12	58	13	58	14	58	15	59	17	1	18	4	19	8
43	10	27	11	26	12	26	13	27	14	28	15	31	16	34	17	38	18	44	19	50
44	10	49	11	51	12	53	13	56	15	0	16	5	17	10	18	17	19	25	20	35
45	11	13	12	16	13	21	14	28	15	33	16	40	17	48	18	58	20	8	21	21
46	11	37	12	43	13	50	14	58	16	7	17	10	18	27	19	40	20	53	22	9
47	12	2	13	11	14	20	15	30	16	42	17	54	19	8	20	23	21	40	22	58
48	12	28	13	39	14	51	16	5	17	19	18	34	19	51	21	9	22	29	23	51
49	12	55	14	9	15	24	16	40	17	57	19	16	20	36	21	57	23	20	24	45
50	13	24	14	40	15	58	17	17	18	37	19	59	21	22	22	47	24	15	25	42
51	13	53	15	13	16	34	17	56	19	19	20	44	22	11	23	39	25	10	26	43
52	14	24	15	47	17	11	18	37	20	3	21	32	23	2	24	34	26	9	27	46
53	14	57	16	23	17	50	19	19	20	50	22	22	23	56	25	35	27	11	28	53
54	15	31	17	1	18	32	20	4	21	38	23	15	24	53	26	34	28	17	30	4
55	16	7	17	40	19	15	20	52	22	30	24	10	25	53	27	39	29	27	31	19
56	16	45	18	22	20	1	21	42	23	24	25	9	26	57	28	40	30	42	32	39
57	17	25	19	6	20	49	22	35	22	22	26	12	28	5	30	1	32	1	34	5
58	18	7	19	52	21	41	23	31	25	23	27	19	29	18	31	20	33	26	55	37
59	18	52	20	43	22	36	24	31	26	29	28	30	30	35	32	44	34	58	37	17
60	19	40	21	36	23	34	25	35	27	39	29	47	31	58	34	15	36	37	39	5
61	20	32	22	23	24	37	26	44	28	54	31	9	33	28	35	53	38	25	41	3
62	21	37	23	34	25	44	27	58	30	36	32	38	35	6	37	40	40	22	43	12
63	22	26	24	39	26	57	29	18	31	44	34	15	36	52	39	37	42	34	45	35
64	23	29	25	50	28	15	30	45	33	19	36	1	38	49	41	46	44	54	48	16
65	24	38	27	7	29	41	32	10	35	4	37	56	40	58	44	10	47	30	51	19
66	25	53	28	31	31	14	34	3	37	0	40	6	43	22	46	52	50	39	54	50
67	27	15	30	3	32	57	35	58	39	8	42	30	46	4	49	56	54	13	59	2
68	28	45	31	45	34	51	38	6	41	33	45	13	49	10	53	52	58	27	64	16
69	30	25	33	37	36	58	40	30	44	16	48	20	52	48	57	50	63	47	71	28
70	32	13	5	44	39	22	43	14	47	24	51	59	57	8	63	13	71	5	90	0
71	34	22	38	7	42	6	46	23	51	6	56	23	62	37	70	40	90	0		
72	36	45	40	51	45	17	50	7	55	33	61	57	70	12	90	0				
73	39	29	44	3	49	2	54	38	61	13	69	42	90	0						
74	42	41	47	50	53	37	60	17	69	8	90	0								
75	46	30	52	30	59	30	68	31	90	0										
76	51	14	58	29	67	49	90	0												
77	57	21	67	2	90	0														
78	66	8	90	0																
79	90	0																		

A TABLE OF ASCENTIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	21		22		23		24		25		26		27		28		29		30	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
1	0	23	0	24	0	25	0	27	0	28	0	29	0	31	0	32	0	33	0	35
2	0	46	0	49	0	55	0	53	0	56	0	59	1	1	1	4	1	7	1	9
3	1	9	1	13	1	17	1	20	1	24	1	28	1	32	1	36	1	40	1	44
4	1	32	1	37	1	42	1	47	1	52	1	57	2	3	2	8	2	13	2	19
5	1	55	2	2	2	8	2	14	2	20	2	27	2	33	2	40	2	47	2	54
6	2	19	2	26	2	33	2	41	2	49	2	56	3	4	3	12	3	20	3	29
7	2	42	2	51	2	59	3	8	3	17	3	26	3	35	3	45	3	54	4	4
8	3	6	3	15	3	25	3	35	3	45	3	56	4	6	4	17	4	18	4	39
9	3	29	3	40	3	51	4	3	4	14	4	26	4	38	4	50	5	2	5	15
10	3	53	4	5	4	18	4	30	4	53	4	56	5	9	5	23	5	38	5	51
11	4	17	4	30	4	44	4	58	5	12	5	26	5	41	5	56	6	11	6	27
12	4	41	4	56	5	11	5	26	5	41	5	57	6	13	6	29	6	46	7	3
13	5	5	5	21	5	38	5	54	6	11	6	28	6	45	7	3	7	21	7	40
14	5	30	5	47	6	5	6	22	6	41	6	59	7	18	7	37	7	56	8	17
15	5	54	6	13	6	32	6	51	7	11	7	31	7	51	8	11	8	32	8	54
16	6	19	6	39	6	59	7	20	7	41	8	3	8	24	8	46	9	8	9	32
17	6	44	7	6	7	27	7	49	8	12	8	35	8	58	9	21	9	45	10	10
18	7	10	7	33	7	56	8	19	8	43	9	7	9	32	9	56	10	23	10	49
19	7	36	8	0	8	24	8	49	9	14	9	40	10	6	10	33	11	0	11	28
20	8	2	8	27	8	53	9	19	9	46	10	14	10	41	11	9	11	38	12	8
21	8	28	8	55	9	23	9	50	10	19	10	47	11	17	11	46	12	17	12	48
22	8	55	9	24	9	53	10	22	10	52	11	22	11	53	12	24	12	56	13	29
23	9	22	9	53	10	23	10	54	11	25	11	57	12	29	13	3	13	37	14	11
24	9	50	10	22	10	54	11	26	11	59	12	33	13	7	13	42	14	17	14	54
25	10	19	10	52	11	25	11	59	12	34	13	9	13	45	14	21	14	59	15	37
26	10	47	11	22	11	57	12	33	13	9	13	46	14	24	15	2	15	41	16	21
27	11	17	11	53	12	29	13	7	13	45	14	23	15	3	15	43	16	24	17	6
28	11	47	12	24	13	3	13	42	14	21	15	2	15	43	16	25	17	8	17	53
29	12	17	12	56	13	37	14	18	14	59	15	41	16	24	17	8	17	54	18	40
30	12	48	13	29	14	11	14	54	15	37	16	21	17	6	17	53	18	40	19	28
31	13	20	14	3	14	47	15	31	16	16	17	2	17	50	18	38	19	27	20	18
32	13	53	14	37	15	23	16	9	16	56	17	45	18	34	19	24	20	16	21	9
33	14	26	15	13	16	0	16	48	17	38	18	27	19	20	20	12	21	6	22	1
34	15	0	15	49	16	38	17	29	18	21	19	2	20	6	21	1	21	57	22	55
35	15	36	16	26	17	17	18	10	19	3	19	58	20	54	21	51	22	50	23	51

A TABLE OF ASCENTIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	21		22		23		24		25		26		27		28		29		30	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
36	16	12	17	4	17	58	18	53	19	48	20	45	21	44	22	44	23	45	24	48
37	16	49	17	44	18	39	19	30	20	34	21	34	22	25	23	37	24	41	25	47
38	17	27	18	24	19	22	20	21	21	22	22	24	23	28	24	33	25	40	26	49
39	18	6	19	6	20	6	21	8	22	11	23	16	24	22	25	30	26	40	27	52
40	18	47	19	49	20	52	21	56	23	2	24	9	25	19	26	30	27	43	28	59
41	19	30	20	34	21	39	22	46	23	53	25	5	26	17	27	32	28	48	30	7
42	20	13	21	20	22	28	23	38	24	50	26	3	27	18	38	36	29	56	31	19
43	20	59	22	8	23	19	24	32	25	46	27	3	28	22	29	43	31	7	32	34
44	21	45	22	58	24	12	25	20	26	45	28	6	29	28	30	54	32	22	33	53
45	22	34	23	50	25	7	26	26	27	48	29	11	30	38	32	7	33	40	35	16
46	23	26	24	44	26	5	27	27	28	52	30	20	31	51	33	24	35	2	36	44
47	24	18	25	41	27	5	28	31	30	0	31	32	33	7	34	46	36	28	38	15
48	25	14	26	40	28	8	29	38	31	11	32	47	34	28	36	11	38	0	39	53
49	26	12	27	42	29	14	30	49	32	26	34	8	35	53	37	53	39	39	41	37
50	27	13	28	47	30	23	32	3	33	46	35	33	37	23	39	19	41	21	43	29
51	28	17	29	56	31	37	33	21	35	9	37	2	38	59	41	2	44	11	45	29
52	29	26	31	8	32	54	34	44	36	39	38	38	40	42	42	53	45	12	47	39
53	30	37	32	35	34	17	36	13	38	14	40	20	42	33	44	53	47	21	50	1
54	31	54	33	47	35	45	37	48	39	56	42	10	44	32	47	2	49	43	52	37
55	33	14	35	14	37	19	39	29	41	45	44	0	46	41	49	35	52	20	55	33
56	34	41	36	48	38	59	41	18	43	44	46	19	49	4	52	2	55	16	58	52
57	36	14	38	22	40	49	43	17	45	53	48	40	51	41	54	58	58	36	62	4
58	37	54	40	17	42	47	45	27	47	16	51	19	54	37	58	19	62	30	67	31
59	39	40	42	16	44	57	47	49	50	54	54	16	58	0	62	14	67	18	73	35
60	41	50	44	25	47	19	50	27	53	52	57	39	61	57	67	24	73	46	90	0
61	43	50	46	48	49	59	53	26	57	36	61	38	66	49	73	35	90	0		
62	46	12	49	27	52	58	56	52	61	17	66	32	73	23	90	0				
63	48	53	52	28	56	25	60	54	66	14	73	11	90	0						
64	51	55	55	15	60	29	65	54	72	57	90	0								
65	55	23	60	3	65	21	72	42	90	0										
66	59	34	65	9	72	26	90	0												
67	64	44	72	8	90	0														
68	71	49	90	0																
69	90	0																		
70																				

A TABLE OF ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	31		32		33		34		35		36		37		38		39		40	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
1	0	36	0	37	0	39	0	40	0	42	0	44	0	45	0	47	0	49	0	50
2	1	12	1	15	1	18	1	21	1	24	1	27	1	31	1	34	1	37	1	41
3	1	48	1	53	1	57	2	2	2	6	2	11	2	16	2	21	2	26	2	31
4	2	24	2	30	2	36	2	42	2	48	2	55	3	1	3	8	3	15	3	22
5	3	1	3	8	3	15	3	23	3	31	3	39	3	47	3	55	4	4	4	13
6	3	37	3	46	3	55	4	3	4	13	4	23	4	33	4	43	4	53	5	4
7	4	14	4	25	4	34	4	45	4	56	5	7	5	19	5	30	5	42	5	55
8	4	51	5	2	5	14	5	26	5	39	5	52	6	5	6	18	6	32	6	46
9	5	28	5	41	5	54	6	8	6	22	6	37	6	51	7	6	7	22	7	38
10	6	5	6	20	6	35	6	50	7	9	7	22	7	38	7	55	8	13	8	30
11	6	42	6	59	7	15	7	32	7	49	8	7	8	25	8	44	9	3	9	23
12	7	20	7	38	7	56	8	15	8	34	8	53	9	13	9	34	9	55	10	16
13	7	58	8	18	8	37	8	58	9	18	9	39	10	1	10	24	10	46	11	10
14	8	37	8	58	9	19	9	41	10	3	10	26	10	50	11	14	11	39	12	4
15	9	16	9	38	10	1	10	25	10	49	11	14	11	39	12	5	12	32	13	0
16	9	55	10	19	10	44	11	59	11	35	12	2	12	29	12	57	13	26	13	55
17	10	35	11	1	11	27	11	44	12	22	12	50	13	19	13	49	14	20	14	52
18	11	16	11	43	12	11	12	50	13	9	13	39	14	10	14	42	15	15	15	49
19	11	56	12	26	12	55	13	26	13	57	14	29	15	2	15	36	16	11	16	48
20	12	38	13	9	13	40	14	13	14	46	15	20	15	55	16	31	17	8	17	47
21	13	20	13	53	14	26	15	0	15	36	16	12	16	49	17	27	18	7	18	47
22	14	3	14	37	15	13	15	49	16	27	17	5	17	44	18	24	19	6	19	49
23	14	47	15	23	16	0	16	38	17	17	17	58	18	39	19	22	20	6	20	52
24	15	31	16	9	16	48	17	29	18	10	18	52	19	36	20	21	21	8	21	56
25	16	16	16	56	17	38	18	20	19	3	19	48	20	34	21	21	22	11	23	1
26	17	2	17	45	18	28	19	12	19	58	20	45	21	34	22	24	23	16	24	10
27	17	50	18	34	19	19	20	6	20	54	21	44	22	35	23	28	24	22	25	19
28	18	38	19	24	20	12	21	1	21	51	22	44	23	37	24	33	25	30	26	30
29	19	27	20	16	21	6	21	57	22	50	23	45	24	41	25	40	26	40	27	43
30	20	18	21	9	22	1	22	55	23	51	24	48	25	47	26	49	27	52	28	59

A TABLE OF ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	31		32		33		34		35		36		37		38		39		40	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
31	21	10	22	3	22	58	23	55	24	53	25	53	26	55	28	0	29	27	30	17
32	22	3	22	59	23	56	24	56	25	57	27	0	28	5	29	13	30	24	31	37
33	22	58	23	56	24	57	25	59	27	3	28	9	29	18	30	29	31	44	33	1
34	23	55	24	56	25	59	27	4	28	11	29	21	30	32	31	48	33	6	34	28
35	24	53	25	57	27	3	28	11	29	22	30	35	31	50	33	10	34	36	35	59
36	25	53	27	0	28	9	29	21	30	35	31	52	33	12	34	36	36	2	37	53
37	26	55	28	5	29	18	30	32	31	50	33	12	34	32	36	4	37	26	39	13
38	28	0	29	13	30	29	31	45	33	10	34	36	36	4	37	36	39	15	40	58
39	29	7	30	23	31	44	33	6	34	53	36	2	37	36	39	15	40	59	42	49
40	30	17	31	37	33	1	34	28	35	59	37	33	39	13	40	58	42	49	44	45
41	31	29	32	54	34	22	35	53	37	30	39	10	40	55	42	47	44	45	46	50
42	32	45	34	15	35	47	37	23	39	5	40	52	42	44	44	42	46	49	49	4
43	34	5	35	38	37	16	38	59	40	46	42	39	44	39	46	46	49	2	51	29
44	35	28	37	7	38	50	40	39	42	33	44	33	46	42	48	59	51	27	54	8
45	36	56	38	40	40	30	42	25	44	26	46	36	48	54	51	22	54	4	57	3
46	38	29	40	19	42	16	44	18	46	29	48	48	51	17	54	0	56	57	60	20
47	40	7	42	4	44	8	46	20	48	40	51	11	53	55	56	48	60	16	64	8
48	41	52	43	57	46	9	48	31	51	3	53	48	56	49	60	11	64	4	68	44
49	43	44	45	57	48	20	50	53	53	40	56	42	60	6	64	0	68	41	74	52
50	45	43	48	8	50	43	53	30	56	34	59	59	63	46	68	36	74	49	90	0
51	47	54	50	30	53	19	56	24	59	51	63	48	68	31	74	45	90	0		
52	50	16	53	7	56	13	59	42	63	40	68	25	74	42	90	0				
53	52	53	56	1	59	31	63	31	68	19	74	37	90	0						
54	55	48	59	16	63	21	68	11	74	32	90	0								
55	59	6	63	10	68	2	74	26	90	0										
56	62	59	67	53	74	19	90	0												
57	67	42	74	12	90	0														
58	74	4	90	0																
59	90	0																		
60																				

A TABLE OF ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	41		42		43		44		45		46		47		48		49		50	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
1	0	52	0	54	0	56	0	58	1	0	1	2	1	4	1	7	1	9	1	12
2	1	44	1	48	1	52	1	56	2	0	2	4	2	9	2	13	2	18	2	23
3	2	37	2	42	2	48	2	54	3	0	3	7	3	13	3	20	3	27	3	35
4	3	29	3	37	3	44	3	52	4	1	4	9	4	18	4	27	4	37	4	47
5	4	22	4	31	4	41	4	51	5	1	5	12	5	23	5	35	5	47	5	59
6	5	15	5	26	5	37	5	50	6	2	6	15	6	28	6	42	6	57	7	12
7	6	8	6	21	6	34	6	49	7	3	7	18	7	34	7	50	8	7	8	25
8	7	1	7	16	7	32	7	48	8	5	8	22	8	40	8	59	9	18	9	38
9	7	55	8	12	8	30	8	48	9	7	9	26	9	47	10	8	10	30	10	53
10	8	49	9	8	9	28	9	48	10	9	10	31	10	54	11	18	11	42	12	8
11	9	44	10	5	10	27	10	49	11	12	11	37	12	1	12	28	12	55	13	24
12	10	39	11	2	11	26	11	51	12	16	12	43	13	11	13	39	14	9	14	40
13	11	35	12	0	12	26	12	53	13	21	13	50	14	20	14	51	15	24	15	58
14	12	31	12	58	13	27	13	56	14	26	14	58	15	30	16	5	16	40	17	17
15	13	28	13	58	14	28	15	0	15	32	16	7	16	42	17	19	17	57	18	37
16	14	26	14	58	15	31	16	5	16	40	17	16	17	54	18	34	19	16	19	59
17	15	25	15	59	16	34	17	10	17	48	18	27	19	8	19	51	20	36	21	22
18	16	24	17	1	17	38	18	17	18	58	19	40	20	23	21	9	21	57	21	47
19	17	25	18	4	18	44	19	25	20	9	20	53	21	40	22	29	23	10	24	14
20	18	27	19	8	19	51	20	35	21	21	22	8	22	58	23	51	24	45	25	42
21	19	30	20	30	20	59	21	46	22	34	23	25	24	18	25	14	26	12	27	14
22	20	34	22	20	22	8	22	58	23	50	24	44	25	40	26	40	27	42	28	47
23	21	39	23	28	23	19	24	12	25	7	26	5	27	5	28	8	29	14	30	23
24	22	46	24	38	24	32	25	28	26	26	27	27	28	31	29	38	30	48	32	3
25	23	55	25	50	25	47	26	46	27	48	28	52	30	0	31	12	32	26	33	46
26	25	5	27	3	28	3	29	6	29	11	30	20	31	32	32	48	34	8	35	32
27	26	17	28	18	29	22	29	29	30	38	31	51	33	7	34	28	35	53	37	23
28	27	31	29	36	30	44	30	54	32	7	33	25	34	36	36	12	37	43	39	19
29	28	48	31	56	31	8	32	22	33	40	35	2	36	28	38	0	39	37	41	21
30	30	7	32	19	32	35	33	53	35	16	36	43	38	15	39	53	41	37	43	29
31	31	29	34	45	34	5	35	28	36	56	38	29	40	7	41	52	43	44	45	44
32	32	54	35	14	35	38	37	7	38	40	40	19	42	4	43	57	45	57	48	8
33	34	22	37	47	37	16	38	50	40	30	42	10	44	8	46	9	48	20	50	43
34	35	53	38	23	38	59	40	39	42	25	44	18	46	20	48	31	50	53	53	40
35	37	30	40	5	40	40	42	33	44	26	46	29	48	40	51	3	53	40	56	34
36	39	10	42	52	42	39	44	33	46	36	48	48	51	11	53	48	56	42	59	59
37	40	55	44	44	44	39	46	42	48	54	51	17	53	55	56	49	60	6	63	4
38	42	47	46	42	46	46	48	59	51	22	54	0	56	48	60	11	64	0	68	36
39	44	45	49	49	49	2	51	27	54	3	56	57	60	16	64	4	68	41	74	49
40	46	50	52	4	51	29	54	8	57	4	60	20	64	8	68	44	74	52	90	0
41	49	5	54	31	54	9	57	5	60	23	64	19	68	47	74	54	90	0		
42	51	31	57	10	57	6	60	24	64	13	68	49	74	55	90	0				
43	54	9	60	6	60	24	64	14	68	49	74	56	90	0						
44	57	5	64	24	64	14	68	50	74	57	90	0								
45	60	23	68	13	68	49	74	57	90	0										
46	64	10	74	39	74	50	90	0												
47	68	47	90	55	90	0														
48	74	54		0																
49	90	0																		

A TABLE

OF

ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	31		32		33		34		35		36		37		38		39		40	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
31	21	10	22	3	22	58	23	55	24	53	25	53	26	55	28	0	29	27	30	17
32	22	3	22	59	23	56	24	56	25	57	27	0	28	5	29	13	30	24	31	37
33	22	58	23	56	24	57	25	59	27	3	28	9	29	18	30	29	31	44	33	1
34	23	55	24	56	25	59	27	4	28	11	29	21	30	32	31	48	33	6	34	28
35	24	53	25	57	27	3	28	11	29	22	30	35	31	50	33	10	34	36	35	59
36	25	53	27	0	28	9	29	21	30	35	31	52	33	12	34	36	36	2	37	53
37	26	55	28	5	29	18	30	32	31	50	33	12	34	32	36	4	37	26	39	13
38	28	0	29	13	30	29	31	45	33	10	34	36	36	4	37	36	39	15	40	58
39	29	7	30	23	31	44	33	6	34	53	36	2	37	36	39	15	40	59	42	49
40	30	17	31	37	33	1	34	28	35	59	37	33	39	13	40	58	42	49	44	45
41	31	29	32	54	34	22	35	53	37	30	39	10	40	55	42	47	44	45	46	50
42	32	45	34	15	35	47	37	23	39	5	40	52	42	44	44	42	46	49	49	4
43	34	5	35	38	37	16	38	59	40	46	42	39	44	39	46	46	49	2	51	29
44	35	28	37	7	38	50	40	39	42	33	44	33	46	42	48	59	51	27	54	8
45	36	56	38	40	40	30	42	25	44	26	46	36	48	54	51	22	54	4	57	3
46	38	29	40	19	42	16	44	18	46	29	48	48	51	17	54	0	56	57	60	20
47	40	7	42	4	44	8	46	20	48	40	51	11	53	55	56	48	60	16	64	8
48	41	52	43	57	46	9	48	31	51	3	53	48	56	49	60	11	64	4	68	41
49	43	44	45	57	48	20	50	53	53	40	56	42	60	6	64	0	68	41	74	52
50	45	43	48	8	50	43	53	30	56	34	59	59	63	46	68	36	74	49	90	0
51	47	54	50	30	53	19	56	24	59	51	63	48	68	31	74	45	90	0		
52	50	16	53	7	56	13	59	42	63	40	68	25	74	42	90	0				
53	52	53	56	1	59	31	63	31	68	19	74	37	90	0						
54	55	48	59	16	63	21	68	11	74	32	90	0								
55	59	6	63	10	68	2	74	26	90	0										
56	62	59	67	53	74	19	90	0												
57	67	42	74	12	90	0														
58	74	4	90	0																
59	90	0																		
60																				

A TABLE OF ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	41		42		43		44		45		46		47		48		49		50	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
1	0	52	0	54	0	56	0	58	1	0	1	2	1	4	1	7	1	9	1	12
2	1	44	1	48	1	52	1	56	2	0	2	4	2	9	2	13	2	18	2	23
3	2	37	2	42	2	48	2	54	3	0	3	7	3	13	3	20	3	27	3	35
4	3	29	3	37	3	44	3	52	4	1	4	9	4	18	4	27	4	37	4	47
5	4	22	4	31	4	41	4	51	5	1	5	12	5	23	5	35	5	47	5	59
6	5	15	5	26	5	37	5	50	6	2	6	15	6	28	6	42	6	57	7	12
7	6	8	6	21	6	34	6	49	7	5	7	18	7	34	7	50	8	7	8	25
8	7	1	7	16	7	32	7	48	8	5	8	22	8	40	8	59	9	18	9	38
9	7	55	8	12	8	30	8	48	9	7	9	26	9	47	10	8	10	30	10	53
10	8	49	9	8	9	28	9	48	10	9	10	31	10	54	11	18	11	42	12	8
11	9	44	10	5	10	27	10	49	11	12	11	57	12	1	12	28	12	55	13	24
12	10	39	11	2	11	26	11	51	12	16	12	43	13	11	13	39	14	9	14	40
13	11	35	12	0	12	26	12	53	13	21	13	50	14	20	14	51	15	24	15	58
14	12	31	12	58	13	27	13	56	14	26	14	58	15	30	16	5	16	40	17	17
15	13	28	13	58	14	28	15	0	15	32	16	7	16	42	17	19	17	57	18	37
16	14	26	14	58	15	31	16	5	16	40	17	16	17	54	18	34	19	16	19	59
17	15	25	15	59	16	34	17	10	17	48	18	27	19	8	19	51	20	36	21	22
18	16	24	17	1	17	38	18	17	18	58	19	40	20	23	21	9	21	57	21	47
19	17	25	18	4	18	44	19	25	20	9	20	53	21	40	22	29	23	10	24	14
20	18	27	19	8	19	51	20	35	21	21	22	8	22	58	23	51	24	45	25	42
21	19	30	20	30	20	59	21	46	22	34	23	25	24	18	25	14	26	12	27	14
22	20	34	22	20	22	8	22	58	23	50	24	44	25	40	26	40	27	42	28	47
23	21	39	23	28	23	19	24	12	25	7	26	5	27	5	28	8	29	14	30	23
24	22	46	24	38	24	32	25	28	26	26	27	27	28	31	29	38	30	48	32	3
25	23	55	25	50	25	47	26	46	27	48	28	52	30	0	31	12	32	26	33	46
26	25	5	27	3	27	3	28	6	29	11	30	20	31	32	32	48	34	8	35	32
27	26	17	28	18	28	22	29	29	30	38	31	51	33	7	34	28	35	53	37	23
28	27	31	29	36	29	44	30	54	32	7	33	25	34	36	36	12	37	43	39	19
29	28	48	31	56	31	8	32	22	33	40	35	2	36	28	38	0	39	37	41	21
30	30	7	32	19	32	35	33	53	35	16	36	43	38	15	39	53	41	37	43	29
31	31	29	34	45	34	5	35	28	36	56	38	29	40	7	41	52	43	44	45	44
32	32	54	35	14	35	38	37	7	38	40	40	19	42	4	43	57	45	57	48	8
33	34	22	37	47	37	16	38	50	40	30	42	10	44	8	46	9	48	20	50	43
34	35	53	38	23	38	59	40	39	42	25	44	18	46	20	48	31	50	53	53	40
35	37	30	40	5	40	46	42	33	44	26	46	29	48	40	51	3	53	40	56	34
36	39	10	42	52	42	39	44	33	46	36	48	48	51	11	53	48	56	42	59	59
37	40	55	44	44	44	39	46	42	48	54	51	17	53	55	56	49	60	6	63	4
38	42	47	47	42	46	46	48	59	51	22	54	0	56	48	60	11	64	0	68	36
39	44	45	49	49	51	2	51	27	54	3	56	57	60	16	64	4	68	41	74	49
40	46	50	52	4	51	29	54	8	57	4	60	20	64	8	68	44	74	52	90	0
41	49	5	54	31	54	9	57	5	60	23	64	19	68	47	74	54	90	0		
42	51	31	57	10	57	6	60	24	64	13	68	49	74	55	90	0				
43	54	9	60	6	60	24	64	14	68	49	74	56	90	0						
44	57	5	64	24	64	13	68	49	74	57	90	0								
45	60	23	68	39	68	39	74	50	90	0										
46	64	10	74	55	74	55	90	0												
47	68	47	90	0	90	0														
48	74	54																		
49	90	0																		

A TABLE OF ASCENSIONAL DIFFERENCES, &c.

DEGREES of DECLINATION.

	51		52		53		54		55		56		57		58		59		60	
	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.	d.	m.
1	1	14	1	17	1	20	1	23	1	26	1	29	1	32	1	36	1	40	1	4
2	2	28	2	34	2	39	2	45	2	52	2	58	3	5	3	12	3	20	3	28
3	3	43	3	58	3	59	4	8	4	18	4	27	4	38	4	40	5	0	5	13
4	4	57	5	8	5	19	5	31	5	44	5	57	6	11	6	25	6	41	6	57
5	6	12	6	26	6	40	6	55	7	11	7	27	7	44	8	3	8	22	8	43
6	7	27	7	44	8	1	8	19	8	38	8	58	9	19	9	41	10	4	10	28
7	8	43	9	2	9	23	9	44	10	6	10	29	10	54	11	20	11	47	12	17
8	10	0	10	22	10	45	11	9	11	35	12	1	12	30	13	0	13	31	14	5
9	11	17	11	4	12	8	12	35	13	4	13	35	14	7	14	41	15	17	15	55
10	12	35	13	3	13	32	14	3	14	35	15	9	15	45	16	23	17	4	17	47
11	13	53	14	24	14	57	15	31	16	7	16	45	17	25	18	8	18	53	9	41
12	15	13	15	47	16	23	17	0	17	40	18	22	19	6	19	53	20	43	21	36
13	16	34	17	11	17	50	18	32	19	15	20	1	20	50	21	41	22	36	23	34
14	17	56	18	37	19	19	20	4	20	52	21	42	22	35	23	31	24	31	25	35
15	19	19	20	4	20	50	21	38	22	30	23	24	24	22	25	23	26	29	27	39
16	20	44	21	32	22	22	23	15	24	10	25	9	26	12	27	19	29	30	29	47
17	22	11	23	2	23	56	24	53	25	53	26	57	28	5	29	18	30	35	31	59
18	23	39	24	34	25	35	26	34	27	39	28	48	30	1	31	20	32	44	34	19
19	25	10	26	9	27	11	28	17	29	37	30	41	32	1	33	26	34	58	36	37
20	26	43	27	46	28	53	30	4	31	19	32	36	34	5	35	37	7	7	39	5
21	28	18	29	26	30	37	31	54	33	15	34	41	36	14	37	54	9	2	41	40
22	29	56	31	8	32	2	33	44	35	14	36	48	38	28	40	17	42	15	44	25
23	31	37	32	54	34	17	35	45	37	19	39	0	40	49	42	7	44	57	48	20
24	33	22	34	44	36	13	37	48	39	29	41	18	43	17	45	26	47	49	50	27
25	35	10	36	39	38	14	39	59	41	45	43	48	45	54	48	16	50	54	53	52
26	37	2	38	38	40	20	42	10	44	9	46	18	48	41	51	19	54	16	57	39
27	39	0	40	42	42	33	44	32	46	41	49	4	51	41	54	38	58	1	61	57
28	41	2	42	53	44	53	47	2	49	24	52	1	54	58	59	19	62	14	67	4
29	43	12	45	12	47	21	49	44	52	20	55	16	58	36	63	31	67	18	73	46
30	45	29	47	39	50	1	52	37	55	32	58	52	62	49	67	31	73	55	90	0
31	47	54	50	16	52	53	55	48	59	6	62	58	67	42	74	49	0	0		
32	50	30	53	7	56	1	59	19	63	10	67	53	74	12	90	0				
33	53	19	56	13	59	31	63	21	68	2	74	19	90	0						
34	56	24	59	42	63	31	68	11	74	26	90	0								
35	59	51	63	49	68	19	74	2	90	0										
36	63	48	68	25	74	37	90	0												
37	68	31	74	42	90	0														
38	74	45	90	0																
39	90	0																		
40																				

TABLES

SHEWING THE

OBLIQUE ASCENSION of the PLANETS,

For the LATITUDE of LONDON.

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude*,

♈ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	0 0	358 27	356 55	355 21	353 47	352 13	350 39
1	0 25	358 52	357 19	355 46	354 12	352 37	351 3
2	0 49	359 17	357 44	356 10	354 36	353 2	351 27
3	1 15	359 42	358 9	356 35	355 0	353 26	351 51
4	1 59	0 7	358 53	356 59	355 25	353 50	352 15
5	2 4	0 31	358 58	357 23	355 49	354 14	352 39
6	2 29	0 57	359 23	357 49	356 14	354 40	353 4
7	2 54	1 22	359 48	358 13	356 38	355 4	353 28
8	3 19	1 46	0 12	358 37	357 3	355 27	353 51
9	3 45	2 12	0 37	359 3	357 27	355 17	354 14
10	4 10	2 36	1 2	359 27	357 50	356 14	354 37
11	4 35	3 0	1 26	359 52	358 15	356 39	355 1
12	5 1	3 25	1 51	0 17	358 41	357 4	355 27
13	5 26	3 50	2 15	0 41	359 4	357 27	355 50
14	5 52	4 15	2 41	1 6	359 30	357 51	356 15
15	6 17	4 43	3 7	1 32	359 55	358 17	356 39
16	6 43	5 8	3 33	1 56	0 19	358 41	357 2
17	7 9	5 34	3 59	2 22	0 45	359 6	357 27
18	7 35	6 0	4 25	2 27	1 11	359 32	357 52
19	8 1	6 26	4 50	3 13	1 36	359 56	358 17
20	8 28	6 52	5 15	3 38	2 0	0 20	358 41
21	8 54	7 18	5 41	4 5	2 26	0 47	359 6
22	9 22	7 44	6 7	4 31	2 51	1 12	359 29
23	9 48	8 10	6 33	4 57	3 16	1 37	359 54
24	10 15	8 38	7 1	5 23	3 43	2 2	0 20
25	10 43	9 6	7 28	5 50	4 9	2 27	0 43
26	11 10	9 34	7 55	6 17	4 35	2 53	1 10
27	11 38	10 1	8 22	6 44	5 2	3 20	1 36
28	12 6	10 28	8 49	7 10	5 28	3 46	2 1
29	12 34	10 58	9 17	7 36	5 55	4 12	2 26
30	13 3	11 25	9 45	8 5	6 23	4 39	2 53

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

♈ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	0 0	1 33	3 5	4 39	6 13	7 47	9 21
1	0 25	1 57	3 32	5 3	6 37	8 11	9 46
2	0 49	2 22	3 57	5 28	7 2	8 35	10 9
3	1 15	2 47	4 21	5 54	7 28	9 1	10 35
4	1 39	3 11	4 46	6 19	7 52	9 26	11 0
5	2 4	3 36	5 11	6 44	8 17	9 50	11 24
6	2 29	4 3	5 36	7 10	8 43	10 16	11 49
7	2 54	4 28	6 1	7 35	9 8	10 41	12 13
8	3 19	4 53	6 21	7 59	9 33	11 7	12 39
9	3 45	5 19	6 52	8 25	9 59	11 33	13 5
10	4 10	5 43	7 17	8 50	10 23	11 58	13 30
11	4 35	6 8	7 42	9 15	10 49	12 23	13 55
12	5 1	6 35	8 7	9 42	11 15	12 49	14 21
13	5 26	6 59	8 32	10 8	11 40	13 15	14 47
14	5 52	7 26	8 59	10 34	12 6	13 40	15 13
15	6 17	7 52	9 26	11 0	12 32	14 7	15 39
16	6 43	8 18	6 51	11 26	12 58	14 33	16 5
17	7 9	8 43	10 17	11 51	13 24	14 59	16 31
18	7 35	9 10	10 43	12 18	13 51	15 25	16 57
19	8 1	9 36	11 10	12 44	14 17	15 51	17 23
20	8 28	10 3	11 37	13 11	14 45	16 19	17 51
21	8 54	10 30	12 5	13 39	15 13	16 47	18 19
22	9 22	10 56	12 32	14 5	15 39	17 13	18 46
23	9 48	11 23	12 58	14 33	16 7	17 41	19 14
24	10 15	11 52	13 25	15 1	16 35	18 8	19 42
25	10 43	12 19	13 53	15 29	17 2	18 36	20 9
26	11 10	12 46	14 21	15 56	17 30	19 4	20 39
27	11 38	13 14	14 50	16 26	17 59	19 33	21 6
28	12 6	23 42	15 17	16 53	18 28	20 2	21 35
29	12 34	14 11	15 46	17 21	18 57	20 31	22 5
30	13 3	14 40	16 15	17 51	19 27	21 0	22 33

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

♓ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	13 3	11 25	9 45	8 5	6 23	4 39	2 53
1	13 31	11 53	10 13	8 33	6 50	5 5	3 18
2	14 0	12 21	10 41	9 1	7 18	5 31	3 45
3	14 30	12 49	11 10	9 29	7 46	5 58	4 12
4	15 0	13 18	11 38	9 55	8 12	6 26	4 38
5	15 29	13 48	12 7	10 23	8 40	6 53	5 4
6	16 0	14 19	12 37	10 59	9 9	7 21	5 32
7	16 31	14 48	13 7	11 22	9 38	7 49	5 59
8	17 2	15 19	13 37	11 52	10 7	8 17	6 27
9	17 35	15 50	14 8	12 23	10 36	8 45	6 55
10	18 4	16 21	14 39	12 54	11 6	9 15	7 22
11	18 33	16 53	15 10	13 25	11 37	9 45	7 52
12	19 8	17 26	15 41	13 56	12 6	10 15	8 21
13	19 41	17 57	16 13	14 26	12 36	10 45	8 50
14	20 13	18 30	16 46	14 58	13 8	11 16	9 19
15	20 46	19 3	17 18	15 31	13 39	11 47	9 51
16	21 21	19 38	17 50	16 2	14 12	12 18	10 20
17	21 56	20 12	18 24	16 34	14 44	12 48	10 50
18	22 31	20 47	18 59	17 8	15 17	13 21	11 23
19	23 7	21 21	19 32	17 41	15 50	13 52	11 55
20	23 42	21 55	20 6	18 16	16 23	14 56	12 26
21	24 19	22 31	20 42	18 53	16 58	15 0	12 59
22	25 56	23 7	21 17	19 28	17 33	15 34	13 33
23	25 33	23 42	21 53	20 3	18 7	16 8	14 6
24	26 11	24 20	22 31	20 38	18 42	16 43	14 39
25	26 42	25 0	23 8	21 16	19 19	17 19	15 15
26	27 28	25 39	23 48	21 55	19 57	17 55	15 51
27	28 7	26 0	24 27	22 33	20 36	18 33	16 28
28	28 48	26 59	25 7	23 12	21 15	19 11	17 4
29	29 29	27 39	25 48	23 51	21 54	19 49	17 41
30	30 10	28 21	26 29	25 32	22 32	20 28	18 21

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

☌ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	13 3	14 40	16 15	17 51	19 27	21 0	22 33
1	13 31	15 10	16 44	18 20	19 56	21 30	23 2
2	14 0	15 38	17 15	18 50	20 26	22 1	23 33
3	14 30	16 8	17 46	19 21	20 56	22 32	24 5
4	15 0	16 37	18 15	19 51	21 27	23 2	24 35
5	15 29	17 8	18 46	20 22	21 57	23 33	25 6
6	16 0	17 37	19 16	20 53	22 27	24 3	25 38
7	16 31	18 7	19 47	21 25	22 59	24 35	26 10
8	17 2	18 40	20 19	21 57	23 32	25 7	26 42
9	17 33	19 12	20 51	22 29	24 5	25 39	27 14
10	18 4	19 43	21 22	23 1	24 48	26 12	27 46
11	18 35	20 16	21 55	23 33	25 10	26 46	28 20
12	19 8	20 49	22 29	24 7	25 43	27 21	28 54
13	19 41	21 23	23 2	24 40	26 17	27 55	29 28
14	20 13	21 56	23 36	25 14	26 51	28 27	30 2
15	20 46	22 30	24 11	25 49	27 26	29 4	30 38
16	21 21	23 4	24 44	26 24	28 2	29 39	31 14
17	21 56	23 40	25 19	26 59	28 37	30 15	31 49
18	22 31	24 14	25 55	27 34	29 14	30 51	32 26
19	23 7	24 49	26 31	28 12	29 50	31 28	33 3
20	23 42	25 25	27 8	28 49	30 27	32 5	33 40
21	24 19	26 3	27 45	29 26	31 3	32 42	34 18
22	24 56	26 39	28 21	30 3	31 41	33 20	34 57
23	25 33	27 17	28 59	30 41	32 20	33 58	35 35
24	26 11	27 56	29 37	31 19	32 58	34 37	36 13
25	26 49	28 34	30 18	32 0	33 38	35 17	36 53
26	27 28	29 14	30 58	32 39	34 18	35 57	37 33
27	28 7	29 54	31 39	33 19	35 0	36 37	38 15
28	28 48	30 35	32 19	34 1	35 42	37 20	38 56
29	29 29	31 17	33 0	34 43	36 24	38 1	39 38
30	30 26	31 58	33 42	35 25	37 6	38 44	40 30

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

♓ d.	♈ 0 d. m.	♉ 1 d. m.	♊ 2 d. m.	♋ 3 d. m.	♌ 4 d. m.	♍ 5 d. m.	♎ 6 d. m.
0	30 10	28 21	29 29	24 32	22 34	20 27	18 21
1	30 52	29 2	27 9	25 12	23 14	21 7	19 0
2	31 36	29 45	27 47	25 52	23 52	21 47	19 38
3	32 19	30 27	28 33	26 35	24 35	22 29	20 17
4	33 4	31 12	29 18	27 19	25 18	23 11	20 58
5	33 48	31 57	30 2	28 4	26 2	23 14	21 42
6	34 34	32 42	30 46	28 49	26 45	24 30	22 24
7	35 20	33 28	31 33	29 33	27 29	25 20	23 7
8	39 7	34 15	32 20	30 19	28 15	26 6	23 52
9	36 55	35 2	33 7	31 6	29 1	26 52	24 37
10	37 44	35 50	33 56	31 54	29 50	27 39	25 25
11	38 33	36 39	34 44	32 43	30 38	28 27	26 12
12	39 23	37 30	35 34	33 32	31 28	29 16	26 59
13	40 14	38 21	36 24	34 23	32 17	30 7	27 48
14	41 6	39 13	37 14	35 15	33 7	30 57	28 37
15	41 59	40 6	38 7	36 8	34 0	31 49	29 29
16	42 52	41 0	39 1	37 2	34 54	32 41	30 22
17	43 47	41 54	39 56	37 56	35 48	33 35	31 17
18	44 42	42 48	40 49	38 51	36 43	34 31	32 11
19	45 36	43 44	41 47	39 45	37 38	35 27	33 6
20	46 33	44 41	42 44	40 42	38 34	36 23	34 2
21	47 31	45 38	43 40	41 39	39 33	37 19	34 58
22	48 29	46 35	44 38	42 37	40 31	31 17	35 56
23	49 28	47 35	45 38	43 36	41 32	39 19	36 57
24	50 28	48 35	46 39	44 36	42 31	40 20	37 59
25	51 29	49 37	47 41	45 40	43 33	41 21	39 0
26	52 31	50 40	48 43	46 43	44 36	42 25	40 3
27	53 34	51 42	49 46	47 46	45 40	43 28	41 7
28	54 37	52 46	50 50	48 51	46 45	44 34	42 13
29	55 41	53 50	51 55	49 56	47 51	45 40	43 20
30	56 46	54 56	53 2	51 3	48 55	46 48	44 29

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

11 d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	30 10	31 58	33 42	35 25	37 6	38 44	40 20
1	30 52	32 40	34 25	36 8	37 49	39 26	41 3
2	31 36	33 21	35 9	36 51	38 32	40 10	41 47
3	32 19	34 6	35 52	37 35	39 16	40 53	42 31
4	33 4	34 50	36 37	38 20	40 0	41 38	43 15
5	33 48	35 36	37 21	39 5	40 46	42 24	44 1
6	34 34	36 21	38 7	39 50	41 31	43 12	44 48
7	35 20	37 8	38 54	40 37	42 18	43 58	45 34
8	36 7	37 55	39 41	41 24	43 5	44 45	46 21
9	36 55	38 44	40 29	42 13	43 54	45 34	47 10
10	37 44	39 32	41 18	43 1	44 43	46 21	47 59
11	38 33	40 21	42 8	43 51	45 33	47 11	48 48
12	39 23	41 12	42 58	44 42	46 24	48 1	49 38
13	40 14	42 2	43 48	45 34	47 13	48 53	50 30
14	41 6	42 55	44 41	46 25	48 5	49 44	51 22
15	41 59	43 47	45 33	47 17	48 58	50 37	52 13
16	42 52	44 41	46 28	48 11	49 51	51 30	53 6
17	43 47	45 35	47 22	49 5	50 44	52 24	53 59
18	44 42	46 31	48 18	49 59	51 40	53 19	54 54
19	45 36	47 27	49 14	50 54	52 35	54 13	55 49
20	46 33	48 23	50 9	51 49	53 30	55 9	56 43
21	47 31	49 19	51 5	52 45	54 25	56 4	57 39
22	48 29	50 16	52 2	53 43	55 24	57 1	58 36
23	49 28	51 15	53 1	54 42	56 22	58 0	59 34
24	50 28	52 15	54 0	55 42	57 21	58 58	60 32
25	51 29	53 17	55 1	56 42	58 21	59 58	61 31
26	52 31	54 18	56 1	55 43	59 21	60 58	62 30
27	53 34	55 20	57 3	58 44	60 21	61 58	63 30
28	54 37	56 23	58 5	59 46	61 23	62 59	64 31
29	55 41	57 26	59 9	60 49	62 25	64 1	65 32
30	56 36	58 31	60 14	61 53	63 29	65 4	66 35

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

♒ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	56 46	54 56	53 2	51 3	48 59	46 48	44 29
1	57 52	56 2	54 9	52 10	50 7	47 56	45 38
2	58 59	57 10	55 18	53 19	51 17	49 6	46 49
3	60 6	58 18	56 26	54 28	52 26	50 16	47 59
4	61 14	59 28	57 37	55 39	53 38	51 29	49 13
5	62 23	60 37	58 47	56 50	54 49	52 41	50 26
6	63 33	61 47	59 57	58 1	56 3	53 56	51 41
7	64 43	62 59	61 8	59 14	57 16	55 11	52 58
8	65 54	64 9	62 20	60 27	58 29	56 25	54 12
9	67 6	65 22	63 34	61 41	59 43	57 41	55 30
10	68 19	66 37	64 50	62 58	61 0	59 1	56 50
11	69 33	67 52	66 5	64 15	62 18	60 19	58 10
12	70 47	69 6	67 19	65 33	63 37	61 37	59 31
13	72 1	70 22	68 38	66 50	64 56	62 57	60 53
14	73 17	71 38	69 55	68 8	66 16	64 17	62 14
15	74 33	72 54	71 11	69 26	67 34	65 39	63 35
16	75 50	74 11	72 30	70 45	68 55	67 1	64 59
17	77 7	75 29	73 50	72 5	70 17	68 25	66 24
18	78 25	76 48	75 10	73 26	71 40	69 46	67 49
19	79 48	78 7	76 30	74 48	73 2	71 11	69 16
20	81 2	79 28	77 52	76 10	74 26	72 37	70 43
21	82 21	80 48	79 13	77 32	75 49	74 2	72 9
22	83 41	82 9	80 36	78 55	77 15	75 28	73 36
23	85 1	83 30	81 99	80 19	78 39	76 54	75 3
24	86 22	84 52	83 20	81 45	80 5	78 23	76 32
25	87 42	86 15	84 44	83 10	81 32	79 50	78 2
26	89 3	87 38	86 8	84 35	82 58	81 17	79 30
27	90 24	88 59	87 31	85 59	84 25	82 45	81 1
28	91 47	90 23	88 55	87 24	85 51	84 13	82 32
29	93 11	91 46	90 21	88 52	87 20	85 43	84 4
30	94 34	93 12	91 47	90 18	88 48	87 12	85 35

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

♒ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	56 46	58 31	60 14	61 53	63 29	65 4	66 35
1	57 52	59 36	61 19	62 57	64 39	66 7	67 38
2	58 59	60 43	62 25	64 2	65 39	67 11	68 43
3	60 6	61 50	63 31	65 8	66 43	68 6	69 46
4	61 14	62 58	64 39	66 15	67 51	69 22	70 52
5	62 23	64 7	65 47	67 22	68 57	70 28	71 57
6	63 33	65 15	66 54	68 30	70 3	71 34	73 2
7	64 43	66 25	68 3	69 38	71 12	72 42	74 10
8	65 54	67 34	69 12	70 47	72 20	73 49	75 16
9	67 6	68 45	70 23	71 55	73 27	74 56	76 23
10	68 19	69 59	71 35	73 7	74 38	76 7	77 33
11	69 33	71 13	72 48	74 18	75 49	77 17	78 43
12	70 47	72 25	74 0	75 29	77 0	78 27	79 52
13	72 1	73 39	75 12	76 43	78 11	79 38	81 1
14	73 17	74 53	76 26	77 57	79 23	80 50	82 12
15	74 33	76 7	77 39	79 9	80 36	82 1	83 23
16	75 50	77 23	78 55	80 23	81 45	83 14	84 36
17	77 7	78 38	80 10	81 38	83 3	84 27	85 48
18	78 25	79 56	81 26	82 50	84 18	85 39	87 0
19	79 43	81 13	82 42	84 7	85 33	86 53	88 14
20	81 2	82 32	83 58	85 23	86 47	88 7	89 27
21	82 21	83 50	85 15	86 39	88 2	89 22	90 40
22	83 41	85 9	86 33	87 56	89 17	90 37	91 55
23	85 1	86 28	87 53	89 15	90 34	91 54	93 10
24	86 22	87 47	89 11	90 32	91 51	93 10	94 26
25	87 42	89 8	90 31	91 51	93 10	94 26	95 41
26	89 3	90 28	91 51	93 10	94 28	95 42	96 57
27	90 24	91 48	93 10	94 29	95 46	96 59	98 13
28	91 47	93 10	94 31	95 49	97 4	98 18	99 31
29	93 11	94 32	95 51	97 8	98 23	99 36	100 49
30	94 34	95 54	97 17	98 27	99 42	100 54	102 6

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

☊ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	94 34	93 11	91 47	90 18	88 48	87 12	85 35
1	95 58	94 35	93 12	91 45	90 16	88 41	87 5
2	97 22	96 1	94 37	93 12	91 45	90 11	88 36
3	98 45	97 26	96 3	94 39	93 12	91 41	90 8
4	100 8	98 51	97 30	96 7	94 41	93 11	91 39
5	101 33	100 16	98 56	97 34	96 9	94 43	93 11
6	102 57	101 40	100 23	99 2	97 38	96 13	94 43
7	104 22	103 6	101 49	100 31	99 9	97 44	96 16
8	105 46	104 33	103 17	102 0	100 39	99 16	97 46
9	107 11	105 59	104 44	103 39	102 8	100 46	99 21
10	108 36	107 25	106 10	104 56	103 37	102 16	100 54
11	110 2	108 53	107 38	106 23	105 8	103 47	102 27
12	111 27	110 19	109 7	107 52	106 37	105 19	103 59
13	112 53	111 46	110 34	109 20	108 6	106 48	105 30
14	114 18	113 12	112 2	110 50	109 36	108 20	107 2
15	115 44	114 37	113 30	112 19	111 5	109 51	108 35
16	117 10	116 4	114 58	113 48	112 36	111 22	110 7
17	118 36	117 31	116 25	115 16	114 6	112 53	111 40
18	120 2	118 58	117 53	116 46	115 36	114 25	113 13
19	121 27	120 25	119 22	118 15	117 7	115 57	114 46
20	122 54	121 51	120 49	119 44	118 36	117 27	116 16
21	124 20	123 18	122 16	221 11	120 6	118 57	117 49
22	125 46	124 45	123 43	122 40	121 37	120 29	119 21
23	127 12	126 12	124 11	124 8	123 6	121 59	120 53
24	128 39	127 39	126 39	125 37	124 35	123 29	122 24
25	130 5	129 6	128 7	127 6	126 4	124 59	123 54
26	131 31	130 31	129 34	128 34	127 34	126 30	125 26
27	132 57	131 59	131 2	130 3	129 3	128 0	126 58
28	134 23	133 27	132 29	131 31	130 32	129 29	128 29
29	135 50	134 53	133 57	132 59	132 0	130 59	129 58
30	137 15	136 19	135 23	134 27	133 29	132 29	131 29

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

♑ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	94 34	95 54	97 12	98 27	99 42	100 54	102 6
1	95 58	97 17	98 34	99 49	101 2	102 13	103 24
2	97 21	98 39	99 55	101 9	102 22	103 32	104 42
3	98 45	100 0	101 17	102 29	103 42	104 51	106 1
4	100 8	101 24	102 40	103 51	105 2	106 11	107 19
5	101 33	102 48	104 2	105 12	106 22	107 31	108 37
6	102 57	104 12	105 23	106 33	107 42	108 51	109 57
7	104 22	105 35	106 47	107 55	109 4	110 12	111 17
8	105 46	106 59	108 9	109 17	110 25	111 32	112 37
9	107 11	108 23	109 33	110 40	111 46	112 52	113 56
10	108 30	109 47	110 56	112 3	113 9	114 13	115 16
11	110 2	111 11	112 19	113 26	114 30	115 34	116 37
12	111 27	112 36	113 43	114 48	115 52	116 55	117 58
13	112 53	114 2	115 7	116 11	117 13	118 17	119 19
14	114 18	115 26	116 30	117 34	118 36	119 39	120 40
15	115 44	116 50	117 55	118 57	119 58	121 0	122 0
16	117 10	118 16	119 18	120 20	121 21	122 22	123 20
17	118 36	119 41	120 42	121 44	122 45	123 45	124 42
18	120 2	121 5	122 7	123 7	124 7	125 7	126 4
19	121 27	122 30	123 31	124 31	125 30	126 28	127 26
20	122 54	123 55	124 56	125 55	126 54	127 50	128 48
21	124 20	125 20	126 21	127 19	128 17	129 13	130 10
22	125 46	126 46	127 45	128 43	129 40	130 37	131 32
23	127 12	128 9	129 9	130 7	131 3	131 59	132 54
24	128 39	129 35	130 34	131 31	132 26	133 21	134 16
25	130 5	131 2	132 0	132 56	133 49	134 45	135 38
26	131 31	132 27	133 26	134 19	135 13	136 8	137 1
27	132 57	133 54	134 50	135 43	136 36	137 30	138 23
28	134 23	135 18	136 13	137 6	138 0	138 53	139 45
29	135 50	136 44	137 36	138 30	139 24	140 16	141 8
30	137 15	138 8	139 1	139 55	140 49	141 40	142 31

A TABLE of OBLIQUE ASCENSIONS

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

♏ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	137 15	136 19	136 23	134 27	133 29	132 29	131 29
1	138 41	137 46	135 51	135 54	134 57	133 58	132 58
2	140 7	139 12	138 17	137 22	136 26	135 28	134 29
3	141 33	140 39	139 44	138 50	137 54	136 58	136 0
4	142 59	142 6	141 13	140 10	139 23	138 27	137 30
5	144 25	143 32	142 40	141 46	140 51	139 55	138 59
6	145 51	144 58	144 7	143 13	142 19	141 24	140 30
7	147 17	146 24	145 33	144 41	143 46	142 53	141 58
8	148 43	147 52	147 1	146 9	145 15	144 22	143 27
9	150 8	149 18	148 27	147 37	146 44	145 51	144 57
10	151 34	150 44	149 53	149 2	148 12	147 18	146 26
11	152 59	152 10	151 20	150 29	149 40	148 46	147 54
12	154 25	153 36	152 47	151 55	151 7	150 14	149 22
13	155 50	155 2	154 13	153 22	152 33	151 42	150 52
14	157 16	156 28	155 38	154 48	153 59	153 9	152 18
15	158 41	157 53	157 5	156 16	155 27	154 37	153 47
16	160 7	159 18	158 31	157 42	156 54	156 3	155 15
17	161 32	160 44	159 57	159 9	158 20	157 31	156 43
18	162 58	162 9	161 23	160 35	159 47	158 58	158 9
19	164 23	163 36	162 50	162 2	161 13	160 25	159 35
20	165 48	165 2	164 16	163 29	162 40	161 52	161 3
21	167 13	166 28	165 41	164 55	164 7	163 19	162 30
22	168 39	167 52	167 6	166 19	165 33	164 45	163 57
23	170 4	169 18	168 32	167 45	166 58	166 12	165 24
24	171 30	170 43	169 57	169 11	168 24	167 38	166 50
25	172 54	172 7	171 22	170 35	169 49	169 2	168 15
26	174 20	173 33	172 47	172 1	171 15	170 28	169 42
27	175 45	174 58	174 13	173 27	172 40	171 54	171 7
28	177 10	176 23	175 38	174 52	174 6	173 20	172 33
29	178 36	177 48	177 3	176 18	175 32	174 45	173 59
30	180 10	179 13	178 29	177 43	176 57	176 11	175 25

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

♏ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	137 15	138 8	139 2	139 55	140 49	141 40	142 32
1	138 42	139 33	140 26	141 19	142 13	143 3	143 54
2	140 8	140 58	141 52	142 43	143 36	144 26	145 17
3	141 33	142 27	143 16	144 8	144 59	145 49	146 40
4	142 59	143 53	144 42	145 32	146 22	147 12	148 5
5	144 25	145 17	146 7	146 57	147 46	148 36	149 27
6	145 52	146 42	147 32	148 21	149 12	150 0	150 50
7	147 17	148 7	148 56	149 45	150 35	151 25	152 14
8	148 43	149 32	150 22	151 9	151 59	152 49	153 38
9	150 8	150 58	151 47	152 35	153 24	154 13	155 2
10	151 34	152 23	153 12	153 59	154 49	155 37	156 25
11	152 59	153 48	154 16	155 24	156 13	157 1	157 47
12	154 25	155 14	156 2	156 50	157 37	158 25	150 12
13	155 50	156 30	157 27	158 15	159 2	159 49	169 35
14	157 16	158 4	158 52	159 40	160 26	161 13	161 59
15	158 42	159 28	160 16	161 4	161 50	162 37	163 23
16	160 7	160 54	161 42	162 28	163 14	164 0	164 47
17	161 32	162 19	163 6	163 52	164 38	165 25	166 12
18	162 58	163 45	164 31	165 16	166 3	166 49	167 35
19	164 23	165 10	165 56	166 42	167 27	168 13	168 59
20	165 48	166 35	167 22	168 6	168 51	169 38	170 24
21	167 13	168 2	168 46	169 32	170 17	171 3	171 49
22	168 39	169 25	170 10	170 55	171 42	172 27	173 13
23	170 4	170 50	171 35	172 22	173 6	173 52	174 37
24	171 30	172 15	173 0	173 46	174 31	175 16	176 3
25	172 54	173 40	174 27	175 12	175 57	176 42	177 28
26	174 20	175 5	175 52	176 37	177 22	178 8	178 54
27	175 45	176 32	177 17	178 2	178 48	179 33	180 19
28	177 10	177 56	178 43	179 26	180 12	180 57	181 43
29	178 36	179 22	180 8	180 52	181 37	181 23	183 10
30	180 0	180 47	181 32	182 17	183 3	183 49	184 35

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

♎ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	180 0	179 13	178 29	177 43	176 57	176 11	175 25
1	181 25	180 39	179 52	179 9	178 23	177 37	176 50
2	182 50	182 4	181 17	181 34	179 47	179 3	178 17
3	184 15	183 29	182 43	180 58	181 12	180 27	179 41
4	185 40	184 55	184 8	183 23	182 38	181 52	181 6
5	187 6	186 20	185 33	184 48	184 3	183 18	182 32
6	188 30	187 45	187 0	186 13	185 29	184 44	183 57
7	189 56	189 10	188 25	187 39	186 54	186 9	185 23
8	191 21	190 35	189 50	189 5	188 19	187 33	186 47
9	192 47	191 59	191 14	190 29	189 43	188 57	189 11
10	194 12	193 25	192 39	191 54	191 9	190 22	189 36
11	195 37	194 50	194 4	193 19	192 33	191 47	191 1
12	197 2	196 15	195 29	194 44	193 57	193 11	192 25
13	198 28	197 42	196 54	196 8	195 22	194 35	193 49
14	199 53	199 6	198 19	197 32	196 46	196 0	195 13
15	201 19	200 32	199 44	198 56	198 10	197 23	196 37
16	202 44	201 56	201 9	200 20	199 34	198 47	198 1
17	204 10	203 22	202 33	201 45	200 58	200 11	199 25
18	205 35	204 46	203 59	203 10	202 23	201 35	200 49
19	207 1	206 12	205 24	204 36	203 47	202 59	202 13
20	208 26	207 37	206 49	206 2	205 12	204 23	203 35
21	209 52	209 2	208 13	207 25	206 35	205 47	204 59
22	211 17	210 28	209 38	208 51	208 1	207 11	206 22
23	212 43	211 53	211 4	210 15	209 25	208 35	207 46
24	214 9	213 18	212 29	211 39	210 49	210 0	209 10
25	215 35	214 43	213 53	213 3	212 14	211 24	210 33
26	216 59	216 10	215 19	214 28	213 38	212 48	211 55
27	218 27	217 36	216 43	215 52	215 1	214 11	213 20
28	219 53	219 2	218 9	217 17	216 24	215 34	214 43
29	221 19	220 27	219 34	218 41	217 47	216 57	216 6
30	222 46	221 52	220 59	220 5	219 11	218 20	217 29

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

♈ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	180 10	180 47	181 32	182 17	183 3	183 45	184 35
1	181 25	182 12	182 57	183 42	184 28	185 15	186 2
2	182 50	183 37	184 22	185 8	185 54	186 40	187 27
3	184 15	185 2	185 47	186 33	187 20	188 6	188 53
4	185 40	186 27	187 13	187 59	188 45	189 32	190 19
5	187 6	187 53	188 38	189 25	190 11	190 58	191 45
6	188 30	189 17	190 3	190 49	191 35	192 22	193 10
7	189 56	190 42	191 28	192 15	193 2	193 48	194 36
8	191 22	192 8	192 54	193 42	194 27	195 14	196 3
9	192 47	193 32	194 19	195 5	195 53	196 42	197 30
10	194 12	194 58	195 44	196 32	197 20	198 8	198 57
11	195 37	196 24	197 10	197 58	198 47	199 35	200 25
12	197 2	197 52	198 37	199 25	200 13	201 2	201 52
13	198 28	199 16	200 3	200 52	201 40	202 29	203 18
14	199 52	200 42	201 29	202 18	203 6	203 57	204 45
15	201 19	202 7	202 55	203 44	204 33	205 23	206 13
16	203 44	203 32	204 22	205 12	206 1	206 52	207 42
17	204 10	204 58	205 47	206 38	207 27	208 18	209 9
18	205 35	206 24	207 13	208 5	208 53	209 46	2103 8
19	207 2	207 50	208 40	209 32	210 20	211 14	212 6
20	208 26	209 19	210 7	210 58	211 48	212 42	213 34
21	209 52	210 42	211 33	212 23	213 16	214 9	215 3
22	211 17	212 8	212 59	213 52	214 45	215 38	216 33
23	212 43	213 36	214 27	215 19	216 14	217 7	218 2
24	214 9	215 2	215 53	216 47	217 42	218 36	219 30
25	215 35	216 28	217 20	218 14	219 9	220 5	221 2
26	216 59	217 54	218 47	219 42	220 37	221 33	222 30
27	218 27	219 21	220 16	221 10	222 6	223 2	224 0
28	219 53	220 48	221 43	222 38	223 34	224 32	225 32
29	221 19	222 14	223 9	224 6	225 3	226 2	227 2
30	222 46	223 42	224 37	225 33	226 32	227 32	228 35

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

m d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	222 46	221 51	220 59	220 5	219 11	218 20	217 29
1	224 11	223 16	222 24	221 30	220 36	219 44	218 51
2	225 37	224 41	223 47	222 54	222 0	221 7	220 15
3	227 3	226 6	225 10	224 17	223 24	222 30	221 37
4	228 29	227 33	226 35	225 41	224 47	223 51	222 59
5	229 55	228 58	228 0	227 4	226 11	225 15	224 21
6	231 21	230 25	239 26	228 29	227 35	226 39	225 44
7	232 47	231 51	230 51	229 53	228 57	228 1	227 6
8	234 14	233 14	232 15	231 17	230 20	229 23	228 28
9	235 40	234 40	233 39	232 41	231 43	230 47	229 50
10	237 6	236 5	235 4	234 5	232 56	232 10	231 11
11	238 33	237 30	236 29	235 29	234 30	233 31	232 34
12	239 58	238 55	237 53	236 53	235 53	234 53	233 56
13	241 24	240 19	239 18	238 16	237 15	236 15	235 18
14	242 50	241 44	240 41	239 40	238 39	237 38	236 40
15	244 16	243 10	242 5	241 3	240 1	239 0	238 0
16	245 41	244 34	243 30	242 26	241 24	240 21	239 20
17	247 8	245 58	244 53	243 49	242 47	241 43	240 41
18	248 33	247 24	246 17	245 11	244 8	243 5	242 1
19	249 58	248 49	247 41	246 34	245 33	244 26	243 23
20	251 24	250 13	249 4	247 57	246 51	245 47	244 44
21	252 49	251 37	250 27	249 20	248 14	247 8	246 4
22	254 14	253 1	251 51	250 43	249 35	248 28	247 23
23	255 38	254 25	253 13	252 5	250 56	249 48	248 43
24	257 3	255 48	254 37	253 27	252 18	251 9	250 3
25	258 27	257 11	255 58	254 48	253 38	252 29	251 23
26	259 51	258 36	257 20	256 9	254 58	253 49	252 41
27	261 15	260 0	258 43	257 30	256 18	255 9	253 59
28	262 39	261 21	260 5	258 51	257 38	256 28	255 18
29	264 3	262 43	261 26	260 11	258 58	257 47	256 36
30	265 26	264 6	262 48	261 33	260 18	259 6	257 54

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

m / d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	222 46	223 41	224 37	225 33	226 31	227 31	228 31
1	224 11	225 7	226 3	227 1	228 0	229 1	230 1
2	225 37	226 33	227 31	228 29	229 27	230 31	231 31
3	227 3	228 1	228 58	229 57	230 57	232 0	233 1
4	228 29	229 28	230 26	231 26	232 26	233 30	234 34
5	229 55	230 54	231 53	232 54	233 56	235 1	236 0
6	231 21	232 21	233 21	234 23	235 25	236 31	237 36
7	232 47	233 48	234 49	235 51	236 54	238 1	239 7
8	234 14	235 15	236 17	237 20	238 23	239 31	240 39
9	235 40	236 41	237 44	238 49	239 54	241 1	242 11
10	237 6	238 6	239 11	240 16	241 24	242 33	243 44
11	238 33	239 35	240 38	241 45	242 53	244 3	245 14
12	239 53	241 1	242 7	243 14	244 24	245 35	246 47
13	241 24	242 29	243 35	244 44	245 54	247 7	248 20
14	242 50	243 56	245 1	246 11	247 24	248 38	249 53
15	244 16	245 23	246 30	247 41	248 55	250 9	251 25
16	245 41	246 48	247 58	249 10	250 24	251 40	252 58
17	247 8	248 14	249 26	250 40	251 55	253 11	254 30
18	248 33	249 41	250 53	252 8	253 23	254 41	256 1
19	249 58	251 7	252 21	253 37	254 52	256 13	257 33
20	251 24	252 35	253 50	255 4	256 23	257 44	259 6
21	252 49	254 1	255 16	256 31	257 52	259 14	260 39
22	254 14	255 27	256 43	258 0	259 21	260 44	262 11
23	255 38	256 54	258 11	259 29	260 51	262 16	263 44
24	257 3	258 20	259 37	260 58	262 22	263 47	265 17
25	258 27	259 44	261 4	262 26	263 51	265 17	266 40
26	259 51	261 9	262 30	263 53	265 19	266 49	268 21
27	261 15	262 34	263 57	265 21	266 48	268 19	269 51
28	262 39	263 59	265 23	266 48	268 15	269 49	271 20
29	264 3	265 25	266 48	268 15	269 44	271 19	272 55
30	265 26	266 49	268 13	269 41	271 11	272 48	274 25

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

☥ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	265 26	264 6	262 48	261 33	260 18	259 6	257 54
1	266 49	265 28	264 9	262 51	261 37	260 24	259 11
2	268 11	266 50	265 29	264 11	262 56	261 41	260 29
3	269 34	268 11	266 50	265 31	264 14	263 1	261 47
4	270 56	269 31	268 9	266 50	265 31	264 18	263 3
5	272 18	270 51	269 29	268 9	266 50	265 34	264 19
6	273 38	272 13	270 49	269 28	268 9	266 50	265 34
7	274 58	273 31	272 8	270 45	269 26	268 6	266 50
8	276 19	274 51	273 27	272 4	270 43	269 23	268 5
9	277 39	276 10	274 45	273 21	271 58	270 38	269 20
10	278 58	277 28	276 1	274 37	273 13	271 53	270 33
11	280 17	278 47	277 18	275 58	274 27	273 7	271 46
12	281 34	280 4	278 34	277 8	275 41	274 21	273 0
13	282 53	281 21	279 50	278 21	276 57	275 33	274 21
14	284 10	282 27	281 5	279 37	278 11	276 46	275 24
15	285 27	283 53	282 21	280 51	279 24	277 59	276 37
16	286 41	285 7	283 34	282 3	280 37	279 10	277 48
17	287 58	286 21	284 48	283 17	281 49	280 21	278 59
18	289 11	287 35	286 0	284 31	283 0	281 33	280 8
19	290 27	288 47	287 11	285 41	284 11	282 43	281 17
20	291 41	290 1	288 25	286 53	285 21	283 53	282 27
21	292 53	291 15	289 37	288 5	286 33	285 4	283 37
22	294 5	292 26	290 48	289 13	287 40	286 11	284 44
23	295 16	293 35	291 57	290 21	288 48	287 18	285 50
24	296 27	294 45	293 6	291 30	289 57	288 26	286 58
25	297 37	295 54	294 13	292 38	291 3	289 31	288 3
26	298 46	297 1	295 21	293 45	292 9	290 38	289 8
27	299 54	298 10	296 29	294 51	293 17	291 44	290 14
28	301 1	299 17	297 35	295 58	294 21	292 46	291 17
29	302 8	300 24	298 41	297 3	295 27	293 53	292 21
30	303 14	301 29	299 46	298 7	296 31	294 56	293 27

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

♑ d.	♐ 0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	265 26	266 49	268 13	269 41	271 11	272 47	274 25
1	266 49	268 14	269 39	271 8	272 40	274 17	275 56
2	268 11	269 37	271 5	272 36	274 9	275 47	277 28
3	269 34	271 1	272 29	274 1	275 35	277 15	278 59
4	270 56	272 21	273 51	275 25	277 1	278 43	280 30
5	271 18	273 45	275 16	276 50	278 28	280 10	281 58
6	273 37	275 8	276 40	278 15	279 55	281 38	283 28
7	274 58	276 30	278 3	279 41	281 21	283 6	284 57
8	276 19	277 51	279 24	281 5	282 45	284 32	286 24
9	277 39	279 11	280 47	282 28	284 11	285 58	287 51
10	278 58	280 31	282 8	283 50	285 34	287 23	289 17
11	280 17	281 53	283 30	285 11	286 58	288 49	290 44
12	281 34	283 11	284 50	286 34	288 20	290 14	292 11
13	282 53	284 31	286 10	287 55	289 34	291 35	293 36
14	284 10	285 49	287 30	289 15	291 5	292 59	295 1
15	285 27	287 6	288 49	290 34	292 26	294 21	296 25
16	286 43	288 21	290 5	291 51	293 44	295 43	297 46
17	287 58	289 38	291 21	293 10	295 4	297 3	298 7
18	289 13	290 54	292 41	294 27	296 23	298 23	300 29
19	290 27	292 8	293 55	295 45	297 41	299 43	301 50
20	291 41	293 23	295 10	297 1	299 0	300 59	303 19
21	292 53	294 38	296 26	298 19	300 17	302 19	304 30
22	294 5	295 51	297 40	299 33	301 31	303 35	305 48
23	295 16	297 1	298 51	300 46	302 44	304 49	307 3
24	296 27	298 13	300 3	301 59	303 57	306 4	308 19
25	297 37	299 23	301 13	303 10	305 11	307 19	309 34
26	298 46	300 31	302 23	304 21	306 21	308 31	310 47
27	299 54	301 41	303 34	305 31	307 34	309 14	312 1
28	301 1	302 50	304 41	306 41	308 43	310 54	313 11
29	302 8	303 58	305 51	307 50	309 53	312 4	314 21
30	303 14	305 4	306 58	308 57	311 1	313 11	315 31

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

♈ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m	6 d. m.
0	303 14	301 29	299 46	298 7	296 31	294 56	293 25
1	304 19	302 34	300 51	299 11	297 35	295 59	294 28
2	305 22	303 37	301 55	300 14	298 37	297 1	295 29
3	306 26	304 40	302 57	301 16	299 39	298 2	296 30
4	307 29	305 42	303 59	302 17	300 39	299 2	297 30
5	308 31	306 42	304 59	303 18	301 39	300 2	298 29
6	309 32	307 45	306 0	304 18	302 39	301 2	299 28
7	310 52	308 45	306 59	305 18	303 38	302 0	300 26
8	311 31	309 44	307 58	306 17	304 36	302 59	301 24
9	312 29	310 41	308 55	307 11	305 35	303 56	302 21
10	313 26	311 37	309 51	308 15	306 30	304 51	303 17
11	314 22	312 32	310 46	309 6	307 25	305 47	304 11
12	315 18	313 29	311 42	310 1	308 20	306 41	305 6
13	316 12	314 25	312 38	310 55	309 15	307 36	306 1
14	317 8	315 19	313 32	311 49	310 9	308 30	306 54
15	318 1	316 12	314 27	312 42	311 2	309 22	307 47
16	318 54	317 5	315 19	313 35	311 55	310 16	308 38
17	319 46	317 58	316 12	314 26	312 47	311 7	309 30
18	320 37	318 48	317 2	315 18	313 36	311 59	310 22
19	321 27	319 39	317 52	316 9	314 27	312 49	311 12
20	322 16	320 28	318 42	316 59	315 17	313 39	312 1
21	323 5	321 16	319 31	317 47	316 6	314 27	312 50
22	323 52	322 5	320 19	318 36	316 55	315 15	313 39
23	324 40	322 53	321 6	319 22	317 42	316 2	314 26
24	325 26	323 39	321 52	320 10	318 29	316 48	315 12
25	326 12	324 24	322 39	320 55	319 14	317 36	315 59
26	326 56	325 10	323 22	321 40	320 0	318 22	316 45
27	327 41	325 54	324 8	322 25	320 44	319 7	317 29
28	328 24	326 38	324 51	323 9	321 28	319 50	318 12
29	329 8	327 20	325 35	323 52	322 11	320 34	318 57
30	329 50	328 2	326 18	324 35	322 54	321 16	319 40

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

♈ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	303 14	305 14	306 58	308 57	311 1	313 12	315 31
1	304 19	306 10	308 5	310 4	312 9	314 20	316 40
2	305 22	307 14	309 10	311 9	313 15	315 26	317 47
3	306 26	308 18	310 14	312 14	314 20	316 32	318 52
4	307 29	309 20	311 17	313 17	315 24	317 35	319 57
5	308 31	310 22	312 19	314 20	316 27	318 39	321 0
6	309 32	311 25	313 21	315 22	317 27	319 40	322 1
7	310 32	312 25	314 22	316 24	318 28	320 41	323 3
8	311 31	313 25	315 22	317 22	319 29	321 42	324 4
9	312 29	314 22	316 20	318 21	320 29	322 41	325 2
10	313 26	315 19	317 16	319 18	321 26	323 37	325 58
11	314 23	316 16	318 12	320 15	322 22	324 33	326 54
12	315 18	317 12	319 11	321 10	323 17	325 29	327 49
13	316 12	318 6	320 4	322 4	324 12	326 25	328 48
14	317 8	319 0	320 59	322 58	325 6	327 19	329 38
15	318 1	319 54	321 52	323 52	326 0	328 11	330 31
16	318 54	320 47	322 46	324 45	326 52	329 2	331 22
17	319 46	321 39	323 32	325 37	327 42	329 52	332 12
18	320 37	322 30	324 26	326 28	328 32	330 44	333 1
19	321 27	323 21	325 16	327 18	329 22	331 32	333 48
20	322 16	324 10	326 4	328 6	330 10	332 21	334 35
21	323 5	324 58	326 52	328 54	330 59	333 8	335 22
22	323 52	325 45	327 40	329 41	331 45	333 54	336 8
23	324 40	326 32	328 27	330 27	332 31	334 40	336 52
24	325 26	327 18	329 4	331 11	333 15	335 22	337 36
25	326 12	328 2	329 58	331 56	333 58	336 6	338 18
26	326 56	328 48	330 42	332 41	334 42	336 49	339 2
27	327 41	329 32	331 27	333 25	335 25	337 31	339 42
28	328 24	330 15	332 11	334 8	336 7	338 12	340 22
29	329 8	330 58	332 51	334 48	336 46	338 52	341 0
30	329 50	331 39	333 31	335 28	337 26	339 32	341 39

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

♒ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	329 50	328 2	326 18	324 35	322 54	321 16	319 40
1	330 32	328 42	327 0	325 17	323 36	321 59	320 22
2	331 12	329 25	327 41	325 50	324 18	322 40	321 4
3	331 52	330 6	328 21	326 41	325 0	323 22	321 45
4	332 32	330 46	329 2	327 21	325 42	324 2	322 27
5	333 11	331 26	329 42	328 0	326 22	324 42	323 7
6	333 46	332 4	330 22	328 41	327 2	325 22	323 47
7	334 27	332 42	331 1	329 19	327 40	326 2	324 25
8	335 4	333 21	331 39	329 57	328 19	326 40	325 2
9	335 42	333 57	332 15	330 34	328 56	327 18	325 42
10	336 18	334 35	332 52	331 11	329 33	327 55	326 20
11	336 52	335 11	333 29	331 48	330 10	328 32	326 57
12	337 29	335 46	334 5	332 26	330 46	329 9	327 34
13	338 4	336 20	334 41	333 1	331 23	329 45	328 11
14	338 39	336 56	335 16	333 36	331 58	330 21	328 46
15	339 14	337 30	335 49	334 11	332 34	330 56	329 22
16	339 47	338 4	336 24	334 46	333 9	331 32	329 58
17	340 19	338 37	336 58	335 20	333 43	332 5	330 32
18	340 52	339 11	337 31	335 52	334 17	332 39	331 6
19	341 24	339 44	338 5	336 27	334 50	333 14	331 47
20	341 56	340 17	338 38	336 59	335 22	333 48	332 14
21	342 28	340 40	339 9	337 31	335 55	334 21	332 46
22	342 59	341 20	339 41	338 2	336 28	334 52	333 18
23	343 27	341 52	340 12	338 35	337 1	335 25	333 50
24	343 59	342 22	340 44	339 7	337 32	335 57	334 22
25	344 31	342 52	341 14	339 38	338 2	336 27	334 54
26	345 1	343 22	341 45	340 9	338 32	336 58	335 25
27	345 30	343 52	342 14	340 39	339 4	337 28	335 55
28	346 0	344 22	342 45	341 10	339 34	337 59	336 27
29	346 29	344 50	343 16	341 40	340 4	338 30	336 58
30	346 58	345 20	343 45	342 6	340 32	339 0	337 27

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

♒ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	339 50	331 39	333 31	335 28	337 26	339 32	341 39
1	330 32	332 21	334 12	336 9	338 6	340 11	342 19
2	331 12	333 1	334 52	336 48	338 45	340 49	342 56
3	331 52	333 40	335 32	337 27	339 24	341 27	343 32
4	332 32	334 21	336 12	338 5	340 2	342 5	344 9
5	333 11	335 0	336 52	338 44	340 41	342 41	344 45
6	333 49	335 40	337 29	339 22	341 18	343 17	345 21
7	334 27	336 18	338 7	339 57	341 52	343 52	345 54
8	335 4	336 53	338 42	340 32	342 27	344 26	346 27
9	335 42	337 29	339 18	341 7	343 2	345 0	347 1
10	336 18	338 5	339 54	341 44	343 37	345 34	347 34
11	336 52	338 39	340 28	342 19	344 10	346 7	348 5
12	337 29	339 12	341 1	342 52	344 42	346 49	348 37
13	338 4	339 48	341 36	343 26	345 16	347 12	349 10
14	338 39	340 22	342 10	343 58	345 48	347 42	349 40
15	339 14	340 57	342 42	344 29	346 21	348 12	350 9
16	339 47	341 30	343 14	345 2	346 52	348 44	350 41
17	340 19	342 2	343 47	345 34	347 24	349 15	351 10
18	340 52	342 34	343 19	345 4	347 54	349 45	351 39
19	341 24	343 7	344 50	346 35	348 22	350 15	352 8
20	341 56	343 39	344 21	346 6	348 54	350 45	352 38
21	342 28	344 16	345 52	347 37	349 25	351 15	353 5
22	342 59	344 41	345 22	347 8	349 52	351 42	353 32
23	343 27	345 12	346 52	348 38	350 22	352 11	354 1
24	343 50	345 41	347 22	349 7	350 51	352 39	354 28
25	344 31	346 12	347 52	349 36	351 24	353 7	354 56
26	345 1	346 42	348 22	350 4	351 48	353 34	355 22
27	345 30	347 11	348 50	350 31	352 15	354 2	355 48
28	346 0	347 39	349 19	350 59	352 42	354 29	356 15
29	346 29	348 7	349 47	351 27	353 10	354 55	356 42
30	346 58	348 35	350 15	351 55	353 37	355 21	357 7

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*North Latitude.*

♈ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	346 58	345 20	343 45	342 9	340 33	339 0	337 27
1	347 26	345 49	344 14	342 39	341 3	339 29	337 56
2	347 54	346 18	344 43	343 7	341 32	339 58	338 25
3	348 22	346 46	345 10	343 34	342 1	340 27	338 54
4	348 50	347 14	345 39	344 4	342 30	340 56	339 21
5	349 17	347 41	346 7	344 31	342 58	341 24	339 51
6	349 45	348 8	346 35	344 59	343 25	341 52	340 18
7	350 12	348 37	347 2	345 27	343 53	342 19	340 46
8	350 38	349 4	347 28	345 55	344 21	342 47	341 14
9	351 6	349 30	347 55	346 21	344 47	343 13	341 41
10	351 32	349 57	348 23	346 49	345 18	343 41	342 9
11	351 59	350 24	348 50	347 16	345 43	344 9	342 37
12	352 25	350 50	349 17	347 42	346 9	344 35	343 3
13	352 51	351 17	349 43	348 9	346 36	345 1	343 29
14	353 17	351 42	350 9	348 34	347 2	345 27	343 55
15	353 43	352 8	350 34	349 0	347 28	345 53	344 21
16	354 8	352 34	351 1	349 26	347 54	346 20	344 47
17	354 34	353 1	351 28	349 52	348 20	346 45	345 13
18	354 59	353 25	351 53	350 18	348 45	347 11	345 39
19	355 25	353 52	352 18	350 45	349 11	347 37	346 5
20	355 50	354 17	352 43	351 10	349 37	348 2	346 30
21	356 16	354 41	353 8	351 35	350 1	348 27	346 55
22	356 41	355 7	353 34	352 1	350 27	348 53	347 21
23	357 7	355 32	353 59	352 25	350 52	349 19	347 47
24	357 32	355 57	354 25	352 50	351 17	349 44	348 11
25	357 56	356 24	354 49	353 16	351 43	350 10	348 36
26	358 22	356 49	355 14	353 41	352 8	350 34	349 0
27	358 46	357 12	355 39	354 6	352 32	350 59	349 25
28	359 11	357 38	356 3	354 32	352 58	351 25	349 51
29	359 34	358 3	356 28	354 57	353 23	351 49	350 14
30	360 0	358 27	356 55	355 21	353 47	352 13	350 39

A TABLE of OBLIQUE ASCENSIONS,

For the Latitude 51 Deg. 32 Min.—*South Latitude.*

♐ d.	0 d. m.	1 d. m.	2 d. m.	3 d. m.	4 d. m.	5 d. m.	6 d. m.
0	346 58	348 35	350 15	351 55	353 37	355 21	357 7
1	347 26	349 4	350 43	352 24	354 5	355 48	357 34
2	347 54	349 32	351 11	352 50	354 32	356 14	357 59
3	348 22	349 59	351 38	353 16	354 58	356 40	358 24
4	348 50	350 26	352 5	353 43	355 25	357 6	358 50
5	349 17	350 54	352 32	354 10	355 51	357 33	359 17
6	349 45	351 22	352 59	354 37	356 17	357 58	359 40
7	350 12	351 50	353 27	355 3	356 44	358 23	0 0
8	350 38	352 16	353 53	355 29	357 9	358 48	0 31
9	351 6	352 42	354 19	355 5	357 34	359 13	0 55
10	351 32	353 8	354 45	356 22	358 0	359 40	1 20
11	351 59	353 34	355 10	356 47	358 24	0 4	1 44
12	352 25	354 0	355 35	357 13	358 49	0 28	2 8
13	352 51	354 26	356 1	357 38	359 15	0 54	2 33
14	353 17	354 52	356 27	358 4	359 41	1 19	2 58
15	353 43	355 17	356 53	358 28	0 5	1 43	3 21
16	354 8	355 44	357 19	358 54	0 30	2 9	3 45
17	354 34	356 10	357 45	359 19	0 56	2 33	4 10
18	354 59	356 35	358 9	359 43	1 19	2 56	4 33
19	355 25	357 0	358 34	0 8	1 45	3 21	4 59
20	355 50	357 24	358 58	0 33	2 10	3 46	5 23
21	356 16	357 48	359 23	0 57	2 33	4 9	5 46
22	356 41	358 14	359 48	1 23	2 57	4 33	6 9
23	357 7	358 38	0 12	1 47	3 22	4 56	6 32
24	357 32	359 3	0 37	2 11	3 46	5 20	6 56
25	357 56	359 29	1 2	2 37	4 11	5 46	7 21
26	358 22	359 53	1 27	3 1	4 35	6 10	7 45
27	358 46	0 18	1 51	3 25	5 0	6 31	8 9
28	359 11	0 43	2 16	3 50	5 24	6 58	8 33
29	359 94	1 8	2 44	4 14	5 48	7 23	8 57
30	350 0	1 33	3 5	4 39	6 13	7 47	9 21

PRAXIS,

For finding the Oblique Aſcenſions or Deſcenſions of the Planets, for any Latitude, by the help of Artificial Sines and Tangents.

FIRST, The planet's declination is to be ſought.

Secondly, The height of the pole wherein the planet is poſited.

Thirdly, With this enter the ſines and tangents, and gain the aſcenſional difference.

Fourthly, The right aſcenſion of the planet muſt be found, either as it is with or without latitude.

Fifthly, To this right aſcenſion, add or ſubtract the aſcenſional difference, according to the declination of the planet, whether it be north or ſouth, and the oblique aſcenſion is found.

If the declination of a ſtar is north, ſubtract the aſcenſional difference from the right aſcenſion, and the remainder will be its oblique aſcenſion; but, if added together, the ſum will be the oblique deſcenſion of the ſtar.

If the declination of a planet is ſouth, add the aſcenſional difference and right aſcenſion together, and the ſum will be its oblique aſcenſion; but, if you ſubtract, the remainder will be its oblique deſcenſion.

EXAMPLE,

Suppoſe it be required to find the oblique aſcenſion of Mars, as in the figure page 197 of this work, under the elevation of the pole of the eleventh houſe, which is twenty-three degrees twenty-nine minutes; proceed thus: Firſt find the declination of Mars, which is twenty-two degrees two minutes north; with this look into a table of artificial ſines and tangents, and ſeek the tangent anſwerable to that degree and minute, which will be - 9.607136

Then ſeek the co-tangent anſwerable to the elevation of the pole (or latitude), viz. twenty-three degrees twenty-nine minutes, and it will be ——— 10.362044

Which co-tangent ſubtract from the tangent by adding 10.000000 to the tangent, otherwiſe ſubtraction cannot be made; and there remains ——— 9.245092

This

This remaining number ſeek in the column of ſines, and it will anſwer to ten degrees eight minutes, which is called the aſcenſional difference.

	d. m.
Then ſeek the right aſcenſion of Mars, in the foregoing tables of right aſcenſions, with one degree ſeventeen minutes north latitude, which will be	119 21
The declination of Mars being north, ſubtract the aſcenſional difference from the right aſcenſion, and the aſcenſional difference is	10 8
The remainder is the oblique aſcenſion of Mars required, viz.	109 13

To find the oblique deſcenſion of the planets, with latitude, work as by the following example of the Moon in the aforeſaid figure.

Firſt, The Moon's declination is to be ſought, which is four degrees twenty-nine minutes north latitude.

Secondly, With this declination find the tangent anſwerable thereto, and it will be	8.894366
Thirdly, Find the Moon's pole, viz. forty-one degrees thirty-ſix minutes, with which, ſeek the co-tangent anſwerable, and it will be	10.051664
Which co-tangent ſubtract from the tangent, by adding 10.000000 when ſubtraction cannot otherwiſe be made; there will remain	8.842702

Which number ſeek for in the column of ſines at the top, and it will be found anſwerable to three degrees fifty-nine minutes, which is called the aſcenſional difference.

The Moon's latitude being two degrees forty-two minutes north,

	d. m.
Seek the right aſcenſion of the Moon with that latitude, and it will be	25 53
To this add the aſcenſional difference, becauſe the declination is north,	3 59
And the oblique deſcenſion required will be	36 52

If

If the declination of the Moon were ſouth, the aſcenſional difference muſt then have been ſubtracted from the right aſcenſion, and the remainder would have been the oblique deſcenſion.---The ſame rules will apply to the calculating or finding the oblique deſcenſion of all the planets, in every degree of latitude.

I ſhall now ſubjoin Tables of Logiſtical Logarithms, for the purpoſe of finding the part proportional, either in time or motion, between any two planets or ſignificators; which will entirely complete this ſet of Aſtrological Tables, and render them an eaſy and familiar guide to every ſtudent, in aſcertaining the directions of all the planets, whether mundane or zodiacal, direct or converſe, that can poſſibly occur in the calculation of nativities, or horary queſtions.

To make the uſe of them more obvious to the underſtanding of every reader, I ſhall ſubjoin a variety of examples, ſhewing how to aſcertain the daily and hourly motion of any given planet; and alſo to determine the preciſe time when any two ſignificators will meet in one and the ſame point of the heavens, or form any other aſpect upon the horoſcope or geniture of any enquirer, in the courſe of practice.

The expedition with which Nativities may be calculated, or Aſtrological Queries anſwered, by the aid of this ſet of tables, not to mention the expedition with which the governing configurations are found, will amply reward the reader for any time or trouble beſtowed in acquiring a competent knowledge of them; as will abundantly appear by the method in which I ſhall bring up the directions of the ſubjoining nativity of my learned friend Mr. Witchell, Maſter of the Portſmouth Royal Academy. It may alſo be premiſed, that the ſtudent, well informed in all the foregoing rudiments of the ſcience; in the nature and tendency of the planets, and their various configurations; will, with pleaſing aptitude, by the uſe of theſe tables, find himſelf qualified for the calculation of his own or any other nativity, preciſely in the ſame way as will be laid down in the management of that above-mentioned, which will prove a competent example for all others.

Theſe tables of Logiſtical Logarithms are of a triple or three-fold extent; the firſt column appertains to motion, the ſecond to abſolute numbers, and the third to a correct meaſure of time, as ſpecified at the top of each table, reſpectively.

I have thought it moſt conſiſtent to let the tables precede, and the explanatory examples follow; for it is impoſſible to impreſs the mind

with a proper idea of the proceſs, without often referring to theſe and the other tables which compoſe the ſet, as will evidently appear by what occurs hereafter.

It is not abſolutely neceſſary that the reader ſhould ſtudy the art of conſtructing logarithms to underſtand the uſe of the following tables, which are here inſerted for the mere purpoſe of references, agreeable to the ſeveral Examples that follow; it is ſufficient for the reader to know, that *addition* of logarithms is the ſame thing as *multiplication* in common arithmetic, and *ſubtraction* in logarithms the ſame as *diviſion*; therefore, in multiplication by logarithms, add the logarithms of the multiplicand and multiplier together, and their ſum is the logarithm of the product; and in diviſion, ſubtract the logarithm of the diviſor from the logarithm of the dividend, and the remainder is the logarithm of the quotient. To extract the roots of powers by logarithms, divide the logarithm of the number by the index of the power, and the quotient is the logarithm of the root ſought; to raiſe a number to any power, multiply the logarithm of the number by the index of that power, and the product is the logarithm of the power to which the number was required to be raiſed.

TABLES

TABLES

OF

LOGISTICAL LOGARITHMS,

For finding the Part proportional both to

TIME and MOTION.

LOGISTICAL LOGARITHMS.

Minute.		0	1	2	3	4	5	6
			60	120	180	240	300	360
	Time.		h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. s.		0 24	0 48	1 12	1 36	2 0	2 24
0	1 0		17782	14771	13010	11761	10792	10000
1	24	35563	17710	14735	12986	11743	10777	9988
2	48	32553	17639	14699	12962	11725	10763	9976
3	1 12	30792	17570	14664	12939	11707	10749	9964
4	36	29542	17501	14629	12915	11689	10734	9952
5	2 0	28573	17434	14594	12891	11671	10720	9940
6	24	27782	17368	14559	12868	11654	10706	9928
7	48	27112	17302	14525	12845	11636	10692	9918
8	3 12	26532	17238	14491	12821	11619	10678	9905
9	36	26021	17175	14457	12798	11601	10663	9893
10	4 0	25563	17110	14424	12775	11684	10649	9881
11	24	25149	17050	14390	12753	11666	10635	9869
12	48	24771	16990	14357	12730	11549	10621	9858
13	5 12	24424	16930	14325	12707	11532	10608	9846
14	36	24102	16871	14292	12685	11515	10594	9834
15	6 0	23802	16812	14260	12663	11498	10580	9823
16	24	23522	16755	14228	12640	11481	10566	9811
17	48	23259	16698	14196	12618	11464	10552	9800
18	7 12	23010	16642	14165	12596	11447	10539	9788
19	36	22775	16587	14133	12574	11430	10525	9777
20	8 0	22553	16532	14102	12553	11413	10512	9765
21	24	22341	16478	14071	12531	11397	10498	9754
22	48	22139	16425	14040	12510	11380	10484	9742
23	9 12	21946	16372	14010	12488	11363	10471	9731
24	36	21761	16320	13979	12467	11347	10458	9720
25	10 0	21584	16269	13949	12445	11331	10444	9708
26	24	21413	16218	13919	12424	11314	10431	9697
27	48	21249	16168	13890	12403	11298	10418	9686
28	11 12	21091	16118	13860	12382	11282	10404	9675
29	36	20939	16069	13831	12362	11266	10391	9664
30	12 0	20702	16021	13802	12341	11249	10378	9652

LOGISTICAL LOGARITHMS.

Minute.			0	1	2	3	4	5	6
				60	120	180	240	300	360
	Time. m.	f.		h. m. 0 24	h. m. 0 48	h. m. 1 12	h. m. 1 36	h. m. 2 0	h. m. 2 24
30	12	0	20792	16021	13802	12342	11249	10378	9652
31		24	20649	15973	13773	12320	11233	10365	9641
32		48	20512	15925	13745	12300	11217	10352	9630
33	13	12	20378	15878	13716	12279	11201	10339	9619
34		36	20248	15832	13688	12259	11186	10326	9608
35	14	0	20122	15786	13660	12239	11170	10313	9597
36		24	20000	15740	13632	12218	11154	10300	9586
37		48	19881	15695	13604	12198	11138	10287	9575
38	15	12	19765	15651	13576	12178	11123	10274	9564
39		36	19652	15607	13549	12159	11107	10261	9553
40	16	0	19542	15563	13522	12139	11091	10248	9542
41		24	19435	15520	13495	12119	11076	10235	9532
42		48	19331	15477	13468	12099	11061	10223	9521
43	17	12	19228	15435	13441	12080	11045	10210	9510
44		36	19128	15393	13415	12061	11030	10197	9499
45	18	0	19131	15351	13381	12010	11015	10185	9488
46		24	18935	15310	13362	12022	10919	10172	9478
47		48	18842	15269	13336	12003	10984	10160	9467
48	19	12	18751	15229	13310	11984	10969	10147	9456
49		36	18661	15189	13284	11965	10954	10135	9446
50	20	0	18573	15149	13259	11946	10939	10122	9435
51		24	18487	15110	13233	11927	10924	10110	9425
52		48	18403	15071	13208	11908	10909	10098	9414
53	21	12	18320	15032	13183	11889	10894	10085	9404
54		36	18239	14994	13158	11871	10880	10073	9393
55	22	0	18159	14956	13133	11852	10865	10061	9383
56		24	18081	14918	13108	11834	10850	10049	9372
57		48	18004	14881	13083	11816	10835	10036	9362
58	23	12	17929	14844	13059	11797	10821	10024	9351
59		36	17855	14808	13034	11779	10806	10012	9341
60	24	0	17782	14771	13010	11761	10792	10000	9331

LOGISTICAL LOGARITHMS.

Minute.		7	8	9	10	11	12	13
		420	480	540	600	660	720	780
	Time.	h m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. s.	2 48	3 12	3 36	4 0	4 24	4 48	5 12
0	0	9331	8751	8239	7782	7368	6990	6642
1	24	9320	8742	8231	7774	7361	6984	6637
2	48	9310	8733	8223	7767	7354	6978	6631
3	1 12	9300	8724	8215	7760	7348	6972	6625
4	36	9289	8715	8207	7753	7341	6966	6620
5	2 0	9279	8706	8199	7745	7335	6960	6614
6	24	9269	8697	8191	7738	7328	6954	6609
7	48	9219	8688	8183	7731	7322	6948	6603
8	3 12	9249	8679	8175	7724	7315	6942	6598
9	36	9238	8670	8167	7717	7309	6936	6592
10	4 0	9202	8661	8159	7710	7302	6930	6587
11	24	9218	8652	8152	7703	7296	6924	6581
12	48	9208	8943	8144	7698	7289	6918	6576
13	5 12	9198	8635	8136	7688	7283	6912	6570
14	36	9188	8626	8128	7681	7276	6906	6565
15	6 0	9178	8617	8120	7674	7270	6900	6559
16	24	9168	8608	8112	7667	7264	6894	6554
17	48	9158	8599	8104	7660	7257	6888	6548
18	7 12	9148	8591	8097	7653	7251	6882	6543
19	36	9138	8582	8089	7646	7244	6877	6538
20	8 0	9128	8573	8081	7639	7238	6871	6532
21	24	9119	8565	8073	7632	7232	6865	6527
22	48	9109	8556	8066	7625	7225	6859	6521
23	9 12	9099	8547	8058	7618	7219	6853	6516
24	36	9089	8539	8050	7611	7212	6847	6510
25	10 0	9079	8530	8043	7604	7206	6841	6505
26	24	9070	8522	8035	7597	7200	6836	6500
27	48	9060	8513	8027	7590	7193	6830	6494
28	11 12	9050	8504	8020	7583	7187	6824	6489
29	36	9041	8496	8012	7577	7181	6818	6484
30	12 0	9031	8487	8004	7570	7175	6812	6478

LOGISTICAL LOGARITHMS.

Minute.		7	8	9	10	11	12	13
		420	480	540	600	660	720	780
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	2 48	3 12	3 36	4 0	4 24	4 48	5 12
30	12 0	9031	8487	8004	7570	7175	6812	6471
31	24	9021	8489	7997	7563	7168	6807	6473
32	48	9012	8476	7989	7556	7162	6801	6467
33	13 12	9002	8462	7981	7549	7156	6795	6462
34	36	8992	8453	7974	7542	7149	6789	6457
35	14 0	8983	8445	7966	7535	7143	6784	6451
36	24	8973	8437	7959	7528	7137	6778	6446
37	48	8964	8428	7951	7522	7131	6772	6441
38	15 12	8954	8420	7944	7515	7124	6766	6435
39	36	8945	8411	7936	7508	7118	6761	6430
40	16 0	8935	8403	7929	7501	7112	6755	6425
41	24	8926	8395	7921	7494	7106	6749	6420
42	48	8917	8386	7914	7488	7100	6743	6414
43	17 12	8907	8378	7906	7481	7093	6738	6409
44	36	8898	8370	7899	7474	7087	6732	6404
45	18 0	8888	8361	7891	7467	7081	6726	6398
46	24	8879	8353	7884	7461	7075	6721	6393
47	48	8870	8345	7877	7454	7069	6715	6388
48	19 12	8861	8337	7869	7447	7063	6709	6383
49	36	8851	8328	7862	7441	7057	6704	6377
50	20 0	8842	8320	7855	7434	7050	6698	6372
51	24	8833	8312	7847	7427	7044	6692	6367
52	48	8824	8304	7840	7421	7038	6687	6362
53	21 12	8814	8296	7832	7414	7032	6681	6357
54	36	8805	8288	7825	7407	7026	6676	6351
55	22 0	8796	8271	7818	7401	7020	6670	6346
56	24	8787	8279	7811	7394	7014	6664	6341
57	48	8778	8263	7803	7387	7008	6659	6336
58	23 12	8769	8255	7796	7381	7002	6653	6331
59	36	8760	8247	7789	7374	6996	6648	6325
60	24 0	8751	8239	7782	7368	6990	6642	6320

LOGISTICAL LOGARITHMS.

Minute.		14	15	16	17	18	19	20
		840	900	960	1020	1080	1140	1200
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. s.	5 36	6 0	6 24	6 48	7 12	7 36	8 0
0	0	6320	6021	5740	5477	5229	4994	4771
1	24	6315	6016	5736	5473	5225	4990	4768
2	48	6310	6011	5731	5469	5221	4986	4764
3	1 12	6305	6006	5727	5464	5217	4983	4760
4	36	6300	6001	5722	5460	5213	4979	4757
5	2 0	6294	5997	5718	5456	5209	4975	4753
6	24	6289	5992	5713	5452	5205	4971	4750
7	48	6284	5987	5709	5447	5201	4967	4746
8	3 12	6279	5982	5704	5443	5197	4964	4742
9	36	6274	5977	5700	5439	5193	4960	4739
10	4 0	6269	5973	5695	5435	5189	4956	4735
11	24	6264	5968	5691	5430	5185	4952	4732
12	48	6259	5963	5686	5426	5181	4949	4728
13	5 12	6254	5958	5682	5422	5177	4945	4724
14	36	6248	5954	5677	5418	5173	4941	4721
15	6 0	6243	5949	5673	5414	5169	4937	4717
16	24	6238	5944	5669	5409	5165	4933	4714
17	48	6233	5939	5664	5405	5161	4930	4710
18	7 12	6228	5935	5660	5401	5157	4926	4707
19	36	6223	5930	5655	5397	5153	4922	4703
20	8 0	6218	5925	5651	5393	5149	4918	4699
21	24	6213	5920	5646	5389	5145	4915	4696
22	48	6208	5916	5642	5384	5141	4911	4692
23	9 12	6203	5911	5637	5380	5137	4907	4689
24	36	6198	5906	5633	5376	5133	4903	4685
25	10 0	6193	5902	5629	5372	5129	4900	4682
26	24	6188	5897	5624	5368	5125	4896	4678
27	48	6183	5892	5620	5364	5122	4892	4675
28	11 12	6178	5888	5615	5359	5118	4889	4671
29	36	6173	5883	5611	5355	5114	4885	4668
30	12 0	6178	5878	5607	5351	5110	4881	4664

LOGISTICAL LOGARITHMS.

Minute.		14	15	16	17	18	19	20
		840	900	960	1020	1080	1140	1200
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	5 36	6 0	6 24	6 48	7 12	7 36	8 0
30	12 0	6168	5878	5607	5351	5110	4881	4664
31	24	6163	5874	5602	5347	5106	4877	4660
32	48	6158	5869	5598	5343	5102	4874	4657
33	13 12	6153	5864	5594	5339	5098	4870	4653
34	36	6148	5860	5589	5335	5094	4866	4650
35	14 0	6143	5855	5585	5331	5090	4863	4646
36	24	6138	3850	5580	5326	5086	4859	4643
37	48	6133	5846	5576	5322	5082	4855	4639
38	15 12	6128	5841	5572	5318	5079	4852	4636
39	36	6123	5836	5567	5314	5075	4848	4632
40	16 0	6118	5832	5563	5310	5071	4844	4629
41	24	6113	5827	5550	5306	5067	4841	4625
42	48	6108	5823	5554	5302	5063	4837	4622
43	17 12	6103	5818	5550	5298	5059	4833	4618
44	36	6099	5813	5546	5294	5055	4830	4615
45	18 0	6094	5809	5541	5290	5051	4826	4611
46	24	6089	5804	5537	5285	5048	4822	4608
47	48	6084	5800	5533	5281	5044	4819	4604
48	19 12	6079	5795	5528	5277	5040	4815	4601
49	36	6074	5790	5524	5273	5036	4811	4597
50	20 0	6069	5786	5520	5269	5032	4808	4594
51	24	6064	5781	5516	5265	5028	4804	4590
52	48	6059	5777	5511	5261	5025	4800	4587
53	21 12	6055	5772	5507	5257	5021	4797	4584
54	36	6050	5768	5503	5253	5017	4793	4580
55	22 0	6045	5763	5498	5249	5013	4789	4577
56	24	6040	5758	5494	5245	5009	4786	4573
57	48	6035	5754	5490	5241	5005	4782	4570
58	23 12	6030	5749	5486	5237	5002	4778	4566
59	36	6025	5745	5481	5233	4998	4775	4563
60	24 0	6021	5740	5477	5229	4994	4771	4559

LOGISTICAL LOGARITHMS.

Minute.		21	22	23	24	25	26	27
		1260	1320	1380	1440	1500	1560	1620
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. s.	8 24	8 48	9 12	9 36	10 0	10 24	10 48
0	0	4559	4357	4164	3979	3802	3632	3468
1	24	4556	4354	4161	3976	3799	3629	3465
2	48	4552	4351	4158	3973	3796	3626	3463
3	1 12	4549	4347	4155	3970	3793	3623	3460
4	36	4546	4344	4152	3967	3791	3621	3457
5	2 0	4542	4341	4149	3964	3788	3618	3454
6	24	4539	4338	4145	3961	3785	3615	3452
7	48	4535	4334	4142	3958	3782	3612	3449
8	3 12	4532	4331	4139	3955	3779	3610	3446
9	36	4528	4328	4136	3952	3776	3607	3444
10	4 0	4525	4325	4135	3949	3773	3604	34 1
11	24	4522	4321	4130	3946	3770	3601	3438
12	48	4518	4318	4127	3943	3768	3598	3436
13	5 12	4515	4315	4124	3940	3765	3596	3433
14	36	4511	4311	4120	3937	3762	3593	3431
15	6 0	4508	4308	4117	3934	3759	3590	3428
16	24	4505	4305	4114	3931	3756	3587	3425
17	48	4501	4302	4111	3928	3753	3585	3423
18	7 12	4498	4298	4108	3925	3750	3582	3420
19	36	4494	4295	4105	3922	3747	3579	3417
20	8 0	4491	4292	4102	3919	3745	3576	3415
21	24	4488	4289	4099	3917	3742	3574	3412
22	48	4484	4285	4096	3914	3739	3571	3409
23	9 12	4481	4282	4092	3911	3736	3568	3407
24	36	4477	4279	4089	3908	3733	3565	3404
25	10 0	4474	4276	4086	3905	3730	3563	3401
26	24	4471	4273	4083	3902	3727	3560	3399
27	48	4467	4269	4080	3899	3725	3557	3396
28	11 12	4464	4266	4077	3896	3722	3555	3393
29	36	4460	4263	4072	3893	3719	3552	3391
30	12 0	4457	4260	4071	3890	3716	3549	3388

LOGISTICAL LOGARITHMS.

Minute.		21	22	23	24	25	26	27
		1260	1320	1380	1440	1500	1560	1620
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	8 24	8 48	9 12	9 36	10 0	10 24	10 48
30	12 0	4457	4260	4071	3890	3716	3549	3388
31	24	4454	4256	4068	3887	3713	3546	3386
32	48	4450	4253	4065	3884	3710	3544	3383
33	13 12	4447	4250	4062	3881	3708	3541	3380
34	36	4444	4247	4059	3878	3705	3538	3378
35	14 0	4440	4244	4055	3875	3702	3535	3375
36	24	4437	4240	4052	3872	3699	3533	3372
37	48	4434	4237	4049	3869	3696	3530	3370
38	15 12	4430	4234	4046	3866	3693	3527	3367
39	36	4427	4231	4043	3863	3691	3525	3365
40	16 0	4424	4228	4040	3860	3688	3522	3362
41	24	4420	4224	4037	3857	3685	3519	3359
42	48	4417	4221	4034	3855	3682	3516	3357
43	17 12	4414	4218	4031	3852	3679	3514	3354
44	36	4410	4215	4028	3849	3677	3511	3351
45	18 0	4407	4212	4025	3846	3674	3508	3349
46	24	4404	4209	4022	3843	3671	3506	3346
47	48	4400	4205	4019	3840	3668	3503	3344
48	19 12	4397	4202	4016	3837	3665	3500	3341
49	36	4394	4199	4013	3834	3663	3497	3338
50	20 0	4390	4196	4010	3831	3660	3494	3336
51	24	4387	4193	4007	3828	3657	3492	3333
52	48	4384	4189	4004	3825	3654	3489	3331
53	21 12	4380	4186	4001	3822	3651	3487	3328
54	36	4377	4183	3998	3820	3646	3484	3325
55	22 0	4374	4180	3995	3817	3646	3481	3323
56	24	4370	4177	3991	3814	3643	3479	3320
57	48	4367	4174	3988	3811	3640	3476	3318
58	23 12	4364	4171	3985	3808	3637	3473	3315
59	36	4361	4167	3982	3805	3635	3471	3313
60	24 0	4357	4146	3979	3802	3632	3468	3310

LOGISTICAL LOGARITHMS.

Minute.		28	29	30	31	32	33	34
		1680	1740	1800	1860	1920	1980	2040
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. s.	11 12	11 36	12 0	12 24	12 48	13 12	13 36
0	0	3310	3158	3010	2868	2730	2596	2467
1	24	3307	3155	3008	2866	2728	2594	2465
2	48	3305	3153	3005	2863	2725	2592	2462
3	1 12	3302	3150	3000	2861	2723	2590	2460
4	36	3306	3148	3002	2859	2721	2588	2458
5	2 0	3297	3145	2998	2856	2719	2585	2456
6	24	3294	3143	2996	2854	2716	2583	2454
7	48	3292	3140	2993	2852	2714	2581	2452
8	3 12	3289	3138	2991	2849	2712	2579	2450
9	36	3287	3135	2989	2847	2710	2577	2448
10	4 0	3284	3133	2986	2845	2707	2574	2445
11	24	3282	3130	2984	2842	2705	2572	2443
12	48	3279	3128	2981	2840	2703	2570	2441
13	5 12	3276	3125	2979	2838	2701	2568	2439
14	36	3274	3123	2977	2835	2698	2565	2437
15	6 0	3271	3120	2974	2833	2696	2563	2435
16	24	3269	3118	2972	2831	2694	2561	2433
17	48	3266	3115	2969	2828	2692	2559	2431
18	7 12	3264	3113	2967	2826	2689	2557	2429
19	36	3261	3110	2965	2824	2687	2555	2426
20	8 0	3259	3108	2962	2821	2685	2553	2424
21	24	3256	3105	2960	2819	2683	2551	2422
22	48	3253	3103	2958	2817	2681	2548	2420
23	9 12	3251	3101	2955	2815	2678	2546	2418
24	36	3248	3098	2953	2812	2676	2544	2416
25	10 0	3246	3096	2950	2810	2674	2542	2414
26	24	3243	3093	2948	2808	2672	2540	2412
27	48	3241	3091	2946	2805	2669	2538	2410
28	11 12	3238	3888	2943	2803	2667	2535	2408
29	36	3236	3086	2941	2801	2665	2533	2405
30	12 0	3233	3083	2939	2798	2663	2531	2403

LOGISTICAL LOGARITHMS.

Minute.		28	29	30	31	32	33	34
		1680	1740	1800	1860	1930	1980	2040
	Time.	h m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	11 12	11 16	12 0	12 24	12 48	13 12	13 36
30	12 0	3233	3083	2939	2798	2663	2531	2403
31	24	3231	3081	2936	2796	2660	2529	2401
32	48	3228	3078	2934	2794	2658	2527	2399
33	13 12	3225	3076	2931	2792	2656	2525	2397
34	36	3223	3073	2929	2789	2654	2522	2395
35	14 0	3220	3071	2927	2787	2652	2520	2393
36	24	3218	3069	2924	2785	2649	2518	2391
37	48	3215	3066	2922	2782	2647	2516	2389
38	15 12	3213	3064	2920	2780	2645	2514	2387
39	36	3210	3061	2917	2778	2643	2512	2384
40	16 0	3208	3059	2915	2775	2640	2510	2382
41	24	3205	3056	2912	2773	2638	2507	2380
42	48	3203	3054	2910	2771	2636	2505	2378
43	17 12	3200	3052	2908	2769	2634	2503	2376
44	36	3198	3049	2905	2766	2632	2501	2374
45	18 0	3195	3047	2903	2764	2629	2499	2372
46	24	3193	3044	2901	2762	2627	2497	2370
47	48	3190	3042	2898	2760	2625	2494	2368
48	19 12	3188	3039	2896	2757	2623	2492	2366
49	36	3185	3037	2894	2755	2621	2490	2364
50	20 0	3183	3034	2891	2753	2618	2488	2362
51	24	3180	3032	2889	2750	2616	2486	2359
52	48	3178	3030	2887	2748	2614	2484	2357
53	21 12	3175	3027	2884	2746	2612	2482	2355
54	36	3173	3025	2882	2744	2610	2480	2353
55	22 0	3170	3022	2880	2741	2607	2477	2351
56	24	3168	3020	2877	2739	2605	2475	2349
57	48	3165	3018	2875	2737	2603	2473	2347
58	23 12	3163	3015	2873	2735	2601	2471	2345
59	36	3160	3013	2870	2732	2599	2469	2343
60	24 0	3158	3010	2868	2730	2596	2467	2341

LOGISTICAL LOGARITHMS.

Minute.		35	36	37	38	39	40	41
		2100	2160	2220	2280	2340	2400	2460
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	14 0	14 24	14 48	15 12	15 36	16 0	16 24
0	0	2341	2218	2099	1984	1871	1761	1654
1	24	2339	2216	2098	1982	1869	1759	1652
2	48	2337	2214	2096	1980	1867	1757	1650
3	1 12	2335	2212	2094	1978	1865	1755	1648
4	36	2333	2210	2092	1976	1863	1754	1647
5	2 0	2331	2208	2090	1974	1862	1752	1645
6	24	2328	2206	2088	1972	1860	1750	1643
7	48	2326	2204	2086	1970	1858	1748	1641
8	3 12	2324	2202	2084	1968	1856	1746	1640
9	36	2322	2200	2082	1967	1854	1745	1638
10	4 0	2320	2198	2080	1965	1852	1743	1636
11	24	2318	2196	2078	1963	1850	1741	1634
12	48	2316	2194	2076	1961	1849	1739	1633
13	5 12	2314	2192	2074	1959	1847	1737	1631
14	36	2312	2190	2072	1957	1845	1736	1629
15	6 0	2310	2188	2070	1955	1843	1734	1627
16	24	2308	2186	2068	1953	1841	1732	1626
17	48	2306	2184	2066	1951	1839	1730	1624
18	7 12	2304	2182	2064	1950	1838	1728	1622
19	36	2302	2180	2062	1948	1836	1727	1620
20	8 0	2300	2178	2061	1946	1834	1725	1619
21	24	2298	2176	2059	1944	1832	1723	1617
22	48	2296	2174	2057	1942	1830	1721	1615
23	9 12	2294	2172	2055	1940	1828	1719	1613
24	36	2291	2170	2053	1938	1827	1718	1612
25	10 0	2289	2169	2051	1936	1825	1716	1610
26	24	2287	2167	2049	1934	1823	1714	1608
27	48	2285	2165	2047	1933	1821	1712	1606
28	11 12	2283	2163	2045	1931	1819	1711	1605
29	36	2281	2161	2043	1929	1817	1709	1603
30	12 0	2279	2159	2041	1927	1816	1707	1601

LOGISTICAL LOGARITHMS.

Minute.		35	36	37	38	39	40	41
		2100	2160	2220	2280	2340	2400	2460
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	14 0	14 24	14 48	15 12	15 36	16 9	16 24
30	12 0	2279	2159	2041	1927	1816	1707	1601
31	24	2277	2157	2039	1925	1814	1705	1599
32	48	2275	2155	2037	1923	1812	1703	1598
33	13 12	2273	2153	2035	1921	1810	1702	1596
34	36	2271	2151	2033	1919	1808	1700	1594
35	14 0	2269	2149	2032	1918	1806	1698	1592
36	24	2267	2147	2030	1916	1805	1696	1591
37	48	2265	2145	2028	1914	1803	1694	1589
38	15 12	2263	2143	2026	1912	1801	1693	1587
39	36	2261	2141	2024	1910	1799	1691	1585
40	16 0	2259	2139	2022	1908	1797	1689	1584
41	24	2257	2137	2020	1906	1795	1687	1582
42	48	2255	2135	2018	1904	1794	1686	1580
43	17 12	2253	2133	2016	1903	1792	1684	1578
44	36	2251	2131	2014	1901	1790	1682	1577
45	18 0	2249	2129	2012	1899	1788	1680	1575
46	24	2247	2127	2010	1897	1786	1678	1573
47	48	2245	2125	2009	1895	1785	1677	1571
48	19 12	2243	2123	2007	1893	1783	1675	1570
49	36	2241	2121	2005	1891	1781	1673	1568
50	20 0	2239	2119	2003	1889	1779	1671	1566
51	24	2237	2117	2001	1888	1777	1670	1565
52	48	2235	2115	1999	1886	1775	1668	1563
53	21 12	2233	2113	1997	1884	1774	1666	1561
54	36	2231	2111	1995	1882	1772	1664	1559
55	22 0	2229	2109	1993	1880	1770	1663	1558
56	24	2227	2107	1991	1878	1768	1661	1556
57	48	2225	2105	1989	1876	1766	1659	1554
58	23 12	2223	2103	1987	1875	1765	1657	1552
59	36	2220	2101	1986	1873	1763	1655	1551
60	24 0	2218	2099	1984	1871	1761	1654	1549

LOGISTICAL LOGARITHMS.

Minute.		42	43	44	45	46	47	48
		2520	2580	2640	2700	2760	2820	2880
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	16 48	17 12	17 36	18 0	18 24	18 48	19 12
0	0	1549	1447	1347	1249	1154	1061	969
1	24	1547	1445	1345	1248	1152	1059	968
2	48	1546	1443	1344	1246	1151	1057	966
3	1 12	1544	1442	1342	1245	1149	1056	965
4	36	1542	1440	1340	1243	1148	1054	963
5	2 0	1540	1438	1339	1241	1146	1053	962
6	24	1539	1437	1337	1240	1145	1051	960
7	48	1537	1435	1335	1238	1143	1050	959
8	3 12	1535	1433	1334	1237	1141	1048	957
9	36	1534	1432	1332	1235	1140	1047	956
10	4 0	1532	1430	1331	1233	1138	1045	954
11	24	1530	1428	1329	1232	1137	1044	953
12	48	1528	1427	1327	1230	1135	1042	951
13	5 12	1527	1425	1326	1229	1134	1041	950
14	36	1525	1423	1324	1227	1132	1039	948
15	6 0	1523	1422	1322	1225	1130	1037	947
16	24	1522	1420	1321	1224	1129	1036	945
17	48	1520	1418	1319	1222	1127	1034	944
18	7 12	1518	1417	1317	1221	1126	1033	942
19	36	1516	1415	1316	1219	1124	1031	941
20	8 0	1515	1413	1314	1217	1123	1030	939
21	24	1513	1412	1313	1216	1121	1028	938
22	48	1511	1410	1311	1214	1119	1027	936
23	9 12	1510	1408	1309	1213	1118	1025	935
24	36	1508	1407	1308	1211	1116	1024	933
25	10 0	1506	1405	1306	1209	1115	1022	932
26	24	1504	1403	1304	1208	1113	1021	930
27	48	1503	1402	1303	1206	1112	1019	929
28	11 12	1501	1400	1301	1205	1110	1018	927
29	36	1499	1398	1300	1203	1109	1016	926
30	12 0	1498	1397	1298	1201	1107	1015	924

LOGISTICAL LOGARITHMS.

Minute.		42	43	44	45	46	47	48
		2520	2580	2640	2700	2760	2820	2880
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. s.	16 48	17 12	17 36	18 0	18 24	18 48	19 12
30	12 0	1498	1397	1298	1201	1107	1015	924
31	24	1496	1395	1296	1200	1105	1013	923
32	48	1494	1393	1295	1198	1104	1012	921
33	13 12	1493	1392	1293	1197	1202	1010	920
34	36	1491	1390	1291	1195	1101	1008	918
35	14 0	1489	1388	1290	1193	1099	1007	917
36	24	1487	1387	1288	1192	1098	1005	915
37	48	1486	1385	1287	1190	1096	1004	914
38	15 12	1484	1383	1285	1189	1095	1002	912
39	36	1482	1382	1283	1187	1093	1001	911
40	16 0	1481	1380	1282	1186	1091	999	909
41	24	1479	1378	1280	1184	1090	998	908
42	48	1477	1377	1278	1182	1088	996	906
43	17 12	1476	1375	1277	1181	1087	995	905
44	36	1474	1373	1275	1179	1085	993	903
45	18 0	1472	1372	1274	1178	1084	992	902
46	24	1470	1370	1272	1176	1082	990	900
47	48	1469	1368	1270	1174	1081	989	899
48	19 12	1467	1367	1269	1173	1079	987	897
49	36	1465	1365	1267	1171	1078	986	896
50	20 0	1464	1363	1266	1170	1076	984	894
51	24	1462	1362	1264	1168	1074	983	893
52	48	1460	1360	1262	1167	1073	981	891
53	21 12	1459	1359	1261	1165	1071	980	890
54	36	1457	1357	1259	1163	1070	978	888
55	22 0	1455	1355	1257	1162	1068	977	887
56	24	1454	1354	1256	1160	1067	975	885
57	48	1452	1352	1254	1159	1065	974	884
58	23 12	1450	1350	1253	1157	1064	972	883
59	36	1449	1349	1251	1156	1062	971	881
60	24 0	1447	1347	1249	1154	1061	969	880

LOGISTICAL LOGARITHMS.

Minute.		49	50	51	52	53	54	55
		2940	3000	360	3120	3180	3240	3300
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	19 36	20 0	20 24	20 48	21 12	21 36	22 0
0	0	880	792	706	621	539	458	378
1	24	879	790	704	620	537	456	377
2	48	877	789	703	619	536	455	375
3	1 12	875	787	702	617	535	454	374
4	36	874	786	700	616	533	452	373
5	2 0	872	785	699	615	532	451	371
6	24	871	783	697	613	531	450	370
7	48	869	782	696	612	529	448	369
8	3 12	868	780	694	610	528	447	367
9	36	866	779	693	609	526	446	366
10	4 0	865	777	692	608	525	444	365
11	24	863	776	690	606	524	443	363
12	48	862	774	689	605	522	442	362
13	5 12	860	773	687	603	521	440	361
14	36	859	772	686	602	520	439	359
15	6 0	857	770	685	601	518	438	358
16	24	856	769	683	599	517	436	357
17	48	855	767	682	598	516	435	356
18	7 12	853	766	680	596	514	434	354
19	36	852	764	679	595	513	432	353
20	8 0	850	763	678	594	512	431	352
21	24	849	762	676	592	510	430	350
22	48	847	760	675	591	509	428	349
23	9 12	846	759	673	590	507	427	348
24	36	844	757	672	588	506	426	346
25	10 0	843	756	670	587	505	424	345
26	24	841	754	669	585	503	423	344
27	48	840	753	668	584	502	422	342
28	11 12	838	751	666	583	501	420	341
29	36	837	750	665	581	499	419	340
30	12 0	835	749	663	580	498	418	339

LOGISTICAL LOGARITHMS.

Minute.		49	50	51	52	53	54	55
		2940	3000	3060	3120	3180	3240	3300
	Time.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
	m. f.	19 36	20 0	20 24	20 48	21 12	21 36	22 0
30	12 0	835	794	663	580	498	418	339
31	24	834	747	662	579	497	416	337
32	48	833	746	661	577	495	415	336
33	13 12	831	744	659	576	494	414	335
34	36	830	743	658	574	493	412	333
35	14 0	828	741	656	573	491	411	332
36	24	827	740	655	572	490	410	331
37	48	825	739	654	570	489	408	329
38	15 12	824	737	652	569	487	407	328
39	36	822	736	651	568	486	406	327
40	16 0	821	734	649	566	484	404	326
41	24	819	733	648	565	483	403	324
42	48	818	731	647	563	482	402	323
43	17 12	816	730	645	562	480	400	322
44	36	815	729	644	561	479	399	320
45	18 0	814	727	642	559	478	398	319
46	24	812	726	641	558	476	396	318
47	48	811	724	640	557	475	395	316
48	19 12	809	723	638	555	474	394	315
49	36	808	721	637	554	472	392	314
50	20 0	806	720	635	552	471	391	313
51	24	805	719	634	551	470	390	311
52	48	803	717	633	550	468	388	310
53	21 12	802	716	631	548	467	387	309
54	36	801	714	630	547	466	386	307
55	22 0	799	713	628	546	464	384	306
56	24	798	711	627	544	463	383	305
57	48	796	710	626	543	462	382	304
58	23 12	795	709	624	541	460	381	302
59	36	793	707	623	540	459	379	301
60	24 0	792	706	621	539	458	378	300

LOGISTICAL LOGARITHMS.

Minute		56	57	58	59
		3360	3420	3480	3540
	Time.	h. m.	h. m.	h. m.	h. m.
	m. f.	22 24	22 48	23 12	23 36
0	0	300	223	147	73
1	24	298	221	146	72
2	48	297	220	145	71
3	1 12	296	219	143	69
4	36	294	218	142	68
5	2 0	293	216	141	67
6	24	292	215	140	66
7	48	291	214	139	64
8	3 12	289	213	137	63
9	36	288	211	136	62
10	4 0	287	210	135	61
11	24	285	209	134	60
12	48	284	208	132	58
13	5 12	283	206	131	57
14	36	282	205	130	56
15	6 0	280	204	129	55
16	24	279	202	127	53
17	48	278	201	126	52
18	7 12	276	200	125	51
19	36	275	199	124	50
20	8 0	274	197	122	49
21	24	273	196	121	47
22	48	271	195	120	46
23	9 12	270	194	119	45
24	36	269	192	117	44
25	10 0	267	191	116	42
26	24	266	190	115	41
27	48	265	189	114	40
28	11 12	264	187	112	39
29	36	262	186	111	38
30	12 0	261	185	110	36

LOGISTICAL LOGARITHMS.						
Minute			56	57	58	59
			3360	3420	3480	3540
	Time.		h. m.	h. m.	h. m.	h. m.
	m	f.	22 24	22 48	23 12	23 36
30	12	0	261	185	110	36
31		24	260	184	109	35
32		48	258	182	107	34
33	13	12	257	181	106	33
34		36	256	180	105	31
35	14	0	255	179	104	30
36		24	253	177	103	29
37		48	252	176	101	28
38	15	12	251	175	100	27
39		36	250	174	99	25
40	16	0	248	172	98	24
41		24	247	171	96	23
42		48	464	170	95	22
43	17	12	244	169	94	21
44		36	243	167	93	19
45	18	0	242	166	91	18
46		24	241	165	90	17
47		48	239	163	89	16
48	19	12	238	162	88	15
49		36	237	161	87	13
50	20	0	235	160	85	12
51		24	234	158	84	11
52		48	233	157	83	10
53	21	12	232	156	82	8
54		36	230	155	80	7
55	22	0	229	153	79	6
56		24	228	152	78	5
57		48	227	151	77	4
58	23	12	225	150	75	2
59		36	224	148	74	1
60	24	0	223	147	73	0

USE of the foregoing Tables of LOGISTICAL LOGARITHMS.

EXAMPLE I.

Suppoſe, in reſpect of motion, it be required to find the true place of Venus, thirty-ſix minutes before twelve o'clock at noon, on the 11th of June, 1784. The operation is to be performed in the following manner. Refer to page 179 of this work, and take the place of Venus for the eleventh and tenth days at noon, which will found to be,

On the eleventh day at noon in Gemini -	3	53
On the tenth day in ditto - - -	2	41
Subtract the leſs from the greater, and there remains the diurnal motion - - -	1	12

Then, by the rule of proportion, if twenty-four hours give one degree twelve minutes, what will thirty-ſix minutes of time give? Apply to the tables of logiſtical logarithms; and in the firſt column at the top ſeek one degree, and in the firſt ſide column on the left hand find twelve minutes; the logarithm anſwering thereto will be found in the common angle of meeting, which will be - - - 16990

In the ſame manner ſeek for thirty-ſix minutes 2218

Which ſubtract, and there will remain - - 14772

This number muſt likewiſe be ſought in the table; but, as none is found anſwering thereto nearer than 14771, look in the top column, and this logarithm ſtands under 2 min. and even with 0 in the left-hand column, which ſhews the motion of Venus in thirty-ſix minutes of time to be two minutes; and, if this be ſubtracted from the place of Venus that day at twelve o'clock, the remainder will be the true place of Venus at thirty-ſix minutes before noon, as required, viz. in five degrees five minutes of Gemini.

EXAMPLE II.

In reſpect of time, let us admit the Moon in twenty-four hours to move thirteen degrees five minutes, and it be required to know what is her motion in five hours twenty minutes? proceed thus; ſeek on the top of the table for thirteen degrees, and five minutes in the firſt column on the left hand, and in the angle of meeting take the logarithm 6614; then, in the third column on the top of the table, ſeek five hours twenty minutes; but, finding only five hours twelve minutes, we muſt therefore have

have recourſe to the ſecond column on the left hand, and ſeek 8 under the character of min. and even therewith, in the angle of meeting, will be found - - - - 6532

To which * add the above number - 6614

And the ſum will be - - - - 13146

For which look into the table, and it will be found to give two degrees fifty-four minutes, which is the motion of the Moon in five hours twenty minutes.

EXAMPLE III.

If a part proportional between two Numbers be required, as for inſtance, the oblique aſcenſion of Jupiter, in ſeven degrees thirty-ſix minutes of Piſces, in one degree ſouth latitude, under the elevation of the pole of 51 deg. 32 min. then refer to the table of oblique aſcenſion in page 588; in the firſt column on the left hand ſeek eight degrees, and under one degree on the head of the table, in the angle of meeting, will be found - - - - 352 16

Take the oblique aſcenſion of ſeven degrees, viz. - 351 50

And ſubtract the leſs from the greater, and there will remain - - - - - 0 26

Then ſeek the logarithm of twenty-ſix minutes in the firſt column on the head of the table, and the logarithm of thirty-ſix in the ſame manner, which are the minutes belonging to Jupiter, and the logarithm to each will be found as follows - - - 3632

Ditto - - - - - 2218

Theſe are to be added together - - - 5850

The number ſought for in the logarithms, and will be found to give fifteen minutes ſixteen ſeconds, which muſt be added to the oblque aſcenſion of ſeven degrees of Piſces, viz. - - 351 50 0

Part proportional belonging to thirty-ſix min. is 0 15 36

Added together gives the true oblique aſcenſion of Jupiter in ſeven degrees thirty-ſix minutes of Piſces - - - - 352 5 36

EXAMPLE IV.

To find the time of the conjunction or aſpect of any of the Planets, take firſt the diurnal motion, and places of the planets on the day the aſ-

* In all proportional demands, if the firſt term be twenty-four or ſixty, you are to add the two given numbers; but, if it ſhould be the ſecond term, then you are to ſubtract.

pect

pect will happen, and, if the planets are both direct or both retrograde, let the leſs diurnal motion be ſubtracted from the greater; but, if one be direct and the other retrograde, add their diurnal motions together, and the aggregate is the diurnal exceſs. Then take the places of the planets from the Ephemeris on the day preceding the aſpect, and ſubtract the place of the planet that is ſwifteſt in motion from the place of that which is ſlower, and the remainder is the diſtance in longitude; this had, the time thereof will be obtained by the following analogy; as the diurnal exceſs is to twenty-four hours, ſo is the planets to the time of the aſpect.

A PRAXIS,

To find the quartile of the Moon and Saturn on the twelfth of June, 1784. Proceed thus; Refer to page 179 of this work, and on the twelfth day at noon the Moon will be found in nineteen degrees ſeventeen minutes of Aries, and Saturn in twenty-two degrees fifty minutes of Capricorn, retrograde. The diurnal motion of the Moon is thirteen degrees three minutes, and the motion of Saturn three minutes. Now, as Saturn is retrograde, his motion is to be added to the Moon's, and then the diurnal exceſs makes thirteen degrees twenty-one minutes, with which enter the table of logarithms; in the top column ſeek thirteen degrees, and in the firſt column on the left hand ſide ſeek twenty-one minutes, and and in the angle of meeting will be found - - 6527

In the ſame manner ſeek the logarithm to the difference of longitude, viz. three degrees three minutes, which will be - - - - - 12279

Subtract the leſs from the greater, and the remainder is - - - - - - 5752

With which number enter the logarithms, and on caſting the eye upwards will be found in the third column from the top ſix hours, and in the ſecond column on the left hand will be found twenty-two minutes twenty four ſeconds. Thus, it is evident, the Moon came to the ſextile of Saturn on the twelfth day, at ſix hours twenty-two minutes and twenty-four ſeconds, P. M. or afternoon; and in the ſame manner may be found the conjunction of any other planet, or aſpect.

RULES to be obſerved in directing a NATIVITY.

In order to find the arch of the equator that is interſected between the ſignificator and promittor, which is commonly called the arch of direction, it is neceſſary to obſerve,

I. Whether the ſignificator be on the cuſp of the firſt or ſeventh houſe; and, if ſo, ſubtract the oblique aſcenſion or deſcenſion of the ſignificator, with latitude, if any, from the oblique aſcenſion or deſcenſion of the promittor under the pole of the houſe, and the remainder is the arch of direction, which is to be turned into years by the table.

II. If a ſignificator be in the tenth or fourth houſes, ſubtract the right aſcenſion of the ſignificator, with latitude, if any, from the right aſcenſion of the promittor, and the remainder will be the arch of direction, which is to be turned into years by the table.

III. If a ſignificator be not poſited in the aſcendant or mid-heaven, or in the oppoſite houſes, then find the pole of poſition of the ſignificator, and, according whether it be in an oriental or occidental part of the heavens, take the oblique aſcenſion or deſcenſion of the promittor, under the ſame pole, and the remainder is the arch of direction ſought, which turn into years as before.

IV. If it be required to direct the promittor to the ſignificator, contrary to the ſucceſſion of * ſigns, then inſtead of ſubtracting the oblique or right aſcenſion of the ſignificator from the promittor, ſubtract the oblique or right aſcenſion of the promittor from the ſignificator, and the remainder is the arch of direction.

V. If the promittor is to be directed contrary to the ſucceſſion of ſigns, and is ſituated in the mid-heaven or fourth houſe, ſubtract the right aſcenſion of the promittor with latitude, from the right aſcenſion of the ſignificator, and the remainder is the arch of direction, to be turned into years, &c. by the table.

VI. If a promittor be oriental or occidental above the earth or under it, yet not in the mid-heaven or fourth houſe, ſeek its pole of poſition, and thereby gain its true oblique aſcenſion or deſcenſion with latitude, and ſubtract it from the oblique aſcenſion or deſcenſion of the ſignificator under the ſame pole, and the remainder is the arch of direction required.

VII. When any planet is to be directed to the oppoſite part of the heavens, it muſt then be directed with oppoſite latitude.

VIII. No planet, except the Sun and Moon, can be directed to either a ſextile trine, or quartile, of its radical place.

* The Sun and Moon, and Venus and Mercury, can only be directed converſely, that is, contrary to the ſucceſſion of ſigns, they being the only planets capable of the rapt motion.

IX. The

IX. The Sun moves in the zodiac only, and meets all bodies or aſpects therein, it being his unalterable courſe, that is, without latitude; but, when he is directed to a planet or zodiacal parallel with latitude, it is then called a direction in mundo; but, when directed to a planet without latitude, it is termed a zodiacal direction, and is either direct or converſe, as the motion of the planet is either with, or contrary to, the ſucceſſion of ſigns.

X. The Moon meets all rays in the circle of latitude in which ſhe conſtantly moves, and that is always out of the ecliptic, except when ſhe is in her nodes; and therefore, when ſhe is directed, as a ſignificator with latitude, to a promittor in the zodiac, the latitude of the moon's place muſt be found. Under this latitude, the declination muſt be ſought, which ſhews the oblique aſcenſion or deſcenſion under the pole of the Moon; and hence the arch of direction is correctly found, by ſubtracting the oblique aſcenſion or deſcenſion of the Moon under her pole, not forgetting that this oblique aſcenſion or deſcenſion muſt be taken according to the latitude of her place at the hour of birth. This is called a zodiacal direction with latitude; but, when the Moon is directed to an aſpect without latitude, the place of the zodiac where the aſpect falls is to be taken without latitude, both in right aſcenſion and declination; and thus find the oblique deſcenſion or aſcenſion of the point under the pole of the Moon; from which ſubtract the oblique aſcenſion or deſcenſion of the Moon, taken according to the latitude ſhe had at the time of birth, and the arch of direction is found, which is to be converted into years as before.

XI. Directions are of two ſorts, zodiacal and mundane. The Sun and Moon are capable of being directed both ways; but the angles of a figure can only be directed in mundo, they being ſubject to the accidents and diviſion of no circles but thoſe which conſtitute the meaſure of each quadrant, and are meaſured by the parts of the diurnal and ſeminocturnal arches; therefore they never meet any rays with latitude but bodies and oppoſitions.

XII. The mid-heaven and aſcendant are two different * circles. The mid-heaven meets all rays, and meaſures all aſpects by the zodiac; but the aſcendant, by the rapt motion or horary circle; by which motion the diurnal circle is alſo meaſured, the houſes of heaven divided, and the mundane aſpects proportionably meaſured.

* The zodiacal circle meaſures ſixty minutes to an hour, but the rapt motion, or horary circle, is ſometimes more or leſs, according to the length of the ſemidiurnal arch, or planetary hour.

The

The knowledge equating the planet's places for different meridians being abſolutely neceſſary for calculating the nativities of thoſe perſons who were born under the meridian of London, for which latitude the Ephemeriſes are generally calculated; I ſhall now teach how to calculate either the mundane or zodiacal directions for any other latitude, and how a planet in one meridian may be reduced to that of another, with the utmoſt degree of correctneſs and preciſion.

For example, ſuppoſe it were required to know the difference between the meridians of London and Briſtol; refer to page 179 of this work, and on the 11th of June, at twelve o'clock at noon, the Moon is in five degrees forty-ſix minutes of Aries, under the meridian of London; but, to reduce it to the meridian of Briſtol, purſue the following method. See by the table, page 208, the longitude of London, and it will be found - - - - - - 23 26

Subtract the longitude of Briſtol, which is - 19 41

And there remains - - - - 3 45

With this difference, three degrees forty-five minutes, look into the table for turning the degrees of the equator into time, in page 206, then refer to table the ſecond, by which it will be found, that one degree gives four minutes; and conſequently, three degrees forty-five minutes, the difference of the two longitudes, muſt give fifteen minutes difference of time in two meridians; and, as Briſtol is ſituate weſt from London, the Moon muſt be in five degrees forty-ſix minutes of Aries, fifteen minutes before noon at Briſtol, and at noon. viz. at twelve o'clock, according to her own motion in an hour, gives for that time, going at the rate of thirty-three minutes forty-ſeven ſeconds the quarter of an hour, eight minutes twenty-ſeven ſeconds, which, being added to five degrees forty-ſix minutes, make five degrees fifty-four minutes and twenty-ſeven ſeconds of the Moon in Aries, at twelve o'clock at Briſtol. And here note, that, if the place were ſituate Eaſt from London, then the difference of time muſt have been ſubtracted from the meridian of London, which would in the ſame manner have ſhewn the difference of the meridians.

END of the FIRST VOLUME.